

The Lutheran.

God's word and Luther's teaching now and never perish.

Thirty-fifth year.

1879.

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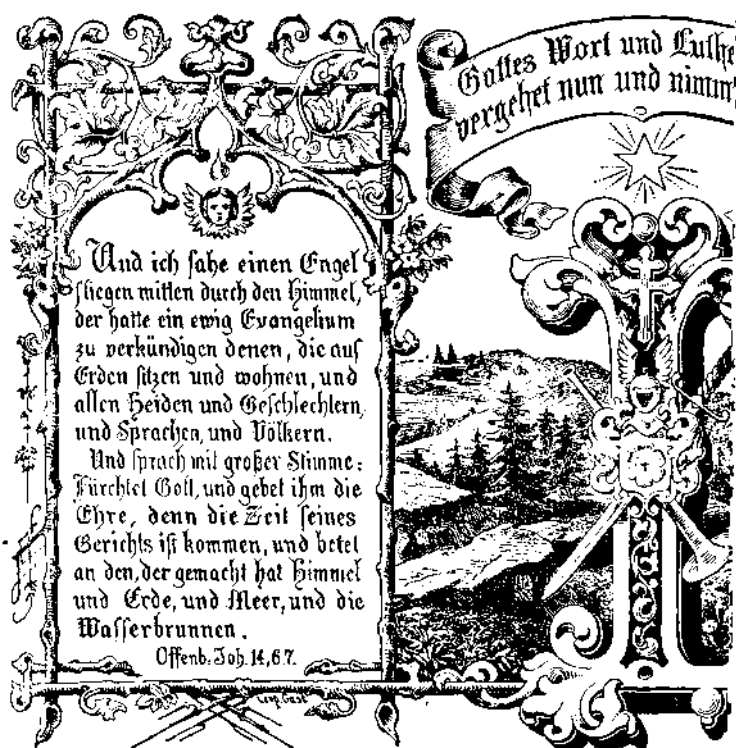
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(Translated for the "Lutheran" by A. C.)

The Lord will provide.

Whether trouble surrounds us, danger confines us, The friend
 leaves us, the enemy oppresses us: We know what may befall
 us. The Bible promises us: The Lord will provide.

Without barns the Lord feedeth the little birds;

Thus they teach us who brings us bread. The Lord always
 heareth the supplications of the faithful. It is written: The Lord will
 provide.

And though the storm break our mast, On cliffs we chase, yet we
 do not sink.

Though the waves roar, though the storms blow, The promise
 stands firm: The Lord will provide.

As Abraham once did, so we gladly follow, In faith confident, the
 call of the Lord.

We trust in our guide, whithersoever we go, And believe
 assuredly that the Lord will provide.

When Satan seeks to overthrow us through fear, Faith always
 puts him to flight;

He cannot rob us of the ground on which we stand, The blessed
 word of comfort: The Lord will provide.

He says: "You are weak! Vain toil!

The salvation you seek you will never attain!" But all these
 doubts, they must pass away. This will silence them; the Lord will
 provide.

The glory of our strength and dignity be far!

But since we have known the Lord by faith, He is our strength in
 which we stand, This is our hope: The Lord will provide.

And if now death devours life. This comforting word also brings
 death-smuth.

If Christ be but for us, all things may perish. We die in faith: the
 Lord will provide.



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No. 1.

Preface.

The "Lutheran" has always been reproached from various sinfulness, does not realize the full extent of his guilt, nor the full sides for having gone into battle too earnestly and decisively extent of God's wrath upon him, yet he knows, through the against all church communities that do not accept and profess remnants of the divine law still written in his heart (Rom. 2:15), the Lutheran doctrine. This strict adherence to the Lutheran that something lies between him and the holy God, for which doctrine has been interpreted as carnal bossiness and reason God is angry with him. No matter how often he tries to partisanship, and an attempt has been made to discredit him in persuade himself that he is well off with God, no matter how much the widest possible circles. But truly, it was not out of self-he succeeds in deceiving himself in this respect for a time, there righteousness and partisanship that he raised his voice of is always a voice in his heart that says: "There is a holy God who testimony, warning, and punishment against all doctrine that sees you by day and by night, who knows all your thoughts, words conflicted with Lutheran doctrine, but in the conviction that and deeds. He will also demand an account from you one day. Lutheran doctrine, as the only doctrine that is completely in This life is not yet over. After death there is another life, in which accordance with Scripture, is the only doctrine that can make a the sinner will be rewarded according to his deeds. Thus the person truly certain of the divine grace that Christ has purchased natural man, through fear of death and what follows, must be a for him. Thus, his teaching and defense had the purpose to make servant in this whole life. Cain's saying, "I must be iniquitous and his readers certain of divine grace and to maintain them in this fugitive on earth," describes the evil conscience of every natural certainty. And should not this end be the right one? Let me speak man. - But the real misery does not begin until after this life, of this, dear reader, at some length at the commencement of this unless man is delivered from his evil conscience in this life. For new vintage.

When our first parents, Adam and Eve, had fallen from the is merciful to him will surely fall into eternal damnation. state of created holiness into the state of sin by transgressing But how can a man regain this confidence? For this purpose, God's commandment: "Of the tree of knowledge, good and evil, the pagans have devised a worship service with the most diverse thou shalt not eat," Genesis 2:17, fear, trembling, and beings sacrifices, penances, and self-torture. But with what success? terrified of God immediately came into their hearts. We read The apostle Paul says of them, Eph. 2:12, that they had none the Genesis 3:8: "And they heard the voice of the Lord God walking less no hope, and were without God in the world. And all human in the garden, when the day was cool. And Adam hid himself and science, no matter how it searches the land and the sea, how it his wife from the presence of the Lord God under the trees of these searches the earth and the heavens, cannot answer the question: garden." At God's call, "Where art thou?" answers Adam, "I How can I be sure that I have a gracious God? heard thy voice in the garden, and was afraid." So as soon as sin entered into our first parents, their relationship with God had become quite different. They felt that they had fallen from God's grace, that God must now be angry with them. Childlike trust was replaced by mistrust, childlike love was replaced by servile fear, blessed security was replaced by unhappy restlessness.

Only God himself can answer this question. And he answered it for us. According to his infinite grace and mercy, he does not want men to be in temporal and eternal misery, to spend this life in inner fear and terror, and then to go into eternal torment. He Himself has made peace between Himself and sinful men. He Himself has put away that which makes men have an evil conscience. According to an eternal, all-wise counsel, now revealed in the holy Scriptures, he made his only begotten Son become man, to take the place of men, and to make good by him all that men had corrupted. The incarnate Son of God atoned for all that men had done wrong, and rendered the righteousness which God must require of men. Thus St. Paul writes in 2 Cor. 5:19, 21: "God was in Christ reconciling the world unto himself, not imputing their sins unto them. For he made him who knew no sin to be sin for us, that we might have the righteousness that is before God in him." And this fact, that through the vicarious life, suffering, and death of the Son of God, the cause of God's wrath against men is taken away, and that through Christ God is perfectly reconciled to all men, is to be preached to men, and to be received by them in faith as divine truth, that distrust, fear, and terror of God may depart from their hearts, and that confidence may come to them that God is gracious to them because of Christ. Thus we read in 2 Corinthians 5: "God hath given the ministry to preach reconciliation. . and hath established among us the word of reconciliation. We are therefore ambassadors in Christ's stead, for God admonisheth by us: we pray therefore in Christ's stead: Be ye reconciled to God." Thus this most important of all questions is clearly answered for us by the gracious God.

Mark well, dear reader, that it is God's will that man, through faith in Christ, should come to the firm assurance that God is gracious to him again, and that God, for Christ's sake, should look down upon him with such favor as if he had never fallen into sin. For this purpose God gave his Son to become man, for this purpose he gave the Scriptures to men and revealed Christ and his work in them. For this purpose he gave and gives in his church many and varied spiritual gifts, through the ministry of which, under the action of the Holy Spirit, such trust in God is to be created in the hearts of men.

And such confidence is indeed found in the hearts of all who believe in Christ through the action of the Holy Spirit. St. Paul says Rom. 8:38, 39: "I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord. St. John writes 1 John 3:14: "We know that we have passed out of death into life."

Nor may anyone interject: St. Paul, St. John, and other men especially pardoned by God, could be so sure of their state of grace. They could of course boast: I know it for certain, I am with God in grace. But can and should every Christian stand in this certainty of his state of grace, or is it not rather criminal to say, "I am with God in grace"?

Is it blasphemous presumption for every believer to step out and say: I am sure that God is no longer angry with me; for Christ's sake he looks upon me as if I had no sin and no guilt before him?

No, dear Christian, this is by no means presumption or foolhardiness. On the contrary, it is God's will that a man, through faith in Christ, should be completely assured of God's grace and should joyfully boast of it. All believers should confess and boast: I know this for certain: God is no longer angry with me, for Christ has quenched God's wrath against me; I know this for certain: I am with God in grace through Christ's blood and death; I know this for certain: when I die this moment, I will enter into eternal joy and glory.

That every believer should come to this certainty is the testimony of all Scripture. When the apostle Paul speaks so confidently that he is certain that nothing can separate him from the love of God in Christ, he does not speak this of himself because he is an apostle and especially pardoned, but because he is also a Christian, also a believer. In these very words he sets himself up as an example to all believers. He does not speak these words in order to point out something that was granted to him, the high apostle of Jesus Christ, who was raptured even to the third heaven, before others and as an exception: but he speaks these words for the purpose of reminding all Christians of the grace that has become theirs through faith in Christ, that under all circumstances, even in the greatest outward and inward temptations, they can and should certainly believe that they are God's dear children for Christ's sake. That this is the apostle's intention is irrefutable from the previous words. He writes Rom. 8:31 ff: "If God be for us, who can be against us? Who spared not His own Son, but gave Him up for us all: how shall He not with Him give us all things? Who shall accuse the elect of God? God is here, who justifies. Who will condemn? Christ is here, who died; yea, rather, who also was raised from the dead; who is at the right hand of God, representing us. Who shall separate us from the love of God?" So all for whom Christ died, all who are justified by faith in Christ, all whom Christ represents as the one High Priest at the right hand of God, in short, all believers are to be sure that they have God's grace. And what says St. John 1 John 5:13? He says, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." John says to all Christians that you should not doubt, but that you should know, that is, consider it a certain, foregone conclusion, that you have God's grace and salvation. For this reason the gospel is called the gospel of peace in Ephesians 6:15, because it has the purpose and power to establish spiritual peace in the conscience, the unshakable certainty: God has nothing more against me; through Christ he has made peace with me. - So then, it is not a rash boldness, but a boldness demanded by God and pleasing to him, when we sing:

Nothing, nothing can condemn me, Nothing takes my heart.

Hell and its flames are but a jest to me.

No judgment frightens me, no calamity grieves me,
Because my Saviour who loves me covers me with wings.

Yes, even further! Not only is the certainty of grace not a criminal presumption, but its opposite, the doubt of the grace of God in Christ, is criminal and exceedingly displeasing to God. For what does a man do to whom the grace and blessedness acquired by Christ are proclaimed and presented in the preaching of the gospel, and who nevertheless doubts whether God is gracious to him? He thereby actually casts doubt on the work of redemption of our highly praised Lord and Saviour, namely, whether through the same our guilt of sin has really been expiated and perfect righteousness has been acquired for us, as the Lord Himself and all the holy apostles so often and emphatically testify! He actually doubts God's truthfulness, whether God really wants to bestow upon all men the grace purchased by His only begotten Son, as He again testifies in the whole of Holy Scripture, e.g. 1 Tim. 2:5: "God wills that all men be helped, and come to the knowledge of the truth." Therefore St. John writes in 1 John 5:10-12: "He that believeth not God maketh him a liar: for he believeth not the testimony which God bare of his Son. And this is the testimony, that God hath given us eternal life; and such life is in his Son. He that hath the Son of God hath life."

And one more thing. The certainty that I have God's grace is the very heartbeat of the spiritual life. It is the source of all conduct and actions pleasing to God in thought, word, and deed. Without it, no sincere "Glory to God alone in the highest" can come from our hearts and lips. Without it we cannot pray an "Our Father," and if our mouths speak it nevertheless, it is a lie, because we do not really think of God as our gracious Father. Without the assurance of grace we cannot do any work pleasing to God, for the source of all good works, love, which is only a consequence of the assurance of grace in Christ, is lacking. Without it, therefore, all our works, even if they are outwardly done according to God's commandment, are damnable servile labor. Without it we also lack all power to behave godly in tribulation; we must become miserably ashamed in it. We cannot look upon tribulation as a wholesome chastening and thank God for it, but we will allow ourselves to be brought to murmurings, despondency, and despair.

This, of course, is not to deny that even a true Christian can be in such a state of challenge that he thinks there is nothing but unbelief in his heart. But even in such a challenged person there is and remains that inexpressible groaning for grace with which the Holy Spirit represents him, which for this very reason never quite ceases in him and keeps him from despair, because this groaning is connected with a confidence, however hidden, in God's grace. Hosea may have been in such a state of temptation when he added to the glorious promise of Christ's redemption: "But the consolation is hid from mine eyes," Hos. 13:14. John also speaks of this state when he writes: "By this we know that we are of the truth, and can still our hearts before him; that if our hearts condemn us, God is greater than he."



our heart, and know all things," 1 John 3:19, 20.

Thus we have seen how it is God's will that a man, through faith in Christ, should come to the full assurance that he has a reconciled, gracious God, in order that in this assurance he may here lead a life pleasing to God, and there once be eternally blessed.

Here, my dear reader, you now have an unmistakable standard to judge the numerous Christian church communities correctly, to recognize the one that is the right one, which you should therefore join and in which you should remain. For a church fellowship which either downright denies that a Christian can and must be certain of God's grace in this life, or yet leads such teachings as do not let a man come to this certainty or again endanger it - such a church fellowship cannot be the right one. But more of this next time.

(To be continued.)

(Submitted.)

Well-meaning advice to all congregations which are obliged to undertake a new church building.

What moves the sender to address the following lines as a well-meaning advice to such congregations that are compelled to undertake a new church building are the many petitions he receives for support from indebted sister congregations within and outside our Synodal Union. It is true that there have always been individual congregations which, in their external distress, have had to appeal to their fellow believers for help; but in recent years their number has always grown and become astonishingly large. The writer of this article considers it useless to give the number of petitions for support from distressed congregations that he has received in the past year, because he must expect that his readers will think that the number given is only a typographical error that will be corrected in the next issue. But it was precisely the large number of petitions, which brought to my attention and to my heart the bitter financial plight of so many sister congregations, that prompted me to present this matter to my congregation at its last meeting for a more detailed discussion. The result of this discussion was the decision that, as in the past, so also in the future, we will gladly fulfill requests for support in individual urgent cases; on the other hand, we also recognized that it is impossible, even with the best will in the world, to come to the aid of all those who ask for help according to need.

The fact that in recent years the petitions from distressed congregations have increased is probably connected with the fact that in many places new and often magnificent churches have been built, as the "Lutheran" has reported to us in its church news. However, some congregations seem to have rushed into this. This I conclude from the fact that petitions for support come not only from those congregations that still want to build, but also from those that have already built, and as a result are burdened with a heavy debt load. These municipalities, I think, have rushed into things. They took on debts on the basis of certain good hopes, but these hopes did not materialize. They hoped for good times and fat years, but they did not.

have fallen on hard times and lean years; they hoped for an circumstances arise by which she is torn out of her distress? But increase in the number of their members, but instead it has are these not sad circumstances, which may at last make even remained the same, if it has not even diminished through a Christian, strong in faith and zealous for love, despondent? departures. This failure of their hopes has especially affected the And I ask: Is it right in the sight of God for a congregation to congregations in the cities; just as it is primarily they who must plunge rashly into such a sad situation? I do not ask whether it appeal to their sister congregations for help, because they are is right for a congregation to build a magnificent church; that is deeply in debt.

left entirely to its own discretion. A congregation may, for the That these congregations, so deeply in debt, can have little glory of God and His Word, build a church of cedar wood from hope of increase, is easy to consider. How seldom does anyone Lebanon, and cover it with thick gold from Ophir, if it can and will want to join such a deeply indebted and hard-pressed pay for it, provided that the poor are not deprived of charitable congregation? For this a good Christian knowledge is gifts on account of it. But if she cannot do this? Then she had necessary, which is seldom found in those who are yet to be better refrain from doing so, and reach out for her blanket. Yes, won to the church. That is why such congregations are in an evil you say, this may be good advice for congregations which still position. Even the wealthy members, who are willing to give, wish to build in the future; but what would you advise those who finally become despondent and discouraged when they see that, have already built, and in so doing have loaded a heavy debt on in spite of all their efforts, the debt is still increasing and that it is their backs, on which interest is to be paid with usury? I confess becoming more and more prohibitive to pay it off. And what a that good counsel is expensive here.

depressing impression such conditions make on the spiritual When I first look at the many petitions for support, and at the mood of the congregation! He who is of good courage, says the little that we can do, I think: What is this among so many? and Scripture, sings psalms. But how can a congregation burdened one would like to lower one's hands despondently even before with debts beyond its strength be of good cheer and sing psalms one has put them to the plow. If I then further consider that it is with a joyful spirit? I know it well, and believe it too, that all things essentially only the usurious interest to be paid that urges those must be for the good of those who love God, even their own communities to cry for help, I also feel no desire at all in me to rashness; why not also their church debts? Nevertheless, it is do anything for these communities; on the contrary, my heart is also true that an excessive burden of debt dampens the spirit of outraged against the fact that I should pay usurious interest for a congregation and hinders its joyful growth, quite apart from the others. If I then consider that my own congregation has enough fact that it can also gradually create a deep resentment in the to pay for its current expenses even without a special burden of minds, which easily turns into bitterness, and then manifests debt; that the synodal institutions must be maintained; that the itself, especially in the congregational meetings, by much various charitable institutions demand our support; that the bickering and arguing and by a useless waste of time.

expenses for missions must be met; that the funds for the But what is it, in particular, that weighs so heavily upon those studying youth must be raised, etc., then it seems difficult to ask communities so deeply in debt and eats away at their marrow? one's congregation for support for the congregations that have Answer: It is not the debt itself, but rather the usurious interest, fallen into the hands of the usurers. In short, in so far as I look yes, dear reader, **the usurious interest!** Let not this to human help, I do not know how those communities are to be undeniable sad fact be overlooked by the gentle reader. I call it helped out of their distress. And yet I feel something within me a sad fact because I consider it unjust that a community should that makes me uneasy, that I cannot pass by the plight of those throw itself so carelessly (I do not want to say recklessly) into communities in such a cold-hearted way.

the bear claws of the usurers who so miserably tear it apart and What particularly moved me to pity is the cry of distress of the suck out its marrow; for which love (!) it also has to pay its most congregation in Philadelphia. It must inevitably sink to the humble thanks to these benefactors (!). And when a year has ground under the burden of debt on its church property and lose passed since she received the money, she must still, with her its existence if it is not supported with strong aid. Our Synod has hat under her arm, and with an agitated voice, ask thesetwice urged its congregations to support the aforementioned bloodsuckers to show her the same love (!) again next year, to congregation, namely at its meetings in 1866 and 1869, and has suck out her marrow, and she should also prove herself nicely encouraged that congregation to build a church. Of course, this grateful for it. For is it not true that after one year the poor encouragement was accompanied by an explicit warning from indebted community has become richer by so and so many Prof. Walther, the then President of the Synod, that the hundreds of dollars through the kindness (!) of the usurer? Yes, congregation should not overstretch itself in its building; for, he friend, the reverse is true! Your debt has not only remained said, the support to be hoped for from its sister congregations unchanged, but it, the community, has in fact become poorer by might be meager, because the congregations would have so and so many hundreds of dollars. If anywhere, it can be seen enough to dispute about the needs of the Synod, which were in indebted municipalities what a voracious monster usury is. closer to them. Now, however, both seem to have come true, How could a municipality, sucked dry by usurers, ever get into a namely that that congregation has overstretched itself in its position to pay off its debts, unless very extraordinarily favorable church building, and that the support expected from outside has turned out to be only meager. To this now be

But whatever the case, this much is certain: if this congregation is not to lose its existence, it must be supported with strong help. But I do not believe that it can be helped with collections alone. Why not? Because I do not believe that so much will be collected in this way that it will provide it with tangible relief. The community expects ten thousand dollars if its burden is to be noticeably lightened! I believe, however, that it would be a necessity if this sum had to be raised at the present time for one of our synodal institutions, for which, praise God, there is still a lively interest in our dear congregations; but to want to collect this sum for an indebted individual congregation from congregations that are in part also still indebted seems to me almost incredible. Assuming, however, that this sum were to be collected in the manner described, the community would not be helped in the future by it; the usurious interest would still eat it up. In my firm opinion, the community can only be helped thoroughly and for the future by an interest-free loan for a longer period of time. This would put it in a position to be able to pay off its debts itself in time; and with what joy would it not do so! Therefore, my wish, which I carry in my heart for that congregation, is that God would awaken compassionate hearts, which would remedy their crying need in the manner indicated. Of course, I take it for granted that the congregation itself has already embarked on this path, that all its members, both poor and poor alike, have already placed at the feet of the congregation as an interest-free loan everything that they do not absolutely need for daily use in their business and profession. I mention this because it really does happen that members of the congregation want to grow rich on their own congregation, that is, rich children on their own poor spiritual mother. Who does not think of what naturalists say, that the cuckoo sometimes eats its own mother, who has cooked it up? It would indeed be quite irresponsible before God and man if such a congregation should still approach its sister congregations with a petition for support; it would thereby transgress both tables of God's commandments, which I hereby offer to prove if it were required. I will not support such a congregation, not even with a red cent. And if such a congregation moves me to support it, let it know that it is doing me an injustice.

Dear congregations! Allow me to use a profane expression and say: "There is something rotten in the state of Denmark!" There is something rotten in our churches. Usury has eaten away at our churches. Oh that God would raise up a Christian Gerber to reprove our churches of their "unconcealed sins!" O ye dear churches, put away usury from among you! Do not fear that the world will then be turned upside down, or that the Mississippi stream will go out in flames; - foolish fear! Only be in earnest about the matter, and the result will be that the communities will easily be able to bear their debts and pay them off out of their own resources. Individual cases are, of course, excepted.

But because the situation is now such that a whole number of congregations in their distress are asking for support

it might be time to raise the question: What is to be advised to congregations which in the future have to undertake a church building, that they do not get into the same bad situation in which many of their sister congregations are at present? In writing down this question, I put another question to myself, namely: What gives you the vocation to want to advise other congregations in church-building matters, which have not sought your advice? I answer: First of all, love gives me the vocation to do this; secondly, my conscience, which has really become embarrassed as a result of the many petitions for support that have come to me. Secondly, it does not even remotely occur to me to want to give advice to communities that do not need my poor advice. Nor do I ask for any thanks for my advice, nor does it cost any money, except a little printer's fee. But perhaps some community, which has not yet become wise through damage, could be warned by my advice at times not to get into deep debts in a rash manner, in consequence of which it would have to go begging afterwards. And because I have only recently been asked by members of another congregation for advice in a church building matter; and because even my own congregation (also as a result of the many petitions for support that have been sent to it) has also thought it about time that there should be some talk in the "Lutheran" about church building matters, about church building - incurring debts, about church building - giving and taking usurious interest: so I take all the less decency to express my opinion concerning this matter, and to share my intemperate advice, which has been known to everyone for a long time, but is often not heeded enough. (Conclusion follows.)

(Submitted.)

† Pastor Wilhelm Michael Karl Sommer, †

Once again it has pleased God to transfer a member of our Synod from the contending church to the triumphant one. It is our dear brother Pastor Sommer, who this time was allowed to celebrate Christmas in heaven. The same died December 19, 1878, after an illness of only ten days, of abdominal inflammation at Baltimore, Md.

Pastor Sommer was born in Bautzen, Saxony, on March 27, 1826. His parents were Peter Sommer and Eleonore, née Uhlig. Being an only son, he enjoyed a careful education. After he had spent some years in the grammar school of his hometown and had matured into a youth, he was awakened and won for the mission by the contact with some Lutheran friends. Through the mediation of Prof. Gerhard v. Zezschwitz, he came in 1849 to Neuendettelsau, Bavaria, to the missionary institution of Pastor W. Löhe, and in the following year willingly allowed himself to be sent to America; for his motto was: *Illic patria* (Where the church is, there is my fatherland). On May 22, 1850, he landed in New York and immediately went to Michigan, in order to visit the abandoned brethren according to his commission and possibly to gather them into congregations. After staying with Pastor Sievers for a while and doing missionary work in his vicinity, he came to Detroit, where he assisted Pastor Schalter in preaching and teaching school. From there he went to Fort Wayne to the seminary and studied until the end of his studies.

February, 1852, during which time he received a call from the Franklinville, Long Green and Harford County, Md. churches, which he followed in God's name. On the 22d of August, 1852, he married his bereaved deeply afflicted widow, Emilie Henriette, née Fritzsche, at Washington. In the 26 years of happy marriage that he led with her, God gave him a true Jacob's blessing, namely 13 healthy children, of whom only one preceded him into eternity.

Until July 1858 he worked with good success in his congregations; then he accepted a call to the Lutheran St. John's congregation in Philadelphia. But because the cross must not be missing in the Christian life, it pleased God to afflict him with illness: he contracted a throat disease and due to the continuous agonizing cough he could no longer administer his ministry.

On the advice of the doctor and the blessed Pastor Keyl he undertook a journey to Germany to restore his health. On October 5, 1861, he embarked with his wife and 6 children in New York and, having arrived outside, first took up residence in Dresden. When, however, after a longer stay in this city, his illness did not improve, but became worse, he finally went to the spa of Ems on the advice of the royal physician Walter, where, after two summer cures, he finally regained his hoped-for health with God's help, and then in September 1864 embarked again for America with his family, which now consisted of 8 children.

Arriving here, he left his family for the present in Philadelphia, while he himself journeyed to Fort Wayne for the Synodical Convention. There he met the deputy from his old vacant congregation in Baltimore County, Md, Mr. Wolfram, and through his agency and at the counsel of the blessed Rev. Keyl, he again followed a calling of his first congregations. Since then he has now resided 13 years more in Long Green, and since last summer in Franklinville or Kingsville. But after so many hardships, sorrows and journeys in wind and weather, his health was undermined, his strength broken. On the advice of his fellow ministers and with the consent of his last congregation in Franklinville, he therefore resigned his office on the 19th Sunday after Trinity (October 27, 1878) and moved to the city of Baltimore.

According to God's inscrutable counsel, however, he was not destined to enjoy a long evening's rest in the company of his family. He had longed for a short rest, and behold, the Lord hastened with him to eternal, heavenly rest. He was to be stretched out forever and delivered from all evil.

Last November he had attended the conference in good health, had taken an active part in its discussion of the article of sanctification, and had partaken of Holy Communion with it; then, on December 10, he suddenly became unwell. It seemed to be dysentery, but for the first eight days there was no serious fear for his life, but it soon became evident that it was the abdominal inflammation; already on the ninth day he began to talk intermittently and his strength was failing rapidly. The local pastors visited him daily, strengthened his faith with God's word, and prayed with him; he accepted both with eagerness, although he himself was able to speak but little.



On the last night before his end he said to his wife and daughters, who stood weeping around his camp, "Let me! Let me! I must go to Christ, do not stop me!" Another time he cried, "Oh, how many beautiful angels are around me!" then glanced into the distance and said, "Oh! splendid, splendid!" When he was blessed on Thursday, at seven o'clock in the morning, and such sayings as these were recited to him: "Thus God loved the world," etc., and: "That is ever certainly true," rc., also the song: "Should it seem at times as if God had forsaken his own," rc., then he smiled quite happily, and especially at the verse: "Let the world always envy," he nodded his head repeatedly. He could no longer speak, but remained quite still and quiet, consciousness had gradually left him completely, and at last at 10 o'clock in the morning (December 19, 1878) he breathed his last without any agony, pain or convulsions. He did not taste the bitterness of death, and God gave him what he had often asked for in healthy days with the little verse:

"Oh, Lord, give me in death's agony a neat gift, And help that my heart
my fine be gently broken, And like a light, without all woe, on Thy
innocent blood pass, Which Thou for me hast shed."

He lived 52 years, 8 months and 22 days. On the following Sunday, after noon, we buried him in our graveyard with great congregation and pastor participation. The undersigned gave him the funeral oration on Psalm 43:5: "Why are you grieving, my soul?" rc. and showed the Christian's lament and comfort: 1. he must lament that his soul is grieved and restless; 2. he comforts himself that God is his help and his God.

Our dear brother leaves behind a widow who is now very much in need of the support of the dear brothers*) and 12 children, 3 sons and 9 daughters, who are still unprovided for and who all stood around his coffin. He had a hard lot on earth, but now everything is over.

The sorrow, the affliction, and the misery Have come
to a blessed end.

He hath borne Christ's yoke, He is dead and yet liveth!

H. Hanser.

These gifts may be given either to the widow herself or to the District Cassirians concerned.

Lutheranism before Luther.

In a narrative of the eighth century, published in Stuttgart, which tells of missionaries who came to Germany from Ireland, and of their work, the Lord's Supper stled of the Irish Church is also included, the first four verses of which thus read:

Come, ye saints,
Receive the Lord's body, drink his holy blood, by
which you were bought.

You are redeemed
Through Christ's body and blood.
Herewith refreshed
Let us give praise to God!

The giver of salvation,
Christ, the Son of God, hath redeemed the world
with his cross and blood.

For all the Lord has offered himself as a sacrifice;
he is both high priest and sacrificial lamb.

In an American edition of the said narrative, procured by Methodists, these glorious verses are omitted, as reported by the "Magazine."

I. America.

Catechism Jubilee Year. Johann Albert Fabricius, then professor in Hamburg, died in 1736, a man of fundamental learning, wrote in his Lutheran Centifolium in 1729: "In this year 1729 we will rightly celebrate a jubilee in memory of the catechism given to the church 200 years ago, as it was celebrated with great solemnity a hundred years ago, in 1629." Since the year 1879, which has just begun, is the three hundred and fiftieth year since God has shown our Church this greatest blessing according to our German Luther Bible, we should also in this year celebrate the fourth and a half hundredth jubilee in memory of this unspeakably great blessing of God with grateful hearts, especially in our schools. This should only be brought to mind at the beginning of the year. More about this later!

W.

[Walther]

Also to our congregations there is often an appeal for support of the missionary institution "Kommet zu JEsu" at Alt-Tschau near Neusalz a. d. O., led by Mr. Ruhiner. No faithful Lutheran can support this institution. The following is written to the magazine from Germany: "In earlier numbers of the magazine I read to my astonishment that collections have also been made there in the Lutheran churches for the institutions of Mr. Ruhmer in Alt-Tschau near Neusalz. It is certainly only due to ignorance of the matter and the importunity of these petitions that this has happened. If anyone is less entitled to support from the Lutheran Church than this man, who no longer finds favor even in his own church because of his enthusiasm and sectarianism, I do not know him. I have had the opportunity to observe this man's activities at close quarters and can therefore state that the man has indeed brought the Methodists to Neusalz, boasts of it, and thinks he thanks God if he can bring a hundred here; that he has helped the Methodists in Neusalz and the surrounding area to build halls, and that he has partly built them from the money he has collected from all over the world; that he keeps up friendship with all the enthusiasts, depending on circumstances and conditions; but that he only scorns the Lutherans as troublemakers and right-wingers. I hope that this note will in the future at least keep the brethren from collecting for this man, who have hitherto done so out of ignorance."

From the General Synod. The Eastern Ohio Synod, belonging to this body, at its last meeting, "honorably dismissed" one of its pastors to the United Brethren Methodist Fellowship. In so doing, this Synod has evidently placed itself on an equal footing with this Methodist sect, and in this it has certainly not done wrong; for like and like do like to associate. Only it should also lay aside the Lutheran name.

G.

The state of knowledge of the Lutheran Confessions in **the so-called Lutheran General Synod** is shown by the following confession of its president, Pastor Butter in Washington: "I would not be surprised if nine out of ten preachers have never seen it (the Concordia Book), and perhaps not one out of twenty has ever studied it. - Were the pastors of the General Synod to study the symbolical books more, they would, at any rate, as the Standard remarks, come at least to the wise conclusion which Pastor Butter comes to, "that there are many good things in the Concordia Book."

G.

The "Methodist," of December 14 of last year, counts the Albrechtsleute among the Lutherans! The "Christian Ambassador," the organ of the Albrechtsleute, justly expresses its displeasure at "such conspicuous

Ignorance". But it is incomprehensible that the "Ambassador" has for some time been so incensed that his community is called "Albrechtsleute", "Albrechtsbrüder", after the founder of it. The 'Methodist,' too, has fallen into disfavor, that he calls his community both "Un namen tüe ^IdriZirts." They probably think they cannot so easily draw the Germans into their nets under the name of "Albrechtsleute" as if they gave themselves the name of "Evangelical Fellowship."

G.

The sectarian preachers in New York and Brooklyn, in order to fill their churches, have for some time begun to show pictures and maps 2c. during their discourse, or to make chalk drawings on black boards to explain the subject. One Methodist preacher has had expreß large oil paintings made for his use in the pulpit. They have signs hung outside their churches bearing the following inscriptions, "All are courteously invited!" "Strangers are requested to enter!" "Free seats." "500 young men required to hear this sermon." "Come every man." "Come early." "Courteous churchwardens." "Prayer books and hymnals for all!" 2c. Similar puffery invitations, by the way, occur in the West.

The evangelical Mennonites have decided to exclude all members who have their lives insured. Accordingly, two preachers who would not comply with this rule were expelled. That's right. G.

"Fairs." As reprehensible as the doings and wanderings of the raving preacher Moody are in other respects, one must agree with him that he does not want to know anything about the way in which the church is usually built and maintained in this country. The pilgrim from Reading writes: "He unflinchingly condemns the gambling frenzy 'for the good of the church' which has broken out, especially in the holy Methodist community, and which differs from the sins committed in gambling houses and other suspicious institutions only in that devilish work is done 'in the name of God', while the gamblers and other sinners of profession indulge in their vices without make-up. Moody solemnly affirms that he would rather preach in the lowest hovel and dustiest barn than in the most beautiful and fashionable 'church' built up by lotteries, fairs, jiggery-pokery, kissing of pious lecherous wenches and milkmaids with ice cream and strawberries." - The Romans also recently held a large "Fair" for the benefit of Cardinal Archbishop MacCloskey's great cathedral, to enable the building of the same to be completed, in the cathedral itself. In a few weeks the priests have swindled about 250,000 dollars out of the pockets of their devotees, also of many poor people, who wanted to acquire a step into heaven with it. According to the reports, it was a terrible business. All sorts of things were played out, and could be won in the game. According to the report of the "*Evening Post*", a priest held a table at which he let boys bet money, half of which he gave to the winner and the other half to the Roman cathedral. Asked about the legality of this procedure, he explained that it was really only a matter of taste, that the money had to be raised, and that the Church turned a blind eye to such not entirely approved sacred means. So they did not refrain from inciting people to gamble for money, and even from instructing young boys to do so. A policeman told a reporter that on one day 3,000 children, on another 5,000, and in all already more than a hundred thousand children have tried their luck, and many are so passionately taken up with the game that they risk every cent they can get in the Roman exhibition in gambling. Young ladies sell their kisses for money - to the

Best of the Roman Cathedral. Wine, beer, and ale were sold, as in a saloon, die as pagans in the so-called Christian lands. Make haste then, make and casks of beer and bottles of wine were also played out by the dozen at haste, you dear Lutheran parents, with your children to baptism, and obey the Great.

G. the Saviour's comforting commandment of love: "Let the little children come unto me!"

Against secret societies. In consequence of the testimony of the "*Christian Cynosure*," various 'American churches are now uniting together who will not tolerate members of secret societies among themselves. They call themselves "*The associate churches of Christ*." As commendable as this is, as decided as our congregations are against the admission of members of secret societies, we cannot go hand in hand with them because of the many other errors of the American congregations mentioned.

From one who wanted to be a Turk. Hermann Jacobson of Toronto, Canada, who recently took an oath on the Koran in a civil suit under the pretense that he was a Mohammedan, has been arrested for perjury, as it has been found that he is not a follower of the "Prophet." Ad. Bd.

II. decency.

The schools, writes the old theologian Fecht rightly, are planting places of the church. Good parish schools are the main roots of the congregation. A Lutheran congregation that does not cultivate the school must inevitably decline. According to this, things do not look hopeful for the separated Prussian Lutherans. In the last administrative report of their Oberkirchenkollegium we read the following: "New schools have not been founded in the past synodal period, which in itself is extremely deplorable, but in view of the development that the elementary school system in general has taken in recent times, as well as the great other burdens and scattered situation of our congregations, is explainable. The community schools in Elberfeld and Zedlin, on the other hand, have gone." These are truly sad signs for the future of the Prussian Lutheran Church! Almost sadder still, however, is that the Oberkirchenkollegium explains these conditions from the "development" which "the elementary school system in general has taken in recent times." For this "development" consists, as is well known, in the fact that the State seeks to turn the schools into mere common educational institutions for Christians, Jews, and heathens, and to rob the church of them. Then a church which really wants to be Lutheran should prove itself to be a salt, should not let itself be carried away with the current of the times, but should hold what it has. If she goes with the train of the spirit of the age, her doom is sealed.

W. [Walther] Hanover. At a meeting of the rationalist Protestant Association in Stade, the chairman, Mr. Weber, a lawyer, uttered the blasphemous words: "I do not know, gentlemen, why you want to have three gods; I really have enough of one God. When this same Mr. Weber was elected churchwarden in Stade, a member of the congregation who is also school director, namely the Doctor of Jurisprudence Wyneken, protested against this. In response to this protest, the district synod declared the election invalid, but the Consistory in Stade decided by majority vote that Mr. Weber could be churchwarden despite this protest, and confirmed his election. This is how it stands in the German regional churches! In Saxony the Consistory even confirmed the election of an avowed denier of God as churchwarden, and in Hanover of a man who mocks the mystery of the Holy Trinity! And strange: the faithful who speak against Weber's appointment do so not because Weber does not believe in the triune God, but because, for the sake of this public mockery of religion, he has no "good reputation in the congregation," which the law requires of those who are eligible to be churchwardens! And yet these national churches want to be considered Lutheran churches! But in the 7th article of the Augsburg Confession it says that the church is "the assembly of all believers, in which the gospel is preached purely and the holy sacraments are administered according to the gospel." Already from these words of the Lutheran fundamental confession even a child can see in that national churches in which declared deniers of God and public mockers of the Triune God are elected church leaders and confirmed by the church government even in spite of protest are not Lutheran, not true churches to which a right-believing Christian can join and in whose fellowship he can remain. There it is rather said: "Do not pull on the foreign yoke with the unbelievers. Come out from among them and separate yourselves." 2 Cor. 6:14, 17. w. [Walther].

The work of converting Jews in Sweden is crowned with great success. The center of this missionary activity is the seaport of Gothenburg, where several thousand Jews gather at one time to worship in the Lutheran church there. Ad. Vol.

Postponement of baptism. From the city of Hanover it is reported: "That parents did not want to have their children baptized has happened only twice; on the other hand, baptism is often postponed for a long time, and therefore many children die unbaptized. Luther writes: "As much as it is possible, one must oppose the postponement of baptism, lest this custom finally be made a rule for constantly abstaining from baptism. Renan. In France, Renan, the author of a blasphemous book on the Thus in Italy, in many cities, a great part of the people remain without life of JEsu, was to be made a Knight of the Legion of Honor, but President MacMahon, when asked to sign the nomination, declared: "Never will I sign When they have grown up, they despise everything and die as those who do not believe in God. So also Pope Clement" (the seventh, who was an illegitimate child) "died without baptism, which tastes wteder Anabaptist." (XXI, 1339. f.) Now it is much worse in our America. The pernicious Baptist sect has so great an influence here that thousands and thousands of children, even of Methodist and Presbyterian parents, are growing up without baptism, and in the midst of a

He defended with great zeal the idea that men are descended from apes, and are therefore really only refined animals. Since it has been held against Mr. Häckel that if this were true, not only all religion but also all moral teaching would have to cease, he has set about fabricating a new moral teaching that agrees with his ape religion. A German newspaper writes about it as follows: "Professor Häckel goes so far in his confidence in the reformatory power of the doctrine of development that he expects from it the establishment of an entirely new moral doctrine. The ecclesiastical moral law is to be replaced by a natural moral law, the guiding principle of which we see revealed in the social instincts of animals. Häckel has in mind the deep sense of duty which the citizens of an ant state demonstrate when their community is threatened by danger. He also thinks of the touching example of tender conjugal love that the inseparables (parrots) offer us, and of various other emotions that we perceive in animals. In clear words, Häckel demands that we should take a good example from certain animals if we want to become morally better. There is nothing degrading for man in this, for to go to school with animals in this sense means nothing more than studying the laws of nature." - Dr. Munkel makes the following comment on this in his Neues Zeitblatt of November 21 of last year: "If we go to this school once, why do we not also want to learn from the sow to roll around in the cesspool, from the fox to cunningly rob and strangle? That is nothing more than studying the laws of nature. This is what this latest cultural advance has come to, that it lets us arise from animalism and leads us back to animalism. Christ is no longer the right model for our life, but the cattle of the field, by which it is well indicated that this cultural advance leads back into animal barbarism. God has seen to it that the trees do not grow to heaven, for the nonsense comes to light so glaringly that only a developmental scholar would not throw up his hands over his head on account of it and exclaim with Paul: "Since they thought themselves wise, they have become fools."

As is well known, the **Socialists** in Germany are now being vigorously attacked. What success this is having we read in a German paper, in which, among other things, the following is written: "From Berlin, the main hearth of Social Democracy, the Nat.-Ztg. brings a report on the effect of the Socialist law, which is different among the actual Social Democrats and among the large number of followers. On the whole, the rapid and strict execution of the law had the effect of a cold stream of water. The fellow-travellers, the many railway officials and small artisans, etc., now swear with all their might that they have never belonged to Social Democracy, nor do they want to know anything about Communist ideas. Fearful and timid before the secret police, they no longer want to tolerate any talk about Socialist topics in their favorite taverns, and now talk only about the disastrous effects of field mice, the stuffing of birds, etc. Only the Progress Party is still bravely scolded for having introduced freedom of trade and usury. The Socialist workers were different. It is true that they, too, had become calm and quiet, that the wild noise and the workers' Marseillaise had fallen silent. But in them it boiled violently at first, and in the cosy circle they poured out their hearts, and drank one glass of beer after another to their idol Hasselmann. Nothing touches them more painfully than that now there are no more popular meetings where the thousands can heat each other up and feed each other with new nourishment. They, too, are beginning to grow calmer. The Socialist Law," the report concludes, "will, if applied according to the rules, have an exceptionally salutary, calming and peace-awakening effect/ which we



want to wish." However gratifying these effects of the Socialist Law may be, in this way only the branches, not the roots, of Socialism are cut off. If the poor are not better protected against the rich bloodsuckers, and, above all, if God's word does not come to rule in Germany again, socialism will break out again and again as a terrible boil of unbelief, and will rage all the more terribly in the bowels of the people. W. [Walther]

The canonization of Pope Pius IX is eagerly pursued. Bishops are instructed to gather news of miraculous graces obtained through the intercession of Pius IX. Several bishops already have in their hands reports of miraculous cures. Thus the time will not be far distant when the idolatrous Papists will also call upon Pius for help, who already during his lifetime placed himself at Christ's side and used the words: "I am the way, the truth, and the life." A new proof of the antichristic nature of the papacy. G.

God cleansed their hearts by faith.

Acts 15:9.

Faith must contend and fight against doubt and against reason. This the sophists do not see and consider, and therefore they think that we fight for a small thing, when they hear that we teach about faith. For they neither understand nor know that faith is a change and renewal of the whole nature; that is, that the eyes, ears, and heart themselves hear, see, and feel altogether differently from other people. For faith is a living and mighty thing; it is not a drowsy and idle thought, nor does it float and swim on the top of the heart like a goose on the water; but is like water heated and warmed by fire: the same, though it remains water, is no longer cold, but warm, and so is altogether another water: thus faith, which is the work of the Holy Spirit, makes another heart, mind, and spirit, and so makes altogether a new man. (Luther, I, 1141. f.)

Inaugurations.

On behalf of the honorable Mr. President Wolbrecht, Pastor G. Wolf was solemnly inducted on the 3rd Sunday of Advent in the Lutheran congregation in La Gränze, Mo. by the undersigned with the assistance of Pastors F. W. Eggerking and Paul Merbitz. S. Liese.
Address: Rsv. O. ^olk,
D" OrknZs, Uo.

Rev. H. L. Hölter, formerly of Quincy, Ill, after receiving commission, was installed in the midst of the JmmanuelS congregation at Chicago, Ill, on the third Sunday of Advent. A. Wagner.
Address: Hsv. Il. D. Llcsltor,
3168tr ., OdioaZo, III.

By order of the Reverend Presbytery Northwestern District, on the 2nd Sunday of Advent, the Rev. Ph. Wambs- ganß j un. who has accepted a call from the congregation at Hancock, Mich. was installed in his office by the undersigned. H. Schäfer.
Address: Rsv.
Lox 360. Laneook, 60th, Zliek.

Church dedications.

On the 2nd Sunday of Advent my congregation at Elo vertron, Webster Co, Nrbr, had the pleasure of dedicating their new built church, 18X28. C. Meyer.
On the 23rd Sunday a. Tri'n. our St. Johannis congregation celebrated a joyful feast. Until now they had to hold their services in a hall, but now they could consecrate their own house of worship to the Lord. The most reverend Allgrm. This is the eighth church in the Cleveland district; it is 42 feet long and 28 feet wide, and is also the schoolhouse. A nice steeple adorns the same. With thanksgiving to God we may add that our house of worship is free from debt.
Cleveland, O. Aug. Dankworth.

On the 3rd of December last, my congregation in Clayton Township, Adams Co., Jlls. had the joy of dedicating their newly built church to the service of the Lord. It is a frame building in the gothic style, with an altar niche and 75 foot high steeple. The altar is decorated with a well executed painting by F. W. Wehle in Quincy: Christ on the Cross. The pastors Bötticher, Hd'tler (English) and Buszin preached. The consecration prayer was said by Rev. Hallerberg. Jacob Seidel.

On the 1st Sunday of Advent last year, the Lutheran congregation of St. John's, Whitley County, Jnd., was able to dedicate their newly built church, a beautiful and debt-free brick building, 32X52, with a 50-foot steeple, to the service of the Triune God. Rev. C. F. Seitz preached the farewell sermon at the old house of worship, Dir. O. Hanser the festive sermon in German, and in the afternoon Prof. H. W. Dirderich in English. S. Hassold.

On the 17th of November last, being the 22nd Sunday a. Trin, the Lutheran DavidSstrrn congregation near Ellsworth, Kansas, had the great joy of dedicating their new frame church, which is built 24X40, to the service of the Triune God. Rev. Krause preached the dedicatory sermon. E. Mäh r.

Conferenz - Ads.

New York DistrictS-Conference, s. G. w., on the Uth, 12th, and 13th of February, at the house of Rev. Tr. Körner, in WilliamSburgh, N. I. Commencement: 10 o'clock in the morning. Preacher: pastor L. Schulze; er- sentence man: pastor W. A. Frey. - People are to report in writing to the local pastor before Feb. 1. H. C. Steup.

The mixed German-Norwegian conference of central and northern Wisconsin will, wills God, assemble at the home of Rev. F. Leyhe from January 28th to 30th.

Guests will be picked up from Grand Rapids on the 27th. Registration is requested. I. I. Walker.

The Quincy Pastoral and Teachers' Conference will meet, s. G. w., January 7-9, 1879, at the residence of Mr. Rev. C. E. Bode, at Hannibal, Mo.

Don't forget to sign in I. H. Hamens

Acknowledgements.

With heartfelt thanks to God and to charitable giving, I hereby testify that the widowed Mrs. Pastor Hamann, at present in Germany, has bequeathed to our Seminary a legacy of one thousand dollars, the annual proceeds of which are to be used for needy students. The capital is safely invested in a house in Cincinnati, O.; the incoming annuity (after deduction of necessary expenses for repairs) is paid out to us semi-annually, and already two very poor students have been able to enjoy the great joy of being able to receive twenty dollars at once. May the Lord our God bless our benefactress: may he bless her already here in time, but much more in blessed eternity!

How fine it is, then, when the rich carry their money into Christ's own bank, where the thieves cannot steal it and the fraudulent bank officials cannot get away with it! And this banker pays not only a hundred, but more than a thousand cents! See Matth. 6, 19. 20.; 10, 42.; Luk. 6, 38. Addison, Ill, on December 11, 1878-

I. C. W. Lindemann.

With the foregoing public thanksgiving of his colleague thein undersigned connects from the bottom of his heart also his own, since the dear departed Mrs. Pastor Hamann also asked for the local seminary in the same way. May the memory of the benevolent donor be and remaincongreg. 50 Cts. Past. Heitmüller's congreg. on Clifty 6.23. Past. as blessed as that of the pious widow Cotta, who once took the poorNiemann's comm. at Cleveland 198.70. Past. Stub- natzy's Gem. at Fort student Luther into her home and to her table, and who is nowWayne 53.25- Past. Schmidt's Gem. in Indianapolis 29.00. Past. Spiegel remembered in the history of the Reformation for the revival of many in Adams Co. 1.00. Whose Gem. 4.98. Past. Schmidt's gem. in Elyria 6.50. Past. Wyneken's gem. in Cincinnati 17.60. Past. Jox's gem. in Logansport 10.40. Past. Buehl's parish in Massillon 8.00. Past. Pohlmann's church in LaneSville 9:15 a.m. Rev. Karrer at Bielefeld 2:00. Rev. EverS' congreg. in Bingen 2:42 p.m. Rev. Schönebergs Gem. m La Fayette 36.25. Past. Lothmann in Akron 2.00.

St. Louis, Mo. the 24th Dec. 1878. c. f. w. walther.

Income to the Western District coffers:

For the synodical treasury: Collecte of the congreg. of the Rev. Müller in Columbia City .50. Mission Festival Coll. in La Porte 33.35. Rev. Pennekamp, New Wells, Mo. 410.00. Past. LenkS congregation in St. Spiegel's congreg. in Adams Co. 5.82. part of mission festival coll. of Louis, 5.00. Coll. of the congregation of the Rev. Leßmann, SherrillScongreg. in Defiance and on the South Ridge 33.10. Past. Diemer's Gem. Mount, Iowa, 8.50. Trinity Distr. in St. Louis 8.80. Bro. Nothdurft, Capeat the Ridge 3.53. mission festival coll. at Huntinaton I 5.00. Past. Eirich's Gtrardeau Co, Mon, 10.00. Past. Sappers Gem. in South St. Louis 9.83. Gem. at Jonesville 3.40. whose school children 3.00. part, of the For inner mission, Drcieinigk.-Distr. in St. Louis, 1.30. Mission feastMissionfestcoll. at Lanraster 50.00. one-third of the Coll. of Past. E. A. Frcse'S Gem., Platte Co, Nebr. for mission in Nebraska 11.26. For the Negro Mission: coll. of the Rev. Grüber's congreg. to Middle Creek, Seward Co. nebr. 6.00. For poor sickPastors: By Past. Wischmeyer, Fayette Co, Tex, 5.00 by Mrs. Schwede, 3.00 by I. Knippa, Child Baptism Coll. by A. Ritter 5.00. Past. LükerS Gem. in Aroma, KanS., 4.00. G. Vogel by Past. Stiegemeyer, Dubuque, Iowa, 1.00. For poor students: Coll- of St. John's Comm. of the Past. Scholz, Holt Co., Mo-, 4.75. For the Deaf and Dumb Institution: From the Young People's Association of the Parish of the Past. Köstering, Altenburg, Mo., 5.00. For poor seminarians in Addison: collecte of St. Peter's congreg. of the Rev. Scholz, Holt Co, Mo, .70.

5 For Yorkville comm. Wilh. Beck and Joh. Beck each .50 by Past. Cousin, Cole Co, Mo. For Past. Hirschmann's Gem. in Colorado: L. Engelbrecht 'by Past. Baumhöfner, Dodge Co. nebr. 1.00. Correction. In previous receipt, in the item of P10.00, given by a Lutheran, the words are to be deleted: By Past. Germann, Fort Smith, Ark. St. Louis, Dec. 20, 1878. E. Roschke, Cassirer.

Income is the cash register of the "Eastern" District:

For the synodical treasury: From the congregation at Lona- coning P7.97. Past. Sander 2.00. congregation in Rorbury 9.00. congregation in WolcottSburg 4.00. Jmm. congregation in Baltimore 31.48. congregation in North East 6.22. N. N. by Rev. King 1.00. Trinity congregation, in Buffalo 10.00. congregation in Paterson 11.20. congregation in East Boston 4.18. I. N. Pedcrsen 2.00. For the widow's fund: Thank offering from Mrs. Past. Kanold 5.00. Mrs. Elisa Müll 5.00. Father Schmidt 1.00. Albert Greiner 1.00. Parish in Wolcottsville 3.25. Parish in North East 6.00. Parish in Reu-Bergholz 5.02. Parish in Neu- Oberhofen 6.00. Frä'ul. Marie Bernreuther 1.00. C. S. .50. parish in New York 26.10. parish in Farnham 4.10. Geo. Lusky 1.00. Gerhard Holzhäuser .50. Past. Brömer 4.00. Mrs. N. N. by dens. 4.00. For Inner Mission: Niagara Co. mission feast coll. 34.50. Father Schmidt 1.00. Haverstraw congregation reform feast coll. 5.00. G. Eiffler 1.00. For the needy brethren in the South: Cohocton congregation 5.09. Tonawanda congregation 8.80. Lockport congregation 4.80. Martini congregation Reform Festival coll. in Baltimore 60.00. College Point congregation 22.58. Winfield congregation 5.50. Paterson congregation 36.50. Past. Brömer 1.00. teacher Richter 1.00. For theMemphis congregation: Young Men's Verekn of Martini congreg. in Baltimore 5.00. Springville congreg. 1.50. I. Waiters 1.00. Yorkville Sunday School 1.10. For the Negro Church inLittleRock: Mission Festival Coll. of the Congreg. in Niagara Co. 5.00. For the Negro Mission: Mission Festival Coll. of the congregation in Niarara Co. 29.75. congregation in Lonaconing 1.82. Mrs. Elise Müll .50. Father Schmidt 1.00. Mission Festival Coll. of the congregation in Wellsville 33.00. By Rev. Braun .60. Miss. Aug. Klose 1.00. For the congregation in Philadelphia: Through Kassirer Simon 53.41. Women's club in Paterson 10.00. Mrs. Böthe and Mrs. N. N. through Past. Brömer 1.00 each. For the Yorkville congregation: by Cassirer Simon, 2.77. comm. in Lee Co, Tex, 5.30. N. N. the. 2.50. comm. in Hart, Min", 2.25. For the emigrant mission in Baltimore: Through Kassirer Simon 3.25. For the orphanage near Boston: By Kassirer Simon 1.00. Mrs. Elise Müll .50. Dreifaltigk.-Gem. in Buffalo 13.25. For the orphanage at Mount Vernon; F. S. by Past. Sugar 1.03. Sunday School by the congregation at Haverstraw 1.60. congregation at Bayonne 6.75. Rev. Gross 1.00. For the Deaf and Dumb Institution in Norris: Mrs. Elise Müll .50th Kindtauf-Collecte at Wendler's in WolcottSburg 2.10. Drcifaltigk.-Gem. in Buffalo 10.00. For sick pastors: Past. Sander 1.00. Mrs. Fries 1.00. To the college maintenance fund: Gem. in North East for Addison 6.00. For the German Free Church: Gem. in College Point 5.50. For poor students in St. Louis: Parish in Neu- Bergholz for Rehwald 1.85. Mrs. N. N. through Past. Brömer 2.00. For poor college students in Fort Wayne: From the confirmands Past. Zuckers for the Brunn'schen Zöglinge 10.00. For poor students in Addison: WeddingS-Coll. at Braun and Löschke 2.10. New York, Dec. 1, 1878. I. Birkner, Kassirer.

Entered the Middle District treasury:

For the synod treasury: from Rev. Rupprecht in North Dover P2.00, whose congregation 16.00. Rev. Nützel's congregation in Columbus 6.81. Past. Aron 2.00. Rev. HassoldS Gem. in Columbia City 3.04. Past. Zaschoche's Gem. in Marion Township 11.50. Past. Querl's Gem. in Toledo 4.71. Past. Zagal's Gem. at Fort Wayne 7.75. teacher Conzelmann at Indianapolis 2.00. Past. Knief's parish at Nru-DettelSau 9.75. Past. Mohr in Jngle- field 2.00. Past. Jox's parish in Logansport 10.00. Past. Sitzmann's congreg. in Terre Haute 12.00. Teacher Zismcr in Cleveland 2.00. Past. Hieber's Zion's congreg. 4.50, John's congreg. 4.50, Jacob's congreg. 50 Cts. Past. Heitmüller's congreg. on Clifty 6.23. Past. Niemann's comm. at Cleveland 198.70. Past. Stub- natzy's Gem. at Fort Wayne 53.25- Past. Schmidt's Gem. in Indianapolis 29.00. Past. Spiegel in Adams Co. 1.00. Whose Gem. 4.98. Past. Schmidt's gem. in Elyria 6.50. Past. Wyneken's gem. in Cincinnati 17.60. Past. Jox's gem. in Logansport 10.40. Past. Buehl's parish in Massillon 8.00. Past. Pohlmann's church in LaneSville 9:15 a.m. Rev. Karrer at Bielefeld 2:00. Rev. EverS' congreg. in Bingen 2:42 p.m. Rev. Schönebergs Gem. m La Fayette 36.25. Past. Lothmann in Akron 2.00.

For the Negro Mission: From the mission fund of Dr. Sihler's congregation in Fort Wayne 20.0.0. A. R. Cervine in Rock Island, Ill, 1.00. A. Rausch in Neu-Drttclsau 6.00. Part of the mission feast coll. of the congregation of Past. Sauer, Merz, Fischer & 'Kretzmann 35.00. N. N. in North Dover 1.00. Part of the Mission Festival Coll. in Willshire 15.00. Mrs.

Misllonsfcstcoll. at Fort Wayne 107.6). N. N. at Aurora 15.85. part of the Milsonsfcstcoll. at Ncu-Dcttelsau 20.00. half of the coll. of a rained out missionary feast at Defiance 5.00. part of the missionary feast coll. at Evansville 20.00. Past. Nützel's parish in Columbus 13.76. F. Schute in Cincinnati 1.00.

For the building fund: Past. Lange in Balparaiso 2.00. Past. Diemers Gem. In Florida 1.61.

For the E m i g r a n t e n - M i s s i o n in New York: Theil of the Mission Festival Coll. in Willshire 8.00. Past. Steinbach's congregation at Fairfield 5.00. Rev. Eirich's congreg. at Jonesville 2.65. Past. Zagel's parish near Fort Wayne 10.00. Past. Reichmann's congreg. at Frvburgh 5.50. Part of Mission Festival Coll. at Evansville 15.00. Rev. Tramm's congreg. in Vincennes 5.59. Rev. Karrer's congregation in Bielefeld 1.70.

For the emigrant mission in Baltimore: part of the mission festival coll. in Willshire 3.00. Past. Steinbach's congreg. in Fairfield 3.00. Past. Diemer's congregation at Florida 2.89. part of mission festival coll. at Evansville 10.00. Rev. Tramm's congreg. at Vincennes 5.59.

For poor students in Fort Wayne: 1.) in general: part of the mission festival coll. of the congregations at South Ridge and Defiance 33.00. Past. Fischer's Gem. at Seymour 5.80. 2.) For Brunnian scholars: W. N. at Hilliard 1.00. Past. Meyer's Gem. in Adams Co. 15.81. Past. Lange's Gem. in Valparaiso 5.60. in Kouts 1.10. Mrs. Ph. Lange 10.00. Hochzeitscoll. at H. Wischmeyer in Bingen 7.00. 3.) For Tisza: Mrs. Schütte in Farmers Retreat 1.00. Mrs. Pottcbaum das. 5.00. 4.) For Horst W. F. 5.00. 5.) For Hermann: Hochzeitscoll. at H. Hormann by Past. Stock 8.00. 6.) For Kastenhuber: Past. Karrers Gem. in Bielefeld 5.00. 7.) For Kambciß: N. N. in Indianapolis .50. 8.) For Köppchen: N. N. in Indianapolis .50.

For the budgetary funds of the teaching institutions: 1.) in Addison: part of the Mission Festival Coll. in Evansville 10.00. 2.) in St. Louis: part of the Mission Festival Coll. in Evansville 15.00. Past. Schwan's congregation in Cleveland 32.71. 3) in Springfield: Past. Niethammer's Gem. in La Porte 13.60. 4) in Fort Wayne: Past. Runkel's congreg. at Cold Springs 7.60, wedding coll. at Droge's the. 3.10, part of mission feast coll. at Evansville 15.00.

For the inner mission: part of the mission festival bill at La Porte 33.35. at Lancaster 15.00. Two thirds of the mission festival bill at Fort Wayne 215.28. Past. Mohr's congregation at Jnglcld 6.50. Part of mission festival coll. at Aurora 60.00. Ditto at New DettelSau (for the Northwest) 34.52. Half of coll. of rained-out mission festival at Defiance 5.00. Part of mission festival coll. at Evansville 20.00. Past. Niemann's congregation in Cleveland 40.00. Rev. Schmidt's congregation in Elyria 8.25.

For the orphanage in Boston: By Past. Seuel in Indianapolis 3.34. For sick pastors and teachers: N. N. in Hilliard 1.00. Rev. Reichmann's Gem. in Fryburgh 5.50. Past. Wichmann's Gem. in Farmers Retreat 10.00. From Past. Schwan's Gem. in Cleveland 23.70. Wittwe v. Strohe in Indianapolis .50.

For students in Springfield: part of the missionary festival coll. of the congregation of Pastors Sauer, Merz, Fischer and Kretzmann 29.94. Women's Association in Past. Meyer's congregation in Adams Co. 22.00.

For students in St. Louis: Past. Bühls Gem. in Massillon 5.42. For seminarians in Addison 1.) Dr. Baumgart: part of the missionary feast coll. of the congregation of Pastors Sauer, Merz, Fischer and Kretzmann 10M. 2.) for Tisza: part of the mission festival coll. in Aurora 12.00. Past. Wichmann's congregation at Farmers Retreat 1 p.m. For Wayner District Teachers' Conference 1:55 p.m.

For the deaf and dumb institution: Past. Weseloh's school children in Cleveland 2.00. N. N. in Hilliard 1.00. Past. Karrers Gem. at Bielefeld 3.00. Rev. Diemers Gem. at Archbold 2.32, at Ridge 2.57, at Florida .72. in Florida 1.00.

For the Toledo congregation: Past. Schmidt's congregation in Liverpool 5.00. Past. Wichmann's congregation at Farmers Retreat 11.00.

For the orphanage near St. Louis: Some members of the congregation of Past. Stubnatzy's in Fort Wayne 27.00. Past. Zschoche's Gem. in Marion Township 10.00. Past. Schlesselmann's Gemm. in Reynolds and Goodland 6.00. Mr. Kcmpermann's in La Fayette 1.00. N. N.'s in Hilliard 1.00. Past. Wichmann's Gem. in Far mers Retreat 10.00. Mr. Trevest in Vincennes 5.00. By Past. Seuel in Indianapolis 3.33. F. Schroeder in Cincinnati 1.00. Past. Jor' Gem. at Logansport 27.80. Past. Pohlmann's Gem. at Bradford 7.20. Past. Karrers Gem. at Bielefeld 1.40. N. N. at Indianapolis 1.00.

For the orphanage in Addison: Past. Schlesselmann's gem. at Reynolds and Goodland 1.00. Teacher Seibel's class at Fort Wayne 1.31. Past. Heintz's gem. at Crown Point 3.01. N. N. that. 1.00. N. N. at Hilliard 1.00. By Past. Seuel in Indianapolis 3.33. I. Beyrentcr in Akron 100. I. Knnz das. 1.00. Part of wedding coll. at H. Hormann by Past. Stock 10.00. teacher Strirders class at Fort Wayne 1.15. teacher Riedels Kl. das. 2°.00. teacher Seibels Kl. das. 1.50. Rev. Jüngel's Gem. at Jonesville 15.39. Rev. Jor' Gem. at Delphi 9.15. Kindtaufcoll. with Teacher Mefferli at La Fayette 5.50.

For the widow's fund: teacher Bollmann in Columbus 2.00. Past. Jor in Logansport 5.00, whose comm. is 25.75. Rev. Meyer in Adams Co. 4.00. Rev. Wunderlich in Tolleston 3 oo. Past. Schlesselmann at Reynolds 4.00. teacher Messerli at La Fayette 2.00. past. Lange at Valparaiso 4.00. Past. Diemer in Archbold 4.00. Past. Eirich's Gem. in Jonesville 4.70. C. Lunz in Frvburgh 5.00. Wedding coll. at H. Bockstädte by Past. Brakhage 6.00. Part of mission feast coll. at Evansville 13.79. Wedding coll. at R. Sammler's at Neu-Dettelsau 9.30. Past. Seuel and Gem. at Indianapolis 26.00. Mrs. Luecke at Columbia City .25. teacher Strieder at Fort Wayne 2.00. Past. Jüngel's Gem. at Jonesville 13.90. By dens Wedding coll. at Wall- wer 8.18. Past. Buehl in Massillon 2.00. Past. Schwan's comm. at Cleveland 32.72. Past. Pohlmann's comm. at Lanesville 5.65. Rev. Karrer at Bielefeld 4.00. Hencke at La Fayette .25. Rev. Weseloh at Cleveland 5.00. Rev. Bode's Gem. at Fort Wayne 10.03. Past. Dulitz at Napoleon 4.00.

Correction:

In previous receipt read instead of "From Past. Rupprechts Gem. in North Dover": from himself 4.00.

For the needy co-religionists in the South: from Dr. Sihler's congreg. in Fort Wayne 111.26. Past. Stubnatzy's ^em. that. 117.00. Past. SchummS Gem. in Willshire 10.00. Past. HassoldS Gem. in Columbia City 6.87. Past. Lange's Gem. in Valparaiso 9-75, in Kouts 2.25. Past. Heintz's Gem. in Crown Point 16.50. Past. Wendt's comm. in Waymansville 9.00. Past. Brueggemann's congregation at Darmstadt 24.50. Past. Stock at Fort Wayne 1.00, whose congregation 21.00. Elise schnorr at North Amherst 1.00. Rev. Dammann there 1.00, whose parish 12.70. Rev. Knief's congregation at Neu Dettelsau 25.80. Rev. Zucker's congregation at Defiance 9.10. Rev. Zagel's congregation at Fort Wavne 40.00. N. N. by Rev. Jüngcl 1.00. Rev. Evers' congregation at Bingen 10.00. By Past. Sch'önebcrg's congregation in La Fayette 10.50. Past. Cämmercr's congregation in Decatur 7.55.

For the Negro church at LittleRock: Mrs. Burgowitz, South Bend, I.iO. For Pastor Rohe's congregation in Detroit: Pastor Böse's Gem. in Defiance Co. 5.25. Past. DichmerS Gem. at Archbold 1.68. Past Zuckers Gnu. in Defiance 3.03. For Past. Foehlinger's congregation in Yorkville: Past. Böse's Gem in Defiance Co. 5.25. Past. Brakhage's Gem. 3.85. Past. Zucker's Gem. in Defiance 3.03.

For the Philadelphia congregation, W. Schaper, Sr. in Columbia City 1.25. W Schaper, Jr. that. 1.00. Some members in La Porte 10.00. Past. chöneberg's comm. at La Fa- yette 31.30. Past. Diehmer at Archbold 1 w. N. N. at Hilliard 1.00. Past. Zuckers Gem. in Defiance 3.04. Dr. Sihler's Gem. in Fort Wayne 50.00.

For the community in Freeport, Ill: Past. Brack- hage's Gem. 3.83. For Pastor Händschke's congregation in Sumner, Iowa: Past. Bühl in Massillon 1.00. Fort Wayne, Nov. 30, 1878, C. Grahl, Cassirian.

The undersigned has received:

For fellow believers ini the South stricken with yellow fever since Dec. 11: By Past. W Holls' Cross Gem. at Ccntreville, Ill, 5.25. By Past I. L. Daib, Oskkosh, Wis. half the Thanksgiving Day Coll. of his Gem. 6.05, by N. N. 5.00 (both for widows and orphans). By Mr. Treasurer H. Bartling 65.30. By Mr. Treasurer C. Grahl 174.45. By Mr. Treasurer I. Birkner 264.54. By Mr. Treasurer C. Eißfldt 41.20.

For the church at Memphis, for its further continuance: from Rev. C. C. Schmidt's congregation, Indianapolis, 17.50. From Rev. I. L. Daib's congregation, Oshkosh, Wis. half of the Thanksgiving Day Coll. 6.05.

For poor sick pastors and teachers: by Rev. Th. Siek, Taylors Creek, O., from a member of his congregation .50. From I. G. Höhne in Metca, Jnd.

For the negro mission: from Past. Siek, Taylors Creek, O., 1.00. From I. G. Höhne at Metea, Jnd.

For the support of the Free Church in Saxony and other states: By Past. Th. Siek, Taylors Creek, 2.00. By Rev. M. Adam, Glasgow, Mo. from a member of his congregation. Gem. 2.50. By Rev. F. Wolbrecht, Okawville, Ill, 10.00 (of which 5.00 was a thank offering from Mrs. B.). By Past. S. Sweet, High Hill, Ter. offering at baptisms 2.50. By Past. I. R. Lauritzrn, Port Huron, Mich., 1.<X); Mr. Brenner daseldst .25. Christmas Collecte by Past. I. Trautmann's comm. in Adrian, Mich. 11.00. I. T. Schuricht, Treasurer of the General Synod.

Received for the Castle Garden mission:

By I. C. Harms H1.00. Past. Rademacher .25. Mich. Fritz 3 00. Ed. Köhler 2.00. G. Eiffler 1.00. Past. Brecht 1.00. Jul. Schmidt 1.00. part of a coll. sent by Rev. Huebner in missionary hours, 8.00. N. N. .68. Rev. W. I. Meyer 1.00. By Rev. Hertrich by N. N. 2.00. Rev. Klindworth 2.00. Mrs. Hagedorn 2.00. Rev. Wegert .47. By Rev. Pieper, part of a missionary fest-Coll. 5.00. Rev. Küchle's Gem. in Milwaukee 9.25. By Pastor Wcndt. Half of the MissionSfest-Loll. of the Gemm. of Pastors Wichmann. Brakhage, Lberbach, Wendt, 26.00. Thank-offering of the congregation of the Rev. Rcitz 9.00. By Past. Stülpnagel .63. by Kassirer Simon 50.62. Missionary Festival Collected Offering of the congregations in and around Ncw York, in Patcrson 26.50. by Kassirer Schuricht 75.17. by Kassirer Bart- ling 7.50. congregation in Cohocton 5.20. Past. Sicker 5.00. Congregation in Nondout 7.30. Congregation of the Rev. Wangerin in Bethlehem 13.50, By Kassirer Simon 6.00. congreg. in Wolcottsburg 2.50. Past. Osterhus 2.00. By Rev. F. Wilhelm, Thanksgiving Collecte 2.50. Ebr. Kästner.75. Rev. Rödcrr .25. past. Hein Sr. 1.84. Rev. I. Haase's St. Petri congregation 5.OO. Past. Albrecht .75. past. F. H. Iahn .50. Hagemeier .25. Past. Schmogrow 5.00. Past. Ungroth 4.25. Lisette Baumann .50. Past. Kothe.50.

Ncw York, Dec. 1, 1878.

I. Birkner, Kassirer.

For poor students received as a Christmas gift from Mr. Rev. F. Wolbrecht at Okawville, Jlls, H5.00^ From Mr. I. G. Hoehne at Metea, Jnd. 1.00. From Mr. Henry F. Mueller in the Dreicinicity District at St. Louis, 50.00. By Mr. Rev. F. R. Tramm from a member of his congregation at Vincennes, Jnd, 5.00. By Mr. Rev. Schaaf at Rochester, Minn. collected at the wedding of Mr. P. Kremer 4.40 and from himself 0.60. From Mr. Paul Wolf at St. Louis 5.00. From Mr. L. Lange there 5.00. By Mr. Rev. Graves .sn Meriden, Conn. from St. Johaums congreg. there 8.29, from Magdal. Reuß 1.00, and finally from one "who has also been a poor student," 7.00. By Hrn. Past. Besel'in Guttenberg, Iowa, from the valuable Jungfrauen-Veretrn there 5.00.

A thousand thanks and God's retribution to the mild givers! C. F. W. Walther.

Correction.

In No. 23. of the vor. Jahrg. of the "Luth. read under "Emigrant Mission" (Miss.-Fest-Coll. in Bloomfield): P5.00 each for New York and Baltimore, and: under "Inner Mission" instead of "Miss.- Fest-Coll. P16.00": Mlss.-Fest-Coll. m Bloomfield P16.00.

C. Eißfeldt.



For the preacher and teacher widow and orphan caste
(middle districts)

have been received:

1. contributions.

By Messrs. Pastors H. Horst, M. L. Wyneken, F. W. Husmann P4.00 each.

Two. Gifts.

By Past. H. G. Crämer from his parish in Zanesville, O., wedding coll. at Mr. Nkol 10.25, desgl. at the golden wedding of Mr. Metzger 13.00. By Past. H. Horst von sr. Gem. in Hilliard, Franklin Co., O., 8.16, from sr. Filialgemeinde 4.00. By Rev. M. L. Wyneken in Cincinnati, O., from Mr. F. Schröder 1.00, Mr. A. Rosenfelder 1.50, F. Schulz 0.25. From Rev. C. Sallmann and from the evening fund of sr. Trinity. Gem. in Sugar Grove, Fairfield Co, O., 8.50. By Past. C. Evil from his Gem. at South Ridge, Defiance, O., 14.15 and subsequently from himself 1.00. By Past. F. W. Husmann, coll. sr. Gem. at Euclid, O., 6.00.

Indianapolis, Ind, Dec. 14, 1878.

M. Conzelmann, Cassirer.

Love Gifts Received **for the Springfield Seminary:** From Mr. Breßmer in Springfield: 2 Bush. Tomatoes, 2 Bush. Beans, 8 Gall. Sauerkraut. From Mrs. Selle in Springfield: 9 psd. butter. 4 doz. Eggs, 1j Bu. Onions, 2 bush. Beans. From Mr. Winskev at Springfield, 1 sack of potatoes. From the township at Dwight, Ill, 1 barrel of meat, 1 bor of butter, 3 doz. Eggs. From Mrs. Kraft at Dwight 1 sack onions, 1 barrel cucumbers, 1 barrel dried apples.

G. Peacock.

Book Display.

Communism and Socialism. Proceedings of the First German Lutheran Congregation U. A. C. at St. Louis, Mo. Edited from the stenographic records by resolution of the congregation by C. F. W. Walther. St. Louis, Mo. To be had from M. C. Barthel, agent. (Luth. Concordia Publishers.)

Several thousand copies of this 60-page pamphlet in large octavo were sold in a relatively short time. However, several hundred of the first edition are still available and can be ordered by mail from the "Luth. Concordia Verlag" for 25 cents per copy. The dozen costs P2.50 (postage included).

An English translation of the paper is under press and will be published within a month.

The Holy Our Father Illustrated and Interpreted for the Benefit and Welfare of God's Children. Allen-town, Pa. Brobst, Diehl & Co.

This booklet, 32 pages (large octavo) thick, in a stiff cover, contains the text of the Holy Our Father with 16 pictures and quite beautiful interpretations collected from the writings of the Fathers. It is an excellent gift for children.

The price of the same is 15 cts. singly, P10.00 per hundred.

G.

"Mission dove."

News from the mission area at home and abroad.

Published by the Lutheran Synodal Conference of North America. Edited on their behalf by Rev. F. Lochner with the assistance of Rev.

C. F. W. Sapper.

The first issue of this new publication has appeared. The preface points out that our Lutheran Church here in America has been given special ability and opportunity for the work of mission by grace. The other main article is the beginning of an account of what has been done so far in our negro mission. Such of our readers as wish to become acquainted with the paper may consult it with their pastor or teacher. Support of this paper is at the same time support of the missionary work. It is published once a month.

The price for one year in advance with postage is as follows:

| | |
|---------------|------|
| 1 copyP | 25 |
| 5 " | 1.00 |
| 12" | 2.00 |
| 25" | 4.00 |

It may be obtained from the "Lutheran Concordia Publishing House," St. Louis, Mo.

G.

Changed addresses:

Uav. D. ^7. kottlmunn, 78 Lrunt, 8tr., Douisvills, X^.

Xsv. D. Xruomsr. Humboldt. ^liou 6o.. Xunsus.

The „Lutheran" is published twice every month for the annual subscrip- tion price of one dollar for the out-of-town signers, who are required to pay the same "out. In St. Lvui", where the same is carried into the house by the porter, the annual subscription price is one dollar and twenty-five lentS.

Only letters containing information for the journal are addressed to the editors, all others, however, which contain business, orders, cancellations. Money, etc., are listed under the heading "Dutk. Concordia-Verlag" illi. O. kurtkel, ^went), Corner ok > liami Street L Inclian ^. venne, 8t. Donis, Llo.. to be sent to - In Germany this- sheet can be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dre-den.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Dr.

Year 35.

Preface.

(Continued.)

For what is the state of a church community which cannot or will not lead its members to the certainty of the state of grace? It is like a leader who willingly offers his services, but does not bring those who entrust themselves to his leadership to the desired goal. It is like a mischievous man who calls the hungry and thirsty to him with the promise of filling and watering them, and then fails to keep his promise. It is like a key that does not fit and leaves a box containing the most beautiful jewels unlocked.

Let us now take a closer look at the Christian church communities. First, there is the Papal Church. It claims to be the church, i.e. the one, true church founded by God, apart from which, therefore, there is no salvation and no blessedness. How does it stand with regard to the characteristic in question, which, according to God's word, a true church fellowship must have? Does it make its members sure of the grace of God?

Far away! She even declares that she does not want this at all. Thus, in the resolutions of the Tridentine Council, her main confession, it says: "This is not to say that those who are truly justified must, without the least doubt, suppose that they are justified.... . . For as no pious man ought to doubt the mercy of God, the merits of Christ, and the power and efficacy of the sacraments, so also every one, looking at himself and his own weakness and impotence, may fear and be anxious concerning his grace, since no one is able to know by certainty of faith, which can contain nothing false, whether he has obtained the grace of God." *) What a sacrilegious game does the papacy play! It calls all the world to itself with the assertion that it is the "all-salvific" church,

*) Sess. Cap. IX.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Reitmeilia rehiart von dem Lehrer-Kollegium des theologischen Seminars in St. Louis

St. Louis, Mo., Jan. 15, 1879.

No. 2.

If a poor man really asks for his blessedness, he will be told: "Sinner by mere grace and mercy for the merit of Christ alone will go to the kingdom of the pope. Now if a poor man, who really teaches by faith alone, but rather curses and condemns this asks for his salvation, allows himself to be heard by this cry, doctrine. *)

enters the realm of the pope, and carefully observes all his precepts, he will be told, "It is all very well what you have done; go on; but of course you must not be sure that you have God's grace. Luther writes: "The pope calls the whole human race to the obedience of the holy Roman church as the holy state in which one can surely attain salvation, but afterwards he nevertheless calls those who obey his laws into doubt. Thus, Satan has played terribly with the murder of souls by the papst, and therefore the papstry is a true torture of consciences, and truly the devil's kingdom." (On Gal. 4:6.)

And why do the Pope and his accomplices want to keep the consciences in constant doubt? The Lutheran theologian Martin Chemnitz aptly gives the reason when he writes: "The papists certainly have every reason to fight so zealously for the persistence in doubt. ...The tax collectors fear for their taxes. For they see that these would be diminished and would fail if men were taught from God's Word that faith is a trust which finds in the promise of the Gospel a certain and firm consolation in regard to its reconciliation with God, accepts it, and possesses it. **) Yes, the papacy, in spite of the loud clamor of the "all-salvific Church," is not concerned with salvation, but with the money of those who have fallen into its realm. So that the quack farces, as there are: the masses for the dead and the living, the papal indulgences, the pilgrimages, etc., may always find an outlet and fill the coffers of the pope and his faithful: therefore the poor souls must be kept in the uncertainty of grace.

But not only does the church of the pope not want to make fruit of the redemption that has come through Christ. To those its members certain of God's grace, it also cannot do so, whom Christ purchased through his blood certain grace and filial rights, they keep them in doubt and let them remain slaves to doctrine, the doctrine of the justification of the temporal and eternal punishment.

*) Conc. Trid. Can et Dec. Sess. VI. 9. 11. 12. 14.

*) Examen Conc. Trid. P. I. De fide justificante.

**) op. cit.

Thus Luther writes: "Even if everything else in the papacy were right and good, as it is not, the fact that they teach people to doubt God's grace and will in this way is such a tremendously harmful error that it cannot be said. (On Gal. 4, 6. VIII, 2419.) And in another place, "Where otherwise the Papists would have gained in all things, yet in this principal they are lost, because they teach that we must doubt God's grace, where we are not worthy enough beforehand by our own sufficiency or merit. But because they teach this piece, that they stand on their works and doubt, as they cannot otherwise: so it is certain that they must be the church of the devil." (Writ against Duke Henry of Brunswick. XVII, 1681.)

How very differently does the Lutheran Church teach, to which God has graciously opened its eyes to the abomination of Pabstry and given it the bright light of the Gospel! First of all, she tells man that he must not only doubt, but completely despair, with regard to himself and his own worthiness, that God is gracious to him, because his whole natural constitution and all his works are thoroughly sinful and unworthy of the Holy Spirit.

God are an abomination. But then she points him to the gospel of Christ. In it, God gives forgiveness of sins, life and salvation to men, regardless of their total unworthiness, out of sheer grace for Christ's sake. In faith in this gospel there is complete assurance of the state of grace. Let us hear Luther again on this subject. He also writes on Gal. 4:6: "Therefore we should give thanks to our dear God for eternity, that we have been freed from the desperate error and can now truly know and believe that the Holy Spirit, as St. Paul says, cries in our hearts and causes unspeakable groaning. And this is our foundation: the gospel does not call us to look at our good works and perfections, but at God himself, who makes the promise; item, Christ, who has performed and brought to light what was promised. But the pope is not called to look upon God, who is

Nor Christ, who is our mediator and high priest. Nor Christ, who is our mediator and high priest, but our works and merits; for nothing else can follow, but that we may be uncertain whether God will be gracious to us, and at last despair. For the matter is founded on our works, merit, righteousness, and so forth. But if it be founded on God's promise, and on Christ, the true immovable rock, then is the matter assured, sure, and rejoicing in the Holy Ghost: for it standeth on God, who is faithful, and cannot lie nor be deceived. For thus saith he, Behold, I give my own Son to die, that he by his blood might redeem thee from sins and death: and I cannot be uncertain of the matter, except I deny God."

Because the Lutheran Church holds this doctrine, we continue with Luther: "This is the reason from which we can truly know and prove that our theology or doctrine is righteous and certain, namely, that it does not let us rest and build on what we first have done, but leads us away from what is ours and founds us on consultations and another foundation which is outside of us, so that we do not rely on our powers, conscience, feelings, person, and work, but on the work with united strength and stand like one man in what is outside of us, that is, on God's promise and truth, on

Christ, who sitteth at the right hand of God, and is our righteousness, which the devil cannot overthrow nor take from us. Of this the pope and his crowd know and understand nothing at all; therefore he denies and blasphemes such an abominable and unchristian thing with his crowd, pretending that no one knows, however pious and wise he may be, whether he is in grace or in disgrace with God." (VIII, 2419.)

It is true that there are still individual children of God in the antichristic kingdom of the pope. But these are simple-minded souls who, through the influence of the faithful Holy Spirit, cling to the evangelical promises they have heard here and there in faith, in spite of the prohibition and curse of the pope, and thus become certain of their state of grace. God will soon lead them out of the terrible realm of doubt. The great multitude, on the other hand, who willingly remain with the priest, are spiritually dead and secure. They do not realize that the natural man, with all his works, is under God's wrath and disgrace; so they do not ask for any assurance of grace. He, on the other hand, who in righteous self-knowledge has become a poor sinner and now pines for certain grace, must flee the kingdom of the pope like poison and pestilence, because it neither wants to nor can make him certain of God's grace. But we say with Luther, "We shall thank our dear God for ever that we have been freed from this desperate error (of the papacy)."

(Conclusion follows.)

(Submitted.)

Well-meaning advice to all municipalities,
which
find it necessary to build a new church.

(Conclusion.)

The first and main requirement, if a congregation intends to build a new church, is this: that they begin the work in faith and trust in God. This requirement is necessary even for the best-off congregation. An unbeliever can build a palace, but a Christian congregation cannot build a church without faith and trust in God. Even if the necessary funds are abundantly available in the congregation, faith must first make the hearts willing and cheerful to give. If this faith is present, and the congregation is spurred by necessity to build the church, it can, even with few means at their disposal, for faith can do great things. But they must carefully investigate this faith through joint consultations and strengthen each other in it. For this faith unites hearts and minds, so that then all, rich and poor, attack on the work with united strength and stand like one man in breach when need arises. Oh, how easy it is to build in such a state of things, even in miserable times! If you want proof of this, just read the history of the immigration and settlement of the Saxon Lutherans in this country, which took place 40 years ago, and you will find it.

Further, if a congregation has strengthened its hands in God for the existing building, as the Scripture says, the next thing for it to do is to carefully estimate the cost of the building to be done, that is, to estimate its need.

Niſ (as, for example, the size of the building and the like) and their financial means, and compare them with each other, so that they do not stretch themselves further than their own ceiling. For it is a dangerous and - as experience teaches - often unsuccessful speculation, if one builds a large and splendid church with many debts on the hopeful increase of the congregation! In the beginning, one imagines that once the new church is built, people will flock to it and fill it, and that it will not be difficult for the multitude of parishioners to pay interest on the debt still owed to the church and to pay it off in time. Alone, only too often one is deceived. It is not the beautiful church, but the good preaching of the Word of God that must attract and draw the people. This is not to deny that even a beautiful church, especially in the cities, attracts people; but it is just as true that the interest-bearing debt on the church deters them from joining the congregation. Therefore, under all circumstances, it is most advisable for a congregation to limit itself according to its circumstances and not to incur debts, so that it does not feed usury in general; apart from the fact that under certain circumstances it is a quite reprehensible speculation to incur debts on uncertain hopes, in consequence of which the existence of the congregation itself is endangered. Also, when a congregation is about to undertake an expensive building, it should take special account of the circumstances of its poorer members, who may form the nucleus of the congregation, lest they be oppressed or even shamed; for that would not be good for the congregation. The poorer people feel the burden and sigh under it; the well-off complain about it, but do not feel it.

Finally, if a congregation nevertheless dares to borrow money for its church (perhaps because an urgent need compels it to do so), it should limit itself to borrowing only such money as it can obtain from its own members or from friends of the faith, without any usurious interest. If a congregation does not observe this rule, but borrows on usury, it may then feel the ruthlessness which it has bound itself. The synod is truly not to build churches for the people and to pay them their debts, but to supply the congregations with faithful teachers and preachers; and these, like the pillars of a new church, cannot be cut in the woods or broken out of the rock, but must first be trained to their office with much trouble and expense. It is strange that, as it seems, so many congregations have not yet grasped the purpose of a synod, but think that the synod is there to support the congregations when a little need oppresses them. And often it is only a self-inflicted need, because the congregations are only pressed by the usurious interest they have to pay to their own members! One cannot say, "God have mercy on such a need," for that would be to make the sacred mean, and to mock the dear Lord. Rather, we must say, "God, have mercy on such congregations, so that they may put away usury, and their useless lamentation over their own hardships, by which they profane Your name, will cease.

And now, beloved reader, lend me another willing ear for a moment. My sermon will soon be over. I will conclude it with an example from my experience, for experience, it is wont to



to say one is the best teacher. I will show you by example how to build churches without incurring debt, and how to incur church debt without paying usurious interest.

A little more than ten years ago, the local congregation found itself in need of a new church building, because the number of children and descendants of the immigrant fathers had increased so much from year to year that the rooms created by the fathers were no longer sufficient. But the money for a larger new building was not yet available in the church treasury, but had to be coined, as I thought at the time. Also the poor hills on which we live could not give us courage, for they looked very desolate at that time. We had all the more reason to make a serious examination of ourselves before we started building, in order to investigate our strength of faith and to strengthen each other in our faith. For we wanted, so was our plan, to build a building that would not only meet our needs, but in which the congregations from the surrounding area could also gather together on festive occasions, and in which our District Synod could hold its meetings at times. This, however, required a strong faith and a lot of money, and if we judged by our feelings and vision, we were weak on both counts.

But because all members recognized the necessity of a new building, and promised their strong assistance; so we went, even if still a little timid, in

God's name to the work, and laid the foundation stone of a spacious building, which is built up to the gable end of hewn rubble stones with a wall three feet thick. And God has helped us wonderfully in this, and has done for us above asking and understanding. Of course, we did not put our hands in our laps. Through the kindness and care of a faithful member of the congregation, the necessary funds were always provided during the construction, and all this without usury and without asking for thanks. And when the church was finished, we still owed a sum of 10,000 dollars (including the bell and chandelier that were still to be obtained), which was certainly a large sum by our standards. We now came together and discussed what should be done. We said to ourselves: If we fall into the hands of the usurers with this sum, then we are sold forever. So we decided to try whether we could not borrow the money together among ourselves (without usury interest, of course). So we asked the whole congregation, rich and poor, old and young, parents and children, men and women, what each one had left over and what he was willing to lend to the congregation with a willing heart (whether it was a little or a lot). And behold, we received as much as we needed, without usury, without handwringing, and knew not whence it came. When I think about it now, it seems to me as if it had been a dream. Of course, later, by degrees, we honestly repaid all the money we had borrowed, except what had been given to us; but a kindly given is an honestly paid debt. We had established a fund into which every male member of the congregation, 21 years of age, was to pay 25 cents a month, if he was able to do so; but into which he was also allowed to pay 25 dollars, if his heart impelled him to do so. Now if

Someone asked the municipality to pay back the money he had borrowed, it was paid to him from the treasury; or, if the treasury was empty at the moment, someone else was found to help the municipality out again, and so we were never embarrassed, and were able to pay off our debts without paying usurious interest.

During this time, however, that we were paying off our church building debt, the local congregation had to build two new school teachers' dwellings, and in consequence of a fire incident, also a new parsonage; without the other considerable repairs and improvements which they have made to their property. Also, during that time, her annual rent expenses have increased by several hundred dollars, and she has during that time raised not less, but more for the building of the kingdom of God, than before, which, to the glory of God, I may cheerfully confess. And now, if I were asked whether we had not become perceptibly poorer during that time, I should answer: No, dear friend! Of course, we are richer people, and probably never will be; but we have not become poorer over the many buildings, but a little more prosperous, or so I think (and my neighbor and compatriot, old plain German, agrees with me). Yes, that is because God lives in heaven, and because the 127th Psalm is in the Bible, and - because we do not pay usurious interest. Farewell, beloved reader, and - no hard feelings! Altenburg, Perry Co., Mo. F. Köstering.

Comparison of the teachings of Christ and the

1.
Christ teaches that there is only one ground of salvation, namely the holy Scriptures.
The Antichrist blasphemes that the holy scriptures are perfect and do not contain everything that is necessary for salvation.
2.
Christ teaches that the sacred Scriptures are clear and in in the doctrines of faith, into which no interpretation is to be brought.
The Antichrist teaches that the Scriptures are dark, similar Aesop's fables, and like a waxen nose, which cannot be understood without the interpretation of the pope.
3.
Christ exhorts not only the clergy but also the laity to read Scriptures diligently and to search them.
The Antichrist forbids the laity to read the same in their own tongue.
4.
Christ warns against the doctrines of men by which God mainly served.
But the pope passes off the doctrines of men confirmed him for articles of faith.
5.
Christ says, "God is true, and all men false," that is, faithful and inconstant.
The Roman Pontiff prides himself on being infallible and subject to no one's judgment.

6.
Christ says that everyone should be subject to the authorities for the sake of God.
The Antichrist wants to be released with his own from obedience to the supreme authority.
7.
Christ says, "Pray to Caesar what is Caesar's. sers is."
8.
The pope ridiculously pretends that he is the heir to the whole world on the basis of a gift from Constantius the Great, which he invented.
9.
Christ teaches that the fulfillment of the ten commandments is impossible.
The pope teaches that more can be done by his own than is required by the ten commandments, hence he boasts of the treasure of indulgences.
10.
Christ drives the buyers and sellers out of the temple.
The pope trades, sells episcopal offices, benefices, and indulgences, and dispenses (grants liberty) in degrees of kinship in which marriages are forbidden by divine law.
11.
Christ describes the bishops with their children and their family.
The pope forbids marriage to all who are in the so-called spiritual state.
12.
Christ teaches, "What goes into the mouth does not defile the man."
The Antichrist commands that one abstain from food "which God has created to be taken with thanksgiving".
13.
Christ teaches that the church is not built on Peter, but on Petra (the rock), which is Christ.
The Antichrist teaches that the Petra on which the Church is built is the Roman Pabst's chair.
14.
Christ confers the keys of the kingdom of heaven on the whole Christian Church.
The pope arrogates the same to himself alone, because they are handed over to Petro alone and are bound to the Roman See.
15.
Christ teaches that man, created in the image and likeness of God, was very good.
The pope teaches that man was created with a conflict of powers among himself.
16.
Christ teaches that man in his conversion is passive (leident, inactive) and that there is no free will (of the unconverted man) in the spiritual.
In conversion the pope demands abilities and preparatory activities and speaks of merit according to equity and fullness.
17.
Christ teaches that he has earned eternal life for the believer, and that the believing person does not earn it by his own powers, merits or works, but for nothing, for the sake of his own blessed faith.

for the sake of the merit which he has grasped.

The pope belittles the merit of Christ by asserting that Christ did not merit eternal life for us, but only an infused skill that works good and merits justification, then eternal life, and gives faith its essential form through good works.

17.

Christ teaches of the scalawags that they will say, "O Lord, Lord, have we not cast out devils in thy name? Have we not done many deeds in thy name?"

The pope boasts of miracles and makes them true marks of the church.

18.

Christ inculcates in His disciples at their sending forth that they should baptize men.

The pope baptizes the bells and makes the efficacy of the baptism dependent on the inward intention of the priest.

19.

Christ teaches that communion consists of two parts, earthly and heavenly, and that he whom he commanded to eat, he also commanded to drink; he also teaches that Holy Communion has not the nature of a sacrament apart from its use, that is, apart from eating and drinking.

The pope teaches that the bread is changed into the body of Christ, the wine into the blood of the same, and that the consecrated bread, apart from its use, is the body of the Lord Himself; he also mutilates Holy Communion by withdrawing the blessed cup from the laity.

20.

Christ teaches that he is the only propitiatory sacrifice, and a bloody one at that, offered for us on the altar of the cross.

The Antichrist teaches that he too offers a bloodless sacrifice.

(From the great theologian Dr. Joh. Ludwig Hartmann from Rothenburg an der Tauber Concilia illustrata translated by W.) [Walther]

From the ministerial experiences of a Roman Catholic priest.

A priest of the Roman Catholic Church shares the following from his life and ministry experiences: "From my tenderest childhood I was raised strictly in the principles of the Roman Catholic Church. I observed the customs of the latter with the greatest punctuality and I sought my happiness and satisfaction in them. If I missed them in any way, I felt troubled within myself about it. Full of reverence for the priest, I believed that I saw in him, if not God himself, at least a chosen one of God, the keeper of the divine secrets, who held all earthly pleasures and goods in low esteem and despised all the pleasures of the earth, only in order to pour consolation and help into the bosom of the afflicted and unhappy, to soothe their sufferings, to dry their tears, and to instill fear of God and piety and harmony and peace in their families. That was about the idea I had of a priest. It led me to think of his status and position as a priest.

and, when I had reached about the age of twenty, I entered the episcopal seminary in * * * to study theology there. When the diocese * * * was established, I, along with my fellow students, saw myself compelled to leave the teaching institution I had used until then and to go to the seminary of the new diocese. On November 6, 18, we entered there, and around Christmas of the same year I was ordained there. Since that time I have constantly performed parish duties in various places without incurring the slightest displeasure on the part of my superiors, while all around me this one and that one of my fellow priests were interdicted. Since I was a priest myself, I necessarily had to come into closer acquaintance with other priests. I often used my leisure hours to visit the priests living in my vicinity. I soon realized how wrong the idea I had formed of the priesthood was. For instead of finding in them men of God, I found that they were almost entirely selfish people, concerned only with their own temporal welfare. I noticed, for example, that they did not observe the vigils, that after their always very abundant midday meal they amused themselves, for example, by singing all kinds of mocking songs about the pope and about purgatory, etc., that many were devoted to gambling and drinking, and that they nourished all kinds of superstitious doctrines among the people, about which they afterwards, when they were among themselves, only mocked and made fun of. Furthermore, it could not escape my notice that they performed their official duties only at the top and with great frivolity; that they believed neither in the doctrine of the presence of Christ in the host, nor in the power of indulgences and absolution; that they only mocked among themselves at the poor ignorant people who confessed their sins to them in confession, and that they themselves practiced treachery, boasting, and all sorts of slander against one another. After I had listened to and observed all their doings and activities for some years, and had convinced myself how little they were in accordance with the Gospel, it was undoubtedly certain in my mind that the supposed salt of the earth had become very stupid, and that those whom I regarded as the lights and candlesticks of the church actually had no light at all. Then, considering how little faith and love there was in general among the priests, I sometimes thought, and therefore asked both priests and laymen, who shared my astonishment: Is religion then only for the common people?

" Once there were a number of us priests, like.

Such is organized in the Catholic Church at certain times from above, I gave up all official duties for a few weeks in order to hold so-called devotional exercises together, a so-called "retreat".

and then to another elderly and very learned priest who was leading the *retreat*. The former paid almost no attention to what I told him. Judging from the weak reasons he gave me, he seemed to share my doubts himself. The second, however, proceeded with complete sincerity. He told me quite openly that he himself had never believed in the presence of Christ in the host, nor in purgatory and such stories; but that since the Church had established these statutes, they must also be accepted under the law.

the common people. - Such a declaration from the mouth of a priest grown old and gray in his office shook me deeply, and led me to serious reflections on the unworthy part we priests have to play in the eyes of God and of all men gifted only with a little discernment." -

The question: "Do priests also confess?" is answered by the same priest in the following way: "....". I do not know much about this. But I do know that when a priest confesses, he seeks out the brother priest who is of the same mind as him. They agree to visit each other and to have lunch together, whereupon they begin their little party (solo or yours), which sometimes lasts until after midnight. (That there is no lack of drinking in the process goes without saying.) All I know of their confession is that it is very rare to see a priest receive the sacraments properly at the hour of death, and still rarer that such is done at his request." - Usually the sacraments are administered quickly to a dying priest only so that he may be said to have received the sacraments of the Church. This is done not so much for his own sake as for the sake of the people, to whom many a sand is thrown in their eyes. (Echo.)

On the history of the catechism.

Luther says in the preface to his Small Catechism that he was moved to write it because he had experienced on the occasion of the church visitation how miserable things were not only for the poor people who had come from the papacy, but also for the pastors who had come from the papacy. An example of this is told by Melancthon. When he traveled around Thuringia in 1527 as a church visitator, he asked, among others, a pastor who had previously been a monk, "Whether he also teaches the Ten Commandments," to which the pastor replied in amazement, "I do not yet have the book! So even of the Ten Commandments the wretched man knew nothing, and took them for a book that had not yet come to him.

W. [Walther]

To the ecclesiastical chronicle.

I. America.

A church of women is in the making in **New York**. It shall have no particular creed, but its principle of life shall be: "Thou shalt love thy neighbor as thyself. No one is to be denied membership in this church, even if he may have believed and done what he wanted before, only he must belong to the female sex. No man need come forward. Ad. Bd.

Grangers. It is gratifying to hear that the secret order of the *Grangers* is going backward. While at the annual meeting of the same in Missouri in 1874 over 300 delegates were present, at the meeting held a few weeks ago in Columbia, Mo. only 96 delegates turned out. Similar reports are received from other States, e. g., Ohio. G.

Baron von Palm's ashes. It is well known how about a year ago the body of Baron von Palm was burned in the furnace of Dr. Lemoyne at Washington, Pa. The four pounds of ashes which remained from this cremation have now been recently found in the harbor of

New York to the sea. The Theosophical Society of that city performed this burial, which was new for our time. The secret and solemn part of it took place in the hall of the Society, where a symbolic scattering of the ashes was performed. Then one drove down the bay to Governors Island, where the ashes were given to the water. This was done in the following manner: A Col. Ocott, with his head bared, lifted up the vase in which the ashes were contained, then turned in the four directions of the sky, stopped at last seaward looking eastward, took a handful of the white ashes and scattered them to the wind, and pouring on the rest he said: "O mother sea, from whose depths all men have come forth, take these remnants of poor humanity to thy bosom, and keep them from desecration until the tides of time are fulfilled, and the great Praaya comes!" - To such playful follies godless men may stray. For it is, after all, obvious folly to expect "Mother Sea" to preserve these ashes from desecration. When the wild waves of the sea foam their filth, the ashes of Baron von Palm will probably be among them. Alone such paganized theosophists do not mind the nonsense if they can only play along a little ridiculously and mysteriously. (Ref. Kz.)

II. foreign countries.

Bavaria. The "Freimund" of November 14 of last year writes: "Many of the clergy of the Lutheran Church of Bavaria had to be home teachers, vicars and parish administrators for 10 to 15 years until they could obtain a position as a pastor. Now, however, instead of the former abundance of candidates, a very serious shortage has occurred. Already now permanent vicariates and even parishes have to remain unoccupied, old and sick pastors can get a vicar more and more rarely. From January to September of this year, 20 pastors have died, 3 have taken emeritus status and 2 have accepted a teaching position, but the number of new candidates this year is no more than 15. The need for parishes and pastors will become even greater. For years, individual clergymen from other countries have been entering the service of the Bavarian church, but it also happens that Bavarian candidates do not dare to serve their own state church. Freimund has often been asked: "Why is it that even now one still sends misunderstood candidates to America, Australia, etc., while congregations in Bavaria have to remain without a pastor or vicar? Couldn't the missionary institute in Neuendettelsau be used to train ministers for the local church? Simple people cannot understand it when they are given reasons why this question cannot be answered in the affirmative without further ado. In times of need, they think, exceptions should and could be made to the rule. This much is certain, that all sorts of things must be done to remedy the great lack of candtdata."

This is how a state authority acts. In the Principality of Reuss, of the older line, Freemasons are excluded from public offices, as was recently discovered. In this state, a teacher was appointed by the Greiz municipal council, who was not confirmed by the government because he was a Freemason. The city authorities complained to the minister, but were refused, and an immediate petition to the prince was also in vain. In the future, every civil servant who seeks employment in the Principality of Reuß ä. L., must first make a declaration that he does not wish to belong to any secret association and especially not to the Freemasons' Association. - Many preachers of the gospel (?) here in the country act differently, they act as chaplains and join in all the lodge secret hocus-pocus. They want to be conversion preachers and again walk along at the head of societies in regalia-unification.

Der Lutheraner.

marching, who subvert Christianity and shun the light - no, rhyme that, who can!

(Pilgrim retiring)

Usury. In a secular newspaper we read the following: "In Berlin a woman suing for divorce gave as a reason that her husband was engaged in a 'dishonorable business', namely usury. The husband's lawyer replied that since the law permitted usury, it could not be a ground for divorce. In the last instance, however, divorce was granted, and it was declared that the law had been able to abolish the punishability, but not the dishonorableness, of commercial usury, and that the practice of such usury nevertheless manifested a dishonorable disposition, and was therefore a ground for divorce. - As incorrect as the court's declaration was that the usury business could give the person who engages in it grounds for divorce, the secular court's decision is nevertheless correct that the state's permission to usury only makes this act unpunishable, but by no means declares it moral, but allows it to be and remain a dishonorable business.

G.

Obituaries.

On December 30 of last year, the Lord again called a "pious and faithful servant" from the contending church to the triumphant one, namely our brother Wilhelm Philipp Engelbert, because. Pastor at Racine, WiS. That he was a pious and faithful servant, we know, and that in him the word of our dear Saviour Matth. 25, 23. is fulfilled: "Thou hast been faithful over a few things, I will see thee over many things; enter thou into the joy of thy Lord", we firmly believe. May it be permissible to present the former from a few traits of his life, in praise of the glorious grace of God, which was shown in him. The childhood and youth of the deceased falls back into the time when the word of God was dear in the old fatherland, also in Nassau, where he was born in Haiger on July 12, 1823. Although he was brought up in strict morality and righteousness, he did not get to know his Saviour, neither in his parents' home nor in school. As a young man he led a moral life respectable before men, which won him the respect of men, but he did not know his Saviour. Therefore, the so-called "pious" - that is what people in his homeland called those who, for the sake of their conscience, had converted from the unchurched national church to the Lutheran church, who withdrew from the world and its hustle and bustle and edified themselves with the reading of orthodox books, with singing, praying and godly conversation, and who traveled days to attend the services in Lutheran congregations - these "pious" were also the object of our dear Engelbert's regret and contempt. As a young man he once came to Dresden. Here he met several workers. Of one of these, as of a "pious man," he was warned by his colleagues. He, as a lively youth, therefore made it his business to convert him from his piety by jokes and mockery. Opportunity soon presented itself to him in the company of these young people. But at the very first attempt, at the first mocking remark about the "pious," the latter threw a Bible verse at him, which went like an arrow into his conscience. From that moment on he had no rest day or night until he had sought out this young man in his room and discussed the matter with him at greater length. Thus he was awakened and converted by the one whom he intended to convert in his foolish delusion.

Through diligent research in the Bible and by reading orthodox Lutheran books, he soon came to the conclusion that the church, to which he had belonged until then, was teaching wrongly in many things, and that he should not be allowed to remain in it.

could no longer go to Holy Communion. He sought counsel from his pastors in vain, and was rather sent home by them as an exaggerated and overwise man, because he convinced them of their false doctrine of the Lord's Supper with the Word of God. He now had to go through a time of hot inner and outer struggle. In this distress, he sought the fellowship of some young men who had already joined the separated Lutheran congregation. Through one of them he was led to Pastor Brunn in Steeden, who instructed him more closely about the difference in doctrine. To this, as to the two youth comrades mentioned above, he also kept a grateful memory until the end of his life. After he had come to clarity, he publicly resigned from the national church and was exempted by Pastor Brunn into the Lutheran church. Once convinced, even his closest friends, even his natural mother, whom he respected highly and loved dearly, could not hold him back from this step. He had recognized that one must leave father and mother, brother and sister, for the sake of the Lord Jesus, and he acted accordingly. But he did not withdraw from them completely; on the contrary, it was his main care and work to win them for Christ, and by God's grace he became the instrument in God's hand through which his dear mother was led to the knowledge of the truth and to her salvation.

External circumstances induced him to follow his youthful comrades, through whom he had been led to Christ, to America. He took up his residence in Detroit, Michigan, and joined the Lutheran congregation there, which sent him as its delegate to the synod in Cleveland, Ohio, in 1853. In the same year he entered the seminary at Fort Wayne in order to prepare himself for the preaching ministry, because he was strongly advised to do so by others and his conscience was captured by it. On May 20, 1855, he was ordained as pastor of the Lutheran congregation in Holmes County, Ohio. He served this congregation under many hardships and privations with faithful self-denial until 1862. In that year the Lutheran congregation in Racine, Wisconsin, called him, and because he recognized this calling as one given to him by God, he followed it. He arrived here December 31, and was installed January 4, 1863. This congregation he served to the end - 16 years, less One day.

In order to purify him and make him chosen, the faithful God also made him taste the cup of the cross abundantly. It hit him hard when he lost his first beloved wife by death. Two years ago he was stricken with a serious illness, so that he certainly believed that his end had come and that there was no longer any thought of his coming back. But by God's miraculous help he recovered, though not completely; for he felt the effects of that inflammation of the abdomen until his death. To say nothing of other afflictions. But at all times his "dear Saviour" was his everything. Because he had recognized His grace and love and experienced it in himself, his whole aim and striving was to live for Him, to serve Him, to devote himself to His service and to bring souls to Him; it was his task to confess and preach Him. Faithful was he against God, seeking only His glory. Faithful was he against his church, because he desired and sought nothing but that he might make all and sundry blessed. He was faithful against our synod. Through his help the establishment of our proseminary in Germany was initiated. He was faithful to himself, in that he earnestly hated and punished the sin he still found in himself, and earnestly sought his own salvation. For 23 years and 7 months he served in the contending church: eternally, we may hope, he celebrates in the "triumphant" one. His congregation, his sickly wife and his 9 children, some of whom still need care, mourn his death,

He preached his last sermon on the third Sunday of Advent. On the following Thursday he developed a fever as a result of a severe cold. On this day he gave Holy Communion to a sick person, whom he left with the words that he would soon follow him into "dear heaven". This was soon fulfilled. When he came home, he lay down on his bed, and it soon turned out that a fatal lung disease had attacked him. On Monday morning, at past four o'clock, he passed away very gently, and on the day after New Year's Day we accompanied him to his resting place. In spite of the severe cold, the attendance at the funeral service was very numerous. Pastor Löber Sr. held the funeral sermon on Hosea 6:1 in the packed church, and Schreiber held a memorial sermon based on Matth. 25:23. Pastor Küchle performed the act of blessing at the grave. In addition to the aforementioned, Pastors Sprengeler, Popp and Wald followed the body, along with a large number of those to whom the deceased was dear and valuable, and who will keep him in faithful remembrance.

55 years 5 months 18 days the deceased has sighed, eternally he may now rejoice. But God, who glorified his grace in him, make us also such, to whom he may one day call: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord".

On January 3, Rev. A. G. G. Francke died at Addison, Ill.

Miscellany.

Calling away to another congregation. In 1679, when the pious Chr. Scriver was still a preacher in Magdeburg, the Royal Hereditary Princess from Denmark, who was leaving for Sweden to marry the Swedish King Karl XI, wanted to take him with her as court preacher. In order to avert this vocation, Scriver presented his approaching old age and his grey hair, his weakness of body and his travel difficulties. He received the following touching reply: "It is precisely the grey hair, as the old woman's ornament and crown, that suits her best; she could venerate it much more than a wig. Because of the weakness of her body mentioned above, there are good means for this in Sweden, and there should be no lack of good care. As far as the arduous journey was concerned, she wanted to have all possible arrangements made and not to incur any expense, even if she had him carried there in a litter. And that only for the sole reason that she would have such a man as she fancied, who would take diligent care of her actions, warn her against all evil and exhort her to good, who would tell her frankly, not what one wanted to do, but what one should do." At the same time, she made him the offer: "if the solarium were not yet sufficient, to increase it to a thousand thalers," and she also assured him that "everything that he asked for and that concerned his appointment would be most graciously received in writing. This splendid royal answer put Scriver, who was very shy of foreign countries and the court, in great anxiety. He therefore addressed three distinguished theologians with a request for a concern in the matter. Two of these believed that Scriver should be at liberty whether he would accept the call or not; only the third, the well-known Dr. Spener, voted for the acceptance. Scriver, however, decided to follow two against one, and remained. But he does not seem to have felt any real joy in doing so. When, therefore, at the beginning of the year 1690, on Spener's recommendation, he was appointed by the Duchess of Saxony, Anna Dorothea, to be her chief court preacher, confessor, and consistorial councilor at Quedlinburg, he accepted the appointment, which had been brought to him by a chamberlain's wife, without having to

He said to the bearer that the Queen of Sweden had written to him, since he had not wanted to accept her appointment, "Her tears would press him," and added: "I mean, they have pressed me; that is why I want to accept this position because of carnal considerations. - We see from this that it is as unwise to change one's office without hope of greater blessing because of carnal considerations, as it can be a burden on one's conscience to refuse to be transferred to another position because of carnal considerations.

W. [Walther]

(Sent in from one of our churches.)

A physician is given to us, who himself is life: Christ, who died for us, has purchased our salvation.

It was in the year 1829, the 1st and 8th of October, that Wilhelmine Röhrisch lost two dear children through death, as a result of which, since she was unable to submit to the chastening hand of Almighty God, she fell into severe physical and mental suffering. Her husband tried to comfort her, but no consolation would stick; she abandoned herself all the more to her grief in secret and, as she herself later confessed, cried all night long; so it came about that, when an unusual loss of blood weakened her completely, she had to lie down completely. She was tormented by the fear of death, which was all the greater because it seemed that her already ailing body would soon disintegrate.

The medical remedies applied not only did not bring any improvement, but an almost unnatural headache was added to it; spasmodically her head was pulled to one side and then left behind again, only to be pulled again. This latter condition, however, always occurred only when it was dark in the evening. So one evening she lay on her sickbed while her husband sang the hymn: "O faithful JEsu! who art my shepherd, comfort and life" from the old Breslau hymnbook, and after she had sung it all the way through with him, she said: "It would be quite beautiful, but of course the world would only mock and laugh at it. All at once she herself began to laugh terribly and to say unrhymed things; then she struck her mouth with her hand with a violence which she did not usually have, so that it seemed as if her teeth would have to fall out. The laughter also returned to repeated times. At last she exclaimed: I am possessed by the devil, Lord JEsus, have mercy on me! I am lost! I am a hypocrite! - Her husband saw her condition with a pitiful heart, and believed that she would go mad. After about two hours this terrible state was over, and with perfect consciousness she asserted that she had really been possessed by the devil, that she had felt that there was another spirit in her besides hers; that she could have resisted more, and because she did not, the devil had such power over her that she must be lost. At last she said there was only one medicine left for her, and that was holy communion; but she could not have that, because there was no money in the house to pay for it. Her husband, who feared as much the occurrence of a completely erroneous condition as that of death, explained to her: "Where your illness comes from and what it actually is, I do not understand, but the desire for Holy Communion is indisputably of the Holy Spirit, and that can and will be satisfied for you.

On the following day, but only towards evening, when the sick woman already felt the approach of her terrible condition in her body, Professor Scheibel, as her confessor, arrived to give her Holy Communion. When he had examined the state of her soul and found that she had indeed correctly recognized her misery from the divine law, but that she lacked the faithful grasp of the comforting Gospel,- he admonished her.

He urged them not to deprive themselves of the only consolation of poor sinners through unnecessary doubt, since Jesus Christ had come into the world to save sinners. Specifically, he referred them to the words, "Blessed are the poor in spirit: for theirs is the kingdom of heaven," and, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Since she now, he said, among other things, recognized and confessed herself to be spiritually poor, she might also confidently rely on the faithful Saviour's words, and believe without doubt that she, too, would receive forgiveness of all her sins, for the sake of the sacred blood of JEsu Christ, which he also gave and shed for her. Thereupon the sick woman assured that she could take hold of these consoling promises, as given also for her, in faith, and could no longer doubt of the forgiveness of her sins. Holy Communion was then administered to her. When the prayer of thanksgiving and the psalm, "Give thanks to the Lord, for he is good, and his mercy endureth for ever," were finally said, the sick woman declared, "Now I lack nothing; I am well and am helped. This was indeed the case; she was, of course, very weak, but recovered more and more from day to day. Even the fear of death, by which she had been much challenged in her early life, was no longer allowed to torment her, until at last, but only after many years, free from all doubt of God's grace, but also just as free and free from all bonds that bind men to the earth, she passed away a blessed death in the Lord.

Besides this special grace of God, both spouses had another blessing. Since they had made the experience that the Lord Jesus is just as close to us, even closer, in the Holy Communion than in his earthly walk on heirs, where a woman who only touched the hem of his garment became healthy, this experience strengthened them in the fight of the Lutheran Church against the Prussian Union, to recognize it as false and as a mere deception of Satan, and to avoid it as such. Admittedly, they had to suffer hard earthly loss because of this; but the greatest treasure that there is in heaven and on earth, and which the Lord offers in the blessed bread and wine in Holy Communion, has remained with them: Forgiveness of sins, life, and blessedness, as the inheritance which our Lord Jesus Christ bequeathed to his faithful in the will, they have to enjoy, in time and eternity.

Inaugurations.

On the Sunday after New Year's Day, Pastor M. Otto was introduced to his congregation in SadoruS.

E. Waiting.

Address: Rsv. LI. Otto,

Lox 116. laeorus, odampaiAN Oo., IIIs.

On the 3rd Sunday of Advent, the undersigned, by order of the Most Reverend Presidium of the JllinoiS District, consecrated Mr. Past. A. Willner, hitherto pastor of the Lutheran congregation at Palmyra, Wo., in the midst of the Lutheran St. John's congregation at Qutncy, Jlls.

Wm. Hallerberg.

Address: Rsv. ^Villnsr,

1118. 7tli 8tr., l^uivc^, IIIs.

On Friday before Christmas, the 20th of December, Rev. Bro. Lindemann was installed by the undersigned, assisted by Pastors Brand, Richmann, Rcidenbach, and WambSganß, in the 2nd Lutheran Congregation at Pittsburgh, Pa. from which he had received and accepted a regular appointment.

_____ I. P. Bey er.

Inducted the Sunday after New Year's Day, the 5th of January 1^79, at Louisville, Nebr. the Rev. I. Taten Hufen, heretofore of Beau- fort, Mo.

I. Penalties.

Address: Rsv. Outsukussn,

I^ouigviUs, Osss Oo., dlsdr.

On the Sunday after New Year's Day, by order of the Reverend Presidency of the Northwestern District, Rev. D. Kothe was installed in his new office at the Lutheran Lutheran Church in Town Utkca, Winona To. Jmmanuels congregation at Town Utkca, Winona To., Minn. by the undersigned assisted by the Rev. Koch of LewiSton.

E. M. Bürger.

Address: Ulov D I ot-ii"

In accordance with the commission received, on Sunday after New Year's Day, Rev. F. W. Pohlmann was installed in the first German Lutheran congregation at Louisville, Ky. by the undersigned.

Pastor Pohlmann asks all members of the Synodal Conference who have Lutheran relatives or acquaintances in Louisville to send him their names and addresses so that he can call on them. C.C.

Schuricht.

Address: Rsv. X. Doülmunu,
78 Lrnud 8t,r., I-ouisviUs,

Mission Feast.

On the 16th Sunday after Trinity, 1878, the Lutheran congregations in and around Huntington, Jn. belonging to the Missouri and Ohio Synods, celebrated their first mission festival, at which Prof. Stellhorn preached a general mission sermon in the forenoon, and Missionary Döscher gave a lecture in the afternoon, first in English and then in German, on the mission among the Negroes. The charge was P25.OO. H. Steger.

Conferenz - Ads.

The Second District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., Feb. 4-6, at Faribault, Minn.

Subject of the proceedings: "Thesen wider unevangelische Praxis. "
G. P. H. Schaaf.

The Eastern Iowa and Western Illinois Specialconference will meet. s. G. w., on Tuesday, Feb. 4, at the home of Mr. Rev. Mangelsdorf, at Geneseo, Jlls. I. H. Brammen

The Detroit Specialconference will meet, s. G. w., on Wstrn and Jan. 29, at Millers, Mich. I. R. Lauritzen.

The Minnesota Teachers' Conference will meet, s. G. w., February 4-6, at the home of Mr. Fischer, teacher, in St. Paul. C. Ehlen.

Explanation.

From the "Lutherischer Herold" and the "Lutherische Zeitschrift" I see that it is reported as quite certain that Pastor A. C. Frey has offered his "Evangelical Lutheran Missionary Gazette" to the venerable Synodal Conference; from which the conclusion may be drawn that he has really made a start in this matter. But this is by no means so. He has only declared himself willing, in self-denial, to give us his Missionary Gazette, after I, as the President of the Missionary Commission, had first inquired whether he would perhaps place his Gazette at our disposal or even hand it over completely, especially since the "Missionary Messenger" had now also appeared. Because the place of printing was too distant from the residence of the chosen editorial staff, it was decided to take further steps. Certainly the Lutheran Church is indebted to Pastor A. E. Frey for first publishing its own missionary journal and thus awakening more interest in the mission. And we sincerely hope that the "Evangelical Lutheran Missionary Gazette" will continue to exist and that it will continue to bring many blessings.

St. Louis, Mo. 6 Jan. 1879, I. F. Bünger.

Warning.

The undersigned congregation considers it its duty to inform all congregations of the Synod that Mr. Diersen felt compelled to resign from his position as teacher at our congregational school. She therefore considers it self-evident and sternly warns that no congregation should appoint the aforementioned without having heard her testimony about him.

St. Louis, Mo., January, 1879.

The Lutheran St. Paul's parish there.

In her name:

E. C. E. Brandt, Pastor.
Wm. Waltke 1
F. Hasenjäger Vorsteher.
H. Schenkel)

As a warning.

A certain impostor, who calls himself Fink, goes from parish to parish with his wife, saying he is a member of the Memphis parish, and begging money. Already he has shamefully defrauded our fellow believers in Evansville, Belleville and St. Louis. That this deception may cease, every congregation is hereby warned against this man. He has never been a member of our congregation and is a complete stranger to me.

H. Sieck, pastor at Memphis, Tenn.

Income to the coffers of the Northern District:

For the synodical treasury: from the congregation of the Rev. Witte in Fowler \$5.50. From the communion treasury of the congregation at Monroe \$5.58. congregation at Grand Rapid \$12.67. congregation at Stur-

gis 2.00. Comm. in Town Sherman 1.75. Comm. in Adrian 5 50. Frontinac congregation 8.75. Past. Mende's parish 1.00. Past. Osterhus' Rrformatkonsfest-Coll. of Comm. in Hadley Hill 1.80. Comm. in Gen. in Williamsburg 4.00, from the Women's Club 5.00. Past. S. Waldenburg 16.41. By Past. Hattstädt by Mr. I. Schalter 1.00. Gem. in Hertrich's Gem. in Faricault 10.75, in Dundre 1.75 in Mornstown 1 75. Sebewaing 8.64. Past. Weisel 2.00.

For the seminary household in St. Louis: Through Past. Ernst 3.00.

For the Emigrant Mission: Harvest Festival Coll. d. Gem. in Bay City 3.00. Past. Ernst 3.00.

For the Deaf and Dumb Institution: Mrs. Magdalena Schmied 1.00. Past. Ernst 19.75. Albany .55. Past. G. Plehn's St. John's congreg. 2.25. Jmm. congreg. in Wedding roll with Mr. I. F. Haach 9.00. Mrs. Zelt in Lansing 1.00. Mrs. Milwauke 3.10. Past. Mende's Gem. 3.65. Past. Friedrich's Gem. 6.60. Ritz the. 1.00. Advent coll. of the congregation of Bay City 13.00. Past. I. I. Hoffmann's Gem. in Shebovgan Falls 7.41. Jmm. Gem. in Congregation in Sebewaing 12.56. Wedding coll. at the home of Mr. I. Lewiston 8.00. From Past. H. Rådeke's Gem. in Carver 4.75. N. N. in Pobanz 2.66. Congregation Frankentrost 10.03. Kirch- Weih-Colt. of the Milwauke .75. from Past. I. Friedrich's Gem. 4.00. pastor W. G. Polack's congregation in Amelitb 8.75. Congregation in Nichville 6.00. Past. congregation 5.00. N. N. in Kirchchain .75. ourch Past. I. Diehl ges. 8 00. by Rev. Rohrlack, in missionary hours ges., 4.50. Rev. I. I. Walkers Gem. at Maple Creek 1.00, at Bear Creek 1.28, at Larabee 1.60.

For the Wittwenkasse: Past. Partenfelder 5.00. Past. Markworth 4.00. Past. Schumann's congregation 1.5". Singing choirs of Dreieinigk.-Gcm. in Milwaukee 21.75. Jmm.-Gem. in Lewiston 8.00. DreicinigkritS-Gem. in Rantoul 4.00. Past. A. Landeck's congreg. 7.00. Karl Schubert's in Milwaukee 1.00. Past. I. Schulenburg's congreg. in Wilton 6.50. Joh. Hilgendorff in ürei- stadt 1.00. Rev. H. I. Müller .41, whose congregation at Willow Creek 4.34. N. N. .25. E. D. for happy delivery 3.00. Karl Cälar in ^Milwaukee 1.50. Rev. A. Rohrlack's Gem. in ReedSBurg6.50. P.ist. Winters Gem. 4.30. Pa'st. C. Strasens Gem. in Watertown 22.35. Past. HildS parish in Cevarburg7.04. Past. P. H. Dicke's St. Paul's congreg. in Washington 3.00. Hudtloff siblings for recovery of their "Sister Martha 2.00. Baptismal coll. at H. Böhlke 1.75. To the pastors H. Rathjen, E. G. C. Markworth, I. Friedrich, A. G. Döhler each 4.00, Osterhus, Winter each 2.00, G. E. Friedrich 3.60. Teacher H. C. Fischer 4.00, Teacher G. Bartelt 3.00.

Milwaukee, 27th Der. 1878. e. Eißfeldt, Cassirer. f

For the preachers' and teachers' widows' and orphans' fund (middle districts)

1. contributions.

By Mr. Past. C. Zschoche P4.00. Teacher H. W. Engelbrecht 8.00. Two. Gifts.

By Mr. Past. I. G. Rosenwinkel, Christmas coll. of his. Parish at Woodland, Jnd, 3.00 and by his wife, as a thank offering, 2.00. By Mr. Rev. P. Seuel from his. Parish of N. N. 2.00. By Mr. Rev. C. F. Seitz, Coll. pastorof sr. Gem. in Columbia City, Jnd. 6.87. By Messrs. Past. C. C. Schmidt of sr. Gem. and himself 21.86.

Indianapolis, Jnd, Jan. 4, 1879.

M. Conzelmann, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (of the Illinois District)

have been received:

1. contributions:

From the pastors: H. H. Holtermann H6.00; A. Reinke 5.00; W. Uffenbeck, A. Wagner each 4.00; W Achenbach 4.50; H. Koll- morgen 3.50; C. A. Trautmann, E. Döring each 2.00. By teacher F. Krumsieg 4.00.

Two. Gifts:

From Mrs. Beduhn by Past. Wagner 1.00. From the congregation of the Rev. L. Frese 7.00. From W. Scharbach by Past. Engel- brecht 1.00. By Past. Tuccop 3 10. by the congregation of Past. Achenbach 12.50. From the congregation of Pastor Dorn 12.90. From the congregation of Pastor Döderlein 12.05. From the congregation of Pastor Koümorgan 11.50. By Mr. Kassirer H. Bartling were delivered 26.12.

The following corrections are to be made in my last two receipts:

The receipt of 31 October should read: From Mrs. Lübke through Past. Wagner P2.00. Furthermore it should be added: From the parish of the Rev. Hartmann H6.90.

In the receipt of Nov. 25 it should read: Von der Gem. des Past. Grupe O33.<X), instead of "from the Gem. of the Past. Große".

Chicago, Ill, 31st Der. 1878. H. Wunder, Kassirer.

For the preachers' and teachers' widows' and orphans' fund (Western Districts)

have been received:

1. contributions:

From pastors Scholz and Griebel P4.00 each. From teacher E. Roschke 4.00.

Two. Gifts:

By Past. Vetter, Reform.-Fcst-Coll. sr. Congregation at Osage Bluff, Mo., 2.25. By Mrs. Fanny Sienknecht 5.00. By Rev. H. E. Michels, Boeuf Creek, Mo., WeddingScollechte at H. Scheer, 4.20. By Bro. Fricke of Past. KleistS Gem. at Washington, Mo., 1.00. By Rev. F. A. Reinhardt, Coll. s. Gem. 7.00. By Past. I. Kaspar, GivdingS, Ter. of, 8.60. By Ro- sina Huber, Rochester, N. I., 1.85. By a parishioner of the Rev. M. Adam, Glasgow, Mo., 2.50. Thanksgiving coll. of the congreg. of the Rev. Seuel, Mayville, Wis. 12.45. From Mr. I. G. Hoehne, Metea, Jnd, 1.90. Christmas coü. of the congreg. at Frohna, Mo., 8.00.

St. Louis, Jan. 4, 1879, E. M. Grosse, Cassirer.

For poor students received from I. Günther in Samt Louis 1.00. For Stud. Genneroth from the community of Mr. Past. Matthias 6.50. From the community of the Rev. I. G. Nützet 4.00 for Stud. F. v. Strohe. Günther.

For the purchase of musical instruments in the school teachers' seminary here, teacher I. L. Himmler, Collecte received at the birthday celebration of a member of his music society, 6.10.

Addison, Ill, on Jan. 2, 1879.

K. Braver.

For the Lutheran orphanage zum Kindlein JESu near Gt. Louis received since 7 December 1878:

Don Martha Fritsch a parthie worn dresses. By Teacher Hamm, Concordia, Mo. of s. school children \$3.00. From d. Jmmauucs-Tistr. in St. Louis by Collector Wilhardt 2.50, by Coll. Günther 8.05, by Coll. Huning 10.95. Coll. of Gern, of Post. Weissbrodt, Mt. Olive, Jlls, 27.70, by himself 2.30; desal. Stuff to two winter skirts and trousers for 2 large boys. Of the three parishes of the Past. Neuthardt in Nvund Top, Hair Creek, and Labadie, Fayette Co, Ter., 43.00. Wilh. Schütze, Jmm. Distr. in St Louis, 2.iX). Bequest of be. Father I. Baumann at Port Hudson, Mo., 50.00. widow Cattz. Duckcr, Jmm.-Distr. in St Louis, 2.00. L. Habn in St Louis einiae worn dresses. From the Drrieinigk.-Distr. that: by Collecrcrs DebuS and Spengemann 85.iX>. School children of teacher Sebold, Centreville, Ill, 1.70. Past. I. P. Bever, PittS- burgh, Pa.. through the "Children's Gazette" 50.00. St. George Sewing Society at St. LouiS: 4 woolen shirts, 4 Alltaas shirts, 13 Pr. boys' underpants, 12 Pr. undershirts, 2 Pr. stockings, 8 AdS. Wax cloth for tablecloths. Bremen Sewing Club in St. LouiS: 5 ComfortS, 6 Unrerhoicn, 1 vest, Mrs. Hoge 2.00. Miss Ott, Pleischmann in St. Louis 9 girls' hats, 6 dolls' hats. Mr. F. Knecht in St. Louis 12 lbs. beef. Women's Club in Cross Tistr. in Sr. Louis calico for dresses and gingham for cuirasses, 7 woolen petticoats, 9 pr. woolen stockings. From Past. Hirschmann's home missionary box in Colfar, Col., 2.00. High T. Coll. at Bro. Voltmer's by Past. Scholz, Holt Co, Mo, 1.02. Iowa, by sr. Congregation there 1.70, from his. Congregation at Rock G. Vogel at Dubuque, Iowa, 1.">0. D. Schmalz there 1.00. By Rev. Turner at Iowa kity, Iowa, 5.<IO. From d. Triinigk. district in St. Louis by Coll. Aug. Ahner 3.20. School children of Ledrer E. Roschke in St. LouiS 3.35. School children of Legrer Almstedt das. 8.75. From d. Treieinigk.-Distr. das. Christmas church service coll. 25.28. From the Jmm.-Distr. the deSgl. 29.71. WeihnachiScoll. of the Gern, the Past. Strobcl at Willron, Iowa, 6.00. Christmas Coll. of the Gern, at St. Gene- virve, Mo. by Teacher Deffner 2.30. By Rev. Biltz, Concordia, Mo., by A. Frerkung 2.10, Mrs. H. Stünkei 1.00, Emma Scheele I.cK0. By Rev. Wille, Brunswick Mo., Weibn.-Coll. 6.00, by E. Wedrs .5, I. Wehrs .50, A. Lange .10, R. Näse- meyer.25, I. Brededöft .10. By Past. Sandvoß at Satnt Charles, Mo., ges. 6.25, and tank offering by Mrs. Minne Möller 1.00. By Past. Matuschka, New mile, Mo., New Year's loll. sr. Gern. 9 p.m. By Rev. Cordes, Bethalio, Ill, 6.05. N. N. by Rev. Hein in St. Louis 1.00. G. Rahm in Pilot Knob, Mo., .25. Kloß family in St. Louis 4.00. Jungfr.-Verein in Dreieinigk.-Distr. that. 25.00. School children of teacher Mangold 4.00. Mr. I. Tolzniann in St. Louis 2.00. School children of Teacher Feeder in Belleville, Ill, 2.75, of Teacher Emrich in Long- town .81, of Ledrer Engebrecht in Columbus, Jnd., 3.0l>, of Teacher Kurz in Roseville, Mich., 5 Mr. Cassirer Simon in Monroe, Mich. in February \$24.09 (5th Send.) and 00. Dankovfer of Mrs. Anna R?eß in Accident, Md., 5 00. By Past. Cousin by the same in April 30.45. By the General Cassirer in St. Louis early in au- der Gern, in Jefferson City, Mo., 1 parthie of sausages, 1 piece of May 75.00. By Mr. Past. Schmidt in Indianapolis from Unnamed 2.25. By Mr. Pastor Brömer in Paterson, N. things, werth 12.00. Mr. I. Hauelsen, St. Louis, 1 bbl. apples. Mr. I. Cl., from Unnamed, together 27.00. Don members of the congregation of Urban at Des Peres, Mo. 1 bbl. apples. By Past. Schaller in Red Bud, Ill, Mr. Past. Brbmer dir funeral expenses for my little son who died in 4 sheets, 4 pillows, 14 white handkerchiefs, 6 colored handkerchiefs, 2 Paterson (1877) at 24.l>0. By Mr. Goetz in Jda, Mich, from several friends woolen caps, 3 aprons, 4 calico calfskins, 3 pairs of boys' underpants, 4 there 3.00. By Mr. Rev. Bauer from sr. Gem. 7.50. From unnamed donors girls' shirts, 6 shawls, 6 pairs of stockings. Mr. L. Dolkening in St. LouiS in Wayne County, Wich. 2.00. 15 small picture books. Mr. Drees in St. Louis 14 loaves of bread, 1 boron of candy. Mrs. Wittwe Freund in St. Louis 1 bor of land". Hauelsen L because of my persistent throat illness, I and my family thank all mild donors most sincerely.

Warmly thanking all the dear friends of the orphans and wishing them God's rich blessing

St. LouisS, Jan. 8, 1879. I. M. Estel, Cassirrr. 1301 8 "ut(r 36. 8tr.

For poor students received from Mr. Adolph Burk at Dwight, Ill, \$2.00. By Mr. M. C. Barthel from Past. H. Schoeneberg in La Fayette, Jnd, \$15.00. By Rev. G. Grüber of his congregation at Van Wert, Ohio, 1.55, by his St. Thomas congregation, 3.55, by his St. John's congregation, 2.70. By Messrs. Rev. Brewer, Jr. in New Brunswick, Ill, of whose congregation 11.00. By Mr. Rev. Fackler at Baden, St. Louis Co, Mo, 2.00. By Mr. Chr. Krauß at Lake Creek, Benton C'., Mo, 2.50. by Mr. Friedrich Rasche at Pleasant Ridge, Madison Co, Ill, 15.00. by Mr. F. W. Schmidt at St. Joseph, Mo, 1.15. by Mr. N. N. at St. Louis, Mo, 10.00. by Mr. I. Keil at Picks- burgh, Pa. 2.00. Mr. F. Lz. K. (post rich: Wolcottsburg N. A.) 5 l>0. by Mr. Past. Hansen in Worden, Ill, by Mr. Vogt das. (spec. f. d. Stud. Goßweiler) 2.00. By Mr. Past. Schieferdecker in Neu Gehlenbeck, Ill, by sr. Gem. 7.00. By Mr. Past. I. P. Beyer in Pittsburgh "from the (surplus of the Kin- derblatics" 100 00. By Mr. Past. Wille in BrownSville, Mo. from the worthy women's club in his congregation 6 bust shirts, 6 bust shirts, 7 undershirts, 7 undershirt dresses, 22 cushion covers, 12 towels, and 2 comforts. Through Mr. Past. Rösener in Rose Hill, Ter., from Mr. Jakob Scherer 10.00. By Mr. Past. Nrthing in Lincoln, Mo., the Wrihnachtscollecte of St. Johannis-Gem. at Cole Camp Mo., in the amount of 4.25, further from sr. Schul" and L. Kunold, Sr. each .50, H. Keuper, H. Heer- mann, Sr. and H. H. Lckhoff each 1.00, M. Franke .50, F. Böhmer (specifically for Goßweiler) 1.00, L. Kreißler, Sr. (deSgl.) 1.00 and added by the sender 25. By Mr. Past. Frrse in Columbus, Nebr., in sr. Filaigem. in Colfar 3.50. By Hrn. Past. F. Wambsganß in Anegheny, Pa. a Christmas Day scoll. sr. Gem. 5.25 and by "Father Brueggemann" 1.00. By Mr. Past. Th. Wichmann at Farmers Reireat, Jnd. out of sr. Parish, 11.00. By Mr. Rev. Knicf in MarySville, O., from Justus Scheiderer 5.iX). By grey Past. verw. Frierenke Wüstemann in Ccllinsville, Ill. from the werth sewing club there 6.00. By Mr. F. W. Robben in Reed Cito, Mich. 3.60. By Mr. Past. D. Kothe, at Mr. Kaäner's baptism of children, 3.00. By Mr. Past. Zucker in Defiance, O' einkLLeihnachscoll. sr. Comm. 7.50. By Mrs. Past. A. Kleist in Washington, Mo., from the worthy

Frauenverein 12.00. Epiphany - Coll. of the 'first German Lutheran congregation in St. Louis: 1. from ZionS-Dtstr. 69 00, 2. from DreietntgkeitS-Distr. 66.25. From Mr. Past. F. Pröhl's parish in Augusto, WiS., for Stud. F. Otte 5.50. By Mr. Past. Diemer in Archbold, O>, by sr. Gem. that. 2.04, from the Gem. on the Ridge 3.25, at Florida 2.40, in Florida 1.78 By Messrs. Past. Düver at PeterSburgh, Mich. by sr. Gem. at Lake Ridge 3.00, by Mr. F. Schuhmacher the. 1.00. By Miss K. at Sheboygan, Wis. 3.00, and by his. specially for Stud. Ch. Germeroth 3.00. May the Lord also write this rich tax in puny time in the book of his retribution!

C. F. W. Walther.

The undersigned has received:

For fellow believers in the South stricken with yellow fever: By Past. C. F. Bosch in Lan- caster \$8.00. By Cassirer I. S. Simon 27.34. By Past. Maiuschka's Gem. in New Mile, Mo. 10.00. By Rev. C. Lohrmann in Lenor, Mich. 8.70. By Rev. H. Meyer in Lincoln, Ill, by members of his. Parish 3.65. By Teacher F. W. Tönies and some of his pupils, Strasburg, Ill-, (for orphans) 3.00. By Rev. I. H. Beihke at Arcadia, Jnd, by s. branch at Tipton 2.15, by Mr. H. Essig 1.00, by N. N. 1.00. By Past. E. Wiegner, St. Ansgar, Iowa, by sr. Congregation there 1.70, from his. Congregation at Rock Creek 4.30. By some members of the congregation of the Rev. Mary's, Franklin Co, Mo, (for Memphis) 6.50.

In aid of the Free Church in Saxony, &c. St.: Christmas coll. by Rev. A. H. T. Meyer's congregation at Appleton City, Mo., 4.32. Desal. by Rev. P. Andres' congregation at Haver- straw, N. A., 4.00. By Rev. I. Strcckfuß at Davenport, Iowa, by members of his. Gem. 1.65. Past. Nightingale's Gem. at Waterloo, Jlls. 4.00. Christmas coll. by Past. A. Senne's congregation at Ottawa, Canada, 6.50. Rev. Hömann's congregation at Darmstadt, Ill. 3.90. Rev. P. Weselok's congregation at KimmSwick, Mo. 4.00. Rev. H. Jüngel's congregation at Jonesville, Jnd. 8.50. New Year's coll. of Rev. Zucker's congreg. at Defiance, O., 6.00.

I. T. Schuricht,
Treasurer of the Allgrm. Synod.

Since February 1878 I have also received the following assistance: By Mr. Cassirer Simon in Monroe, Mich. in February \$24.09 (5th Send.) and 00. Dankovfer of Mrs. Anna R?eß in Accident, Md., 5 00. By Past. Cousin by the same in April 30.45. By the General Cassirer in St. Louis early in May 75.00. By Mr. Past. Schmidt in Indianapolis from his office. Gem. pork, 4-GaK.Oeit, 1 box of soap, 1 sack of dried fruit, 7 sacks of potatoes, 22.35 and 17.25. By the same from "Unnamed" 5.00 as Christmas present. From Mr. E. Rower in Indianapolis 4.00. Through Mr. Past. Seuel Manchester, Mo. 2 loads of wood. Mr. Karl Lange in St. Louis spiral in Indianapolis from Unnamed 2.25. By Mr. Pastor Brömer in Paterson, N. things, werth 12.00. Mr. I. Hauelsen, St. Louis, 1 bbl. apples. Mr. I. Cl., from Unnamed, together 27.00. Don members of the congregation of Urban at Des Peres, Mo. 1 bbl. apples. By Past. Schaller in Red Bud, Ill, Mr. Past. Brbmer dir funeral expenses for my little son who died in 4 sheets, 4 pillows, 14 white handkerchiefs, 6 colored handkerchiefs, 2 Paterson (1877) at 24.l>0. By Mr. Goetz in Jda, Mich, from several friends woolen caps, 3 aprons, 4 calico calfskins, 3 pairs of boys' underpants, 4 there 3.00. By Mr. Rev. Bauer from sr. Gem. 7.50. From unnamed donors in Wayne County, Wich. 2.00.

For this love shown to us in our situation, in which we find ourselves because of my persistent throat illness, I and my family thank all mild donors most sincerely.

Indianapolis, Jnd, Dec. 30, 1878.

Br. JSke.

From July 2 to Decbr. 31, 1878, I received the following gifts for poor pupils:

By Mr. Kassirer Eißfeldt \$4.00. By Past. C. Mende: by himself.70, by the congregation in Corinna 1.30. By Mr. Kassirer Bartling 32.70, 41.40, 10.00, 2.00, 22.00. By Past. Strieters Gem. 15.00. By Mr. H. Zuckermeister 5.00. By Past. Breuer, Missionary Coll. 4 p.m. By Teacher Hörr from the Cleveland Teachers' Conference 5 p.m. By Mr. Niemann at PittSburg 12 p.m. and 12 p.m. By Mr. E. Rower 5 p.m. By Teacher Bewie from the Cleveland Conference, 8:50 a.m. On Teacher Cl. Ehlen's wedding ges. 6.25. By Mr. Just. Scheiderer 5.00. From the Women's Association in Brooklyn 4.52. From the Women's Association in Milwaukee: 6 sheets, 11 pillowcases, Z dozen towels, 4 dozen pillowcases. ...towels, 4 dozen handkerchiefs... Handkerchiefs, 6 pairs of socks, 6 underpants, 6 undershirts, 14 bushtrmdrn, 1 woolen blanket.

God bless the lenient givers.

Addison, Ill, on Jan. 1, 1879. i. C. W. Lindemann.

Received for poor students: Through Mr. Teacher Hesse from the worthy Women's Association in Cleveland (west side), O.: 5 quilts, 12 busktthemde, 6 towels, 7 bed sheets, 4 pairs of woolen socks; through Mr. Kassirer Simon: \$14.51 for Hoyer, 3.85 for Eifert, 2.00 for A. Schwankovsky; through Mr. Pastor Wambsganß, sen, Adell, Wis.: at the wedding of the daughter of Mr. H. Müller ges. 5.41 for Schwankovsky Bros, at the wedding of Mr. Rev. Höljel and grl. Wambsganß 8.59, of which 3.59 for Wilder, 5.00 for the purchase of an organ for the seminary. For the latter purpose also received: from Mr. Buuck, teacher in Milwaukee, from his singing choir 3.50; from Rev. Wübbm, part of the harvest festival coll. sr. Congregation in Mosel, Wis. 5.00.

Cordially thanking

Springfird, Jan. 3, 1879.

H. Wyneken.

For the preacher and teacher widow and orphan caste have been received:

1. contributions:

Of the pastors: E. Schröder \$1.00, G. Löschen and E. Lentzsch jr 2.00, P. Weseloh and G. P. Fackler 4.00 each.

Two. Gifts:

By C. Schreiber 5.00. Past. Hömann's congreg. 6.00. Women's Association of the congreg. at Belleville, Ill, 5.00. congreg. at Canton, Mo., 1.00. By Mr. Butt Esche, wedding coll. at Mr. Möl- lenhof's, South St. Louis, 10.00, the same at C. Lindemann's 2.50. A congreg. member of St. John's congreg. of the Past. Löschen 1.00. Through Past. Lentzsch by H. Schewe 3.00, I. Schewe .75, A. Schewe .50, Th. König .90, G. ^schiermeier .25,S2.00, L. L. .25. by A. Aulich at Petersville, Ky. .75. by Past. M. Stephan of the comm. at Waverly, Iowa, 9.50. To Wittve Both by Past. F. H. Dahl 1.00, desgl. by sr. Gem. in Fari- bault Co, Minn, 6.90.

C. F. W. Sapper.

Received for the Deaf and Dumb Institution in Norris, Mich: By Kassirrr I. Bnknrr in New York H29.77 and 39.52. Surplus of a Collecte of the Michigan Pastoral & Teachers' Conference 4.25. By Aass. C. Eißfeldt 89.96, 15.50 and 5.94. By Rev. Bock of his. Cong. in Jefferson Co, Mo, 2.50. By Rev. Rohe of Past. LuebkertS Gem. in Washington, D. C., 10.90. Bon of BethlehemS Gem. in NorriS, Theil of MisstonSfest-Toll. 50.00. By Aass. Simon in Monroe, 99.54 and 91.85. By Teacher Krause in Detroit, 1.25. By I. Rasbach, grfundene money, 10.00. Coll. on Christ. Ridtnger's wedding at Jda, Mich. 4.25. Harvest Festival coll. at Waldenburg, Mich. 13.25. By Rev. SchwankovSky, Harvest Festival Coll. at Hadly Hill, 4.75.

C. D. Strudel, Kassirrr.
207 ckeck'erron ^vonuo, Detroit, Lied.

Received for the needy since November 21, 1878:
By Rev. Dreyer, Richmond, Va. p38.85. By Rev. Brammrr, Lowden, Iowa, 9 00. By Mr. I. G. Haas, of JmmanuelS church, St. Louis, P56.00. By Estel, Wrinholt & Co. of Altenburg church, Mo, 30.25. By Rev. Germann at Fort Smith, Ark.: by F. W. Boas, C. Schmteding, W. Geiger, R. Grober, S. Bollinger 2.<O each; W. Hoffmann 2.50; T. Reutzi 5.00; Mrs. Wkgmann, B. Stehler 1.50 each; Mrs. Sengel, Chr. Grober, I. Bauer each 50 CtS.r I. Bickel, H. Trirsch, W. Harder, Fräulein Diekbvff each 1.00; on Fr. GroberS infant baptism collected 1.60; Sunday "Collecte" 21.95. Don Mrs. Eichholz, Little Rock, Ark, (for orphans) 5.00.
Many thanks to the dear donors! H. Sieck, Pastor.
Mrmphs, Jan. 4, 1879.

For the support of poor students, the following "love offerings" have been received into the treasury of the Southeastern Confrmrnz-DtstrictS of Missouri: From the JmmanuelS Grm. at St. EbarleS, Mo. the Collecte of the 2nd day of Pentecost 7.50. From Mr. Dr. C. F. W. Walther 1.00. from Mr. Rev. E. Vetter .50. Collected in my parish at Mr. F. Joung's wedding, 4.45. From the worthy women's association of my parish 5.00. From the worthy young women's association of the parish of Mr. Past. Lenk here 10.00. From the congregation of the Rev. Holtermann in Perryvttle, Mo., 7.35 for Stetnkrauß in Addlson.
God repay the kind givers according to the riches of his mercy in this life and that for the sake of his dear SvhnS.
N. St. Louis, Jan. 9, 1879. C. C. E. Brandt.

The undersigned received H600.00 from the yellow fever fund through Mr. Kassirer I. T. Schuricht and H56.00 from the congregation of Mr. Pastor Büniger in St. Louis for the fellow believers within our congregation who were afflicted by yellow fever, for which I would like to express my heartfelt thanks to the generous donors in the name of our congregation.
May God bless everyone abundantly for this in time and eternity.
Mobile, Ala. Jan. 5, 1879, W. F. P ott, teacher.

Correction.

The MissionSfest-Collecte levied in my parish at William Penn, Trras, on the 17th of November last, was not K16.00, but P16.25.
P. Klindworth.

Book Display.

Is the Bible the word of God? Answered by H. M.
St. Louis, Mo.

A tract under this title has been submitted to the undersigned for display. After having read it, we can recommend it with a clear conscience to all lovers of the book of all books. It is simple, but convincingly proves the divinity of the Bible, 1. from its divine prophecies, 2. from its divine miracles, and 3. from its divine power; whereupon several examples of persons who have experienced the divine power of the Bible, as well as some sayings of famous men, even unbelievers, about the high value of this Bible book, are added. The tract contains 35 pages, and may be obtained for 10 cents for a copy both from our agent, Mr. M. C. Barthel, and from the author, Mr. Rev. H. F. L. Meyer, of East St. Louis, Ill.

W. [Walther]

The "Mission Dove"
will appear 12 pages thick from No. 2 on.
T. Sapper.

Changed addresses:

lisl. Dr. Diucksinann, 568 Dift.6 Dittedur^d, Da.
Rev. 6. Dear, Llus Hill, ^Vebster Oc>., Xedr.

The "Lutheran" is published twice every month for the annual subscrip- ttvn""reir of one dollar for the out-of-town signers" who have to pay the same "orout. In St. Louis, where it is carried by the carrier to the house, the annual subscription price is one dollar and twenty-five cents.

Only letters containing information for the paper are to be sent to the editor, all others, however, which contain "business", orders. All other letters, however, which contain "business", orders, cancellations, money, etc., are to be sent to the address: , „Dutk. OvvvorCUu-Verlaz" tbt. O. knrtkel, ^uent), Ooruer ok iliumi Street L Inälau" ^ veuu", St. I^niis, Llo.. anherenden. - In Germany this" sheet can be "obtained" from Heinrich I. Naumann, 36 Pirnaische Strasse, Dre-dcn.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Vel

ar 35.

Preliminary death notice.

Hard, hard, God has just struck us again, dear brothers! And not only us; also not only our closer ecclesiastical community; - the whole orthodox Evangelical Lutheran Church, especially the one in this new homeland of ours. A man full of faith and the Holy Spirit; a man who was childlike in his faith and childlike in his heart, but a hero in word and deed; just as faithful in small things as he was faithful in great things; highly gifted and richly endowed with rare knowledge and deep experience, but humble in his heart; always ready to yield when it concerned his own, but steadfast and implacable when it concerned the word and cause of God; consumed in zeal for God's house, but forgetting himself and his own benefit; restless, untiring, working day and night for God's kingdom to the last breath of his life, but seeking rest only in Him who could and should strengthen him for new work, in his God and Saviour; mild and indulgent towards the human infirmities of his brethren, but an unyielding enemy to all that was carnal, worldly, unfaithful, and ungodly; a light, a salt, an ornament, a jewel of our ecclesiastical fellowship, - ah, such a man hath God now taken from us, when he had just entered upon the years of his full maturity and full power! On the 15th of January of this year,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 1, 1879.

No. 3.

At noon after 1 o'clock, the director of our school teachers' seminar in Addison, Ill.,

J. C. W. Lindemann,

after a short but difficult struggle, with fervent invocation of God and joyful confession of Christ, his Redeemer, gently and blessedly passed away.

Who is it among us, dear brethren, who should not feel impelled to beat his breast and cry out, not only, "Alas, God, how hard Thou dost smite," but also, "Alas, God, how hard Thou dost punish us! Who is there among us, dear brethren, who knew the deceased and his life and work, in whose heart the sigh should not rise here: "Alas, O Lord our God, how loudly Thou speakest to us through this death: The world was not worthy of him, and ye also have not known how much I have given you in him"?

O you dear brethren all, let us then realize alive that we have deserved this terrifying blow of God's chastening rod, and in humble submission let us say to God: "Oh, Lord our God, only strike and punish and chasten us; yes, only punish us, but oh, only not in Your anger; chasten, yes, chasten us, but oh, only not in Your wrath. With the precious instrument of Thy grace and blessing, take not also Thy grace and blessing itself from us!" But we may also, dear brethren, participate in the

Do not doubt that this prayer of ours will be answered. Our Lindemann may have died, but he is still alive and still speaks to us in his shining example, in his always sweet and salt-spiced speeches, and in his magnificent writings containing great treasures of divine wisdom, knowledge, and experience, which he left us through God's grace as an invaluable legacy to be faithfully preserved and conscientiously used. If we do not close our ears above all to the admonishing, warning and also punishing voice of God, which speaks to us from the grave of our blessed Lindemann, God, in His great goodness to us, will not carry out His threat to bring misfortune upon those who remain in misery, if He takes away such righteous people. Even if God should not give our church and school more and more such extraordinary, specially pardoned armourers as the Blessed One was, He will nevertheless give us more and more such men who will be found faithful in His and our service, and so will guide our church in this last land of His visitation of grace, in this frightening, atheistic last time, through all the storms, atheistic last days, through all the storms and waves of temptation, until at last His dear Son, Jesus Christ, will come, put an end to all the weakness, danger and distress of His Church, present it to His Father as His gloriously adorned bride, who has come out of many tribulations, and then triumph with it in His Father's house from eternity to eternity.

W. [Walther]

Preface.

(Continued.)

Let us now take a look at the Reformed Church and the sects which have sprung from it and stand on essentially the same ground with it, in order to see whether these communities, however much their special doctrines may be, can make their members sure of the grace of God.

Two main things must be held against a man who, awakened from the sleep of security, is filled with fear and terror over his sin, if he is to come to the certainty that God is also gracious to him. The first is, that Christ hath redeemed all men without exception, and hath perfectly reconciled them unto his heavenly Father; there is no man excepted, not even Judas, nor the most wicked. The other is, God hath ordained certain means by which he will present the purchased grace to the poor sinner; means in which the sun of grace shall shine undimmed, though the sinner's heart be darkened by the clouds of temptation; means in which God shall continually justify the mercy-hungry man, who is condemned by his own heart.

But these two main points, which are clearly stated in Scripture, are not taught in the Reformed Church and among their fellow-members. With respect to the first point, a part of them teach, in consequence of a false doctrine of the election of grace, that God does not want to save the greatest part of men, that Christ has not redeemed the greatest part of men, that this part is also not powerfully called, and so on. Thus the chief representatives of this false doctrine in America, the Presbyterians, confess: "According to a counsel of God, for the revelation of his glory, one part of men and angels is predestinated to eternal life, the other to eternal death. None other than the elect are redeemed by Christ, are powerfully called, justified, accepted, sanctified, and made blessed."

What is the connection between this doctrine and the certainty of grace for the individual? "It is easy to see—John Gerhard writes—that that system of an unconditional reprobation is not the golden chain of salvation, but rather the snare of despair plunging into ruin. For what can they set before a man for his consolation, who is either affrighted because of the sense of sin, or who complains of the weakness of his faith, or who is challenged by the thought of belonging to the reprobate?" **For, Gerhard continues, the preacher may refer the thus challenged one after another to God's mercy, Christ's merit, the calling through the Word, the promises of the Gospel: he who is misled by the doctrine that God wants to make only a portion of men, and that the smallest, blessed, will always reply that God's mercy, Christ's merit, the promise of the Gospel concern only the small number of the elect, but not him. It is clear that that part of the Reformed communities which denies that God earnestly desires the salvation of all men and that Christ has redeemed all, destroys the certainty of grace in their members.

*) *The Constitution of the Presbyterian Church etc., Confession of faith, Chap. III.*
**) *Loci theol., Loc. de bon. opp. Epist. dedicat.*

The same effect must be produced by a false doctrine of Christ's person, which is found in all the so-called Protestant communities. They separate Christ's person and say that only the human nature of Christ suffered for us, that only human nature died on the cross, which is why they testify to their abomination when the Lutheran church sings: "O great need! God himself is dead, on the cross he died, has thereby purchased the kingdom of heaven for us out of love." (Gesangb. No. 88.) - It is true that Christ suffered and died only according to his human nature; the divine nature in itself can neither suffer nor die. But because human nature is excluded into the unity of the divine person, the suffering and death of human nature is at the same time the suffering and death of the divine person, so that it is rightly said, God suffered for us, God died for us. On this rests the infinite power of the passion of Christ. Because the blood that flowed on the cross was at the same time God's blood, it has the power to wash away completely the guilt of sin of all the thousands of millions of men. Therefore the Holy Scripture so emphatically inculcates it: "The blood of JEsu Christ, the Son of God, cleanseth us from all sin," 1 John 1:7. "God hath purchased his church by his own blood," Acts 20:28. Luther writes: "We Christians must know this: where God is not in the balance (which is supposed to weigh our sins) and gives the weight, we sink to the bottom with our bowl (in which we humans find ourselves with our sins). This, then, is what I mean: where it should not be said, God died for us, but man alone, we are lost; but when God's death, and God dead, is in the balance-bowl, He sinks under, and we go up as a light, single bowl." *) He therefore cries out in warning against this false doctrine of the Reformed Church: "Beware, beware, I say, of the Allöosi,**) it is the devil's larva, for it finally brings about such a Christ, after which I would not gladly be a Christian, namely, that Christ henceforth be no more, nor do with his suffering and life, than another bad saint. For if I believe that human nature alone has suffered for me, then Christ is a bad savior to me; so he himself needs a savior. To this end Zwingli's arrogance and damnable allöosis lead him to separate the person of Christ, leaving us no other Christ than a purer man, who died for us and redeemed us. What Christian heart can hear or suffer such things? For the whole Christian faith, and all the happiness of the world, is taken away and condemned. For he who is redeemed through mankind alone is of course not yet redeemed, nor will he ever be redeemed. †)

Here it may be remembered that this false justification, and therefore also the certainty of grace, is ge-

*) Of the Conciliis and Churches. 1539. E. A. 25, 312. 313.
**) Allöosis (actually change, transformation) is a figure of speech used by Zwingli in the interpretation of the Holy Scriptures. With the help of this Zwingli brought out of sentences like: "The Lord of glory is crucified": not the Lord of glory, but only human nature is crucified. †
†) Confession of the Lord's Supper. 1528. E. A. 30,203. 224.225.

We admit that many preachers teach better on this point than is stated by the founders in the doctrines of faith and the confessions, and that the doctrines of the Reformed and those who came out of their community are indeed set forth by their most outstanding representatives and are also expressed in the confessions; most preachers, on the other hand, simply teach that Christ, true man and God in One Person, has redeemed all men. We admit that many preachers teach better on this point than the founders do in their doctrines and confessions. On the other hand, the false doctrine of the means by which God bestows on men the grace acquired from Christ is the more generally advanced and practiced. This doctrine, therefore, also generally reveals its effect of hindering and destroying the certainty of grace.

God has appointed the word of the gospel and the sacraments of baptism and the Lord's Supper as means of grace. 1 John 1:7. It is said of the blood of Christ that it makes us clean from all sins; Ephesians 5:26. the same is attributed to the water bath in the word, holy baptism. Christ made us blessed by his substitutionary life, suffering, and death; Rom. 1:16, but the gospel of Christ is also called the power of God unto salvation. Why? How does baptism make clean from sins, and does the preaching of the gospel make blessed? Well, because they are the means by which the forgiveness of sins and blessedness obtained from Christ are dispensed. Word and Sacrament are the hands of God in which he presents to us the heavenly goods; they are the heavenly channels through which God causes the stream of grace to flow to men. From these divinely ordained means the person who is hungry for grace receives grace through faith, and may now be as sure of God's grace as if God had spoken to him face to face and said to him, "To you, yes, to you, I give my grace.

(Conclusion follows.)

(Submitted.)

From the report of the 18th meeting of the general synod of the Norwegian Lutheran Church in America, held in the western church of the congregation of Koshkonong, Wis. from May 30 to June 5, 1878.

For more than 20 years our Synod has been in the most intimate communion with that of the Norwegian brethren. Although outwardly separated by the difference of languages, we are nevertheless intimately united and bound together by unity of spirit. And this unity is shown first of all in the fact that we stand together as one man in the faith, doctrine, and confession of our dear Lutheran Church, lead the same doctrine, practice the same defense, fight the same good fight of faith, and demonstrate the same earnestness and zeal to build up our congregations on the same foundation of the pure Word of God and in the common adherence to the confession of our Church founded thereon. It is precisely the same Lutheran spirit, faithful to the confession, which pervades both of us and for which it is a serious matter that our practice, our ecclesiastical conduct, never and nowhere contradicts our confession, but always and everywhere corresponds to it. For what is the use, as in the *General Council* and its members, of pretending to the Lutheran confession, if in many ways the church practice is decidedly contrary to the confession?



is? After all, that is just criminal and reprehensible hypocrisy.

This healthy, loud, sincere spirit in doctrine and practice among the Norwegian Brethren, this righteous, confessional nature of the Lutheran Church, naturally comes to fresh and vigorous expression in their synodal assemblies and to corresponding written expression in their synodal reports.

The last report is 96 pages long; but to those who speak Norwegian and have a warm Lutheran heart and love for their church, even in another nation, it will hardly seem too long; for it reports on matters of important ecclesiastical significance; and the way in which they are discussed and dealt with nowhere bears the character of a merely businesslike and formal agreement and settlement, which is otherwise to be found in abundance in German and English synodal assemblies, also of Lutheran name. Rather, it is clear enough even from the printed synodal reports, which are only ever excerpted, and how much more so from the oral proceedings! - It is clear enough even from the printed synodal reports - and even more so from the oral discussions! - that the "synodal brethren" who are gathered are decidedly concerned with the important issues at hand, and that the Christian ecclesiastical attitude in speech and counter-speech sets the minds and tongues of the speakers in motion.

It is my privilege to share with the dear readers of the "Lutheran" from the last synodal report of the Norwegian Brethren what was discussed at their meeting about the salubrity of a general theological seminary to be established in three divisions, one German, one English and one Norwegian, a most important and for the uniform, vital prosperity of our dear Lutheran Church here in this country also for the future, very significant subject, which has already been discussed and negotiated in several meetings of the Synodal Conference, as well as at our last delegates' meeting.

Now about this the pronunciation of the Norwegian Brethren is as follows:

"We have united with other Lutheran synods in the Synodal Conference. This conference, according to its conviction, has considered the establishment of the institution mentioned here to be useful for our Lutheran church in this country and has made a proposal concerning it. What then are the general rules in Holy Scripture (for it was mentioned earlier that no express biblical verse obligates us to synods and their works), which can shed light on what we should do so that God's good and pleasing will may be done?

According to Ephesians 4, we are to "make every effort to keep unity in the Spirit through the bond of peace. What a lovely gift of God it is that we stand here with many a fellow believer in unity of spirit on the ground of truth! But in our Synod, in the Missouri Synod, indeed everywhere, we are in danger of losing this heavenly gift as long as we are here. Therefore it is important that we use all the means that the Lord puts in our power to preserve this unity. In the establishment of several small seminaries there is a much greater danger of one-sidedness and of a skewed direction than in an institution of the kind here spoken of. In such an institution the teachers of the various synods would be united with one another.

The synods, which helped to establish the institution, would have (Eph. 4.) writes. Just as the other synods (of the Synodal the right to sound the alarm as soon as danger was imminent. Conference) have thought of us through this proposal (of One asks: Is there no unity between the synods? Yes, but one establishing a collective seminary), so we should also think of must not forget the means. Our community seminary in St. Louis them in this. If God were pleased to raise up in the future the has contributed to this.

That which divides us is the difference of language and would carry the banner forward, should we keep such a gift only nationality, but this is far less than that which unites us, namely for ourselves? No! According to God's Word, it is our duty to one faith, one spirit. Confusion of language is a penalty of sin, contribute to the edification of the Kingdom of God at large. We but it should not divide us; by a divine bond we are bound are called to do our share and work for the Lutheran Church. together in unity of spirit. But since we should make every effort How important it is not to obtain the best possible teachers to preserve this unity, we should not omit any means that can through the establishment of a seminary, so that the education serve this purpose. Such a collective seminary would be an of the students may be as thorough as possible. But it is evident excellent means and far more useful for this purpose than from Scripture, history, and experience that such men are not to seminaries of our own.

People object to this on the grounds of nationality, but we are able to lead in the right direction. Let our pastors and should not separate ourselves merely because of our Norwegian professors, according to their position, be standard-bearers ways. The apostles did not form a Jewish, a Greek, and a Latin among us, as they have been hitherto; but then let our students church, where there were Jews, Greeks, and Latins, but melted have as good an opportunity as possible for their scientific them into one as soon as possible. Then it was said, "Here is no training.

Jew or Greek." We should no longer allow special national This is especially necessary in our time. According to God's peculiarities to count as one faith, but do what we can to preserve word, a servant of the Lord should be able to convict the this treasure, both for others and for ourselves. Experience also opponents, for they use all the means of science and sometimes proves that German will not really outbite Norwegian. Language appear in the name of it. Luther, in a writing that is widely has little to say in this matter. It is not at all right to place such distributed among us, emphasizes how important the knowledge weight on the question of nationality in a matter such as this. We of ancient languages is for a theologian. Without it, however, he stand here as Christians. We are set by God to promote the could have preached God's word sufficiently in his own little edification of Christ's kingdom among all with whom we come in circle, but he would have had to leave the pope alone with his contact. If the Indians were united with us in faith and doctrine, whole bunch and could not have become a reformer. we should rejoice to walk with them also.

The fear of Germanization is unfounded. The Nonvegians course the instruction will be according to that. But with three profess the Augsburg Confession, which is of German origin. professors in a seminar of their own, the students would not have Most of our hymns and many of our devotional books are by nearly as thorough instruction as in a common seminar, even if German authors. Is that devouring? Have the Germans ever tried we had only two in it; for then we would not only benefit from our to put pressure on the Norwegians? And are the pastors trained down professors, but also from the other professors.

in St. Louis less skilled for our conditions than those who come It is by far more difficult to find capable teachers in a smaller from Norway? Have they not found the same good reception circle, such as among us, than in a much larger circle, such as from our people as these? Another indication is found in the in the whole Synodal Conference. The Germans have better Word of God in this doctrine, that true believers, speaking this or opportunity to continue their theological studies than we have; that language, are members of the one spiritual body of Christ, they also lay more stress on a particular subject (e. g., and that the gifts which God distributes to the individual members interpretation of Scripture, doctrine of the faith, church history are to serve the whole body for the best. We are not to think only 2c.). Teachers, on the other hand, have less opportunity of of ourselves, and say, What is the business of others? No! We becoming more and more capable for their high and responsible should not say, "The Germans and Americans can help work, in a small seminary, where they have many subjects to act themselves," but should remember that we owe them a debt of upon, than in a large one, where they can become specialized gratitude.

The body of Christ is not to be divided, but to be joined trained there. Everyone must be able to recognize, with a little together and united by all the connection which gives mutual help thought, that there is a great advantage in having a larger in proportion to the effectiveness allotted to each member, and seminary than a small one.

thus the growth of the body is to be promoted for its own Such a benefit is also immediately apparent in view of the edification, as Paul says in the aforementioned chapter coming amalgamation of the nationalities and their transition into the English language. Our congregations are certainly satisfied with the teaching which the Missouri Synod conducts; but many wish that our students should have more opportunity to learn English than is afforded them in St. Louis. This they desire

but not because they would like to go out completely in English, but only in order to be able to go out before Americans with more prestige and dignity and to be able to spread the treasures of our church among English speakers with more power. If we were to organize a seminary for ourselves, where would we get teachers of English? From Norway? there the teaching of English would certainly be poor; but if we were to take it from here, it would be incomparably better.

The acquisition of proficiency in the English language is certainly of great importance both in regard to the church and to the civic community. For this purpose a general seminary would be much more appropriate than one of its own. In the Missouri Synod the need is becoming more and more felt for pastors to be able to preach in English. The old people are no longer so stiffly in favor of German, and some of the young people are very English-minded. This synod has an excellent college in Fort Wayne, where more emphasis is placed on English, and it has now also employed a special professor in the English language at its seminary in St. Louis. The main thing for the Missouri Synod is not to preserve its German language and nationality, but to propagate the true faith to its descendants and to spread it among others in the English language. *) The Ohio Synod has the special task of spreading the Lutheran faith in the English language. This is what it does, as can be seen from its recommendable publication, the "*Lutheran Standard*", which also translates good writings into English. In this Synod there are many congregations in which the English language is the mother tongue and is used in church and school. There is therefore an even greater need for proficiency in English than here; and if the Ohio Synod now also enters into the General Seminary, we have a guarantee that the English language will occupy a prominent place in this institution.

We receive much good from the Americans in regard to temporal things. We should do more in retaliation to promote their spiritual welfare. We have been accused, against the truth, of closing ourselves off to ourselves. But let us beware lest this accusation become the truth. It so happens with English that it devours us; let us therefore be prepared for it at the proper time. But with united forces in a common seminary we can undoubtedly do much more in this respect than if we set up a small seminary for ourselves. The saying, "Unity is strength," applies here as well. We are to believe that God, who brought us together, also wants us to be and remain together. In time, then, we can come to speak one language.

Whether the Americanization of the Germans does not happen as quickly as it does here, it will still happen. One also has examples that the change-

*) As foolish as it would be to follow the example of the old Pennsylvanians and stubbornly hold on to the German language after their children had already become English, who thereby also often fell into the misbelieving English churches and were lost to the Lutheran Church; It would also be foolish, without necessity and before the time, to give up the German language as the domestic and church language, in which we possess such precious church treasures in sermons, doctrinal, edification and hymn books, of which only a meager fraction has been translated into English. (Note of the translator).

This is the case in North Carolina, where it has happened within a period of 15 years. There is, however, a great deal of "show" among the Americans, but more solidity (firm, thorough nature) among the Germans and Norwegians, which is well worth preserving; for there is, however, a danger that Americanization will happen too quickly and that the German and Norwegian thoroughness will be lost as a result. One was not blind to such a danger when the school in Decorah was established, and it would be very good to be able to find a support against it in the general seminary as well.

At home ^in Norway one used to make a journey abroad, e. g. to Germany, for his further education. Such a journey could be made every day in a common theological seminary to the English and German seminary, certainly with no less good yield than in Europe, where so often so-called Lutheran professors spread errors instead of the true simple Christian faith. Who would have anything against our students becoming thoroughly at home in German? Many wonderful writings are found in this language, by the use of which the ministers of the church can become more and more capable for their office. In the old days there was much talk of borrowing fire from Missouri. Should we not need it now?

Or should we be afraid of the rifts that would result from students of different nationalities coming together? No, for that is precisely what is useful, that different ideas can be exchanged; that is of great importance, that one gets a wider circle of vision for one thing and another. This would be promoted to a considerable degree by a collective seminar alone.

It is also of great importance to have a seminary in a larger city where there is opportunity to see many things and hear many preachers and other speakers. It is important for a student to gather the good and develop his gifts and character. In Chicago, as far as we remember, there are 17 Lutheran preachers, but in Madison there is only a small Norwegian congregation. If there is only one pastor employed, and even if he were so capable, it would be infinitely better to be able to hear so many with their various dispositions and gifts.

We must also remember that we are not to tempt God. Therefore we must consider in which arrangement there is the greatest danger, either when we stand alone, or when we are gathered together around a common banner with all that gives mutual help. To this end we must also remember that God is not lavish with his special gifts, and that we should not spurn the glorious gifts which he pours into our bosom, and gives us access to use them in a common seminary. Can we expect to obtain excellent powers in all subjects in a seminary of our own? But this can be expected rather in three faculties than in one. The whole life, the whole atmosphere in a collective seminary is something quite different. Is it then according to God's good pleasure that we exclude ourselves from enjoying the good of these many advantages? No, He wants us to make use of them with thanksgiving to Him, the Giver of all good gifts.

(Submitted.)

Memorial

of the Reverend Pastor and President of the School Teachers' Seminary...

Adolph Gustav Gottlieb Francke.

The Lord of the harvest, our highly praised Lord Jesus Christ, seems to be in a hurry to gather up the old pastors of our synod and call them home. Once again he has offered one of his workers in the vineyard of the church a rest from work and has given him blessed rest and eternal peace after faithful service and much suffering.

It is Pastor A. G. G. Francke whose death we have to mourn this time. On January 3, his soul left this pit of misery and was led by God's angels into the eternal hall of joy.

If I now attempt, at the request of the Honorable Pastoral Conference of Northern Illinois, to set up a memorial of honor for him in these sheets, in which the death of many a faithful church servant has already been recorded; this is not done in the opinion that what good and praiseworthy things can be said of him should be attributed to him and his power. No, the honor is to be our God's alone, who gave to the dear Pastor Francke everything that was praiseworthy in and about him. His own was only the sin; everything good about him was a gift of the heavenly Father, partly a gift of nature, partly a gift of grace. But because he was a vessel of grace prepared by God, because he was a temple of the Holy Spirit, and an instrument of Jesus Christ, therefore we will tell, as much and as well as we can in haste, how the Lord led him, and what he did through him.

The now triumphant before God's face was born on January 21, 1821, in the large village of Meinersen on the Ochre River, between the cities of Brunswick and Celle, in the present-day Prussian province of Hanover. The father, Mr. Gottlieb Francke, was employed at the local district court as Hausvoigt and Rentmeister, but died many years ago. The mother was a Walte by birth. Of the twelve (or thirteen?) children God gave to this couple, our Francke was the fourth.

In the church at Meinersen he later heard God's word, as far as it was preached at that time; for rationalism had taken root there too, and only scanty morsels of the heavenly bread of life were administered to the deceived people.

Old Francke had his sons prepared by tutors to attend a grammar school, for he himself had neither the time nor the inclination to teach them. When our Adolph had matured sufficiently in age and knowledge, he was sent to Celle to attend the Gymnasium there. Here he laid a good foundation in the old languages, and I have been told by reliable sources that he had a good report from his teachers and that he was a well-liked and respected young man among his classmates.

After completing the Gymnasium, Francke, determined to study theology, first went to the University of Göttingen, where he studied primarily the theologians G. Ch. F. Lücke and I. K. L. Gie

*) This first part of the biography of srl. Francke comes from the pen of the meanwhile also deceased director Lindemann. It is true that the latter has not quite finished the conclusion, but a friend of his will complete what is still lacking.

D. R.

and the philosopher and pedagogue JohFr. Herbart. However, true Lutheran divine teachings were not to be heard in Göttingen at that time. Instead of leading the young students into the Scriptures and acquainting them with the doctrine of the Lutheran Church, they were mostly offered only human wisdom, and the lectures were more directed to drive the students away from the truth than to bring it into their hearts. Dr. Rettig, chief pastor of St. Johannis and general superintendent of the principality of Göttingen, a nationalist of the purest water, had indeed established a homiletical seminary, in which the young theologians were to receive instruction in preaching; and our Francke also attended it at least for a time; but he said, "it was not worth the trouble to go there! the Herr Doctor compared his students to -dirty laundry- and himself to the -washerwoman- who had to clean it; but one was neither cleaned nor shunned."

However, Christ was preached in some churches in Göttingen at that time; it happened, for example, by Pastor Fraatz at St. Johannis, by Dr. Ehren feuchter at the University Church at St. Nicolai, and above all by the Superintendent Dr. I. Hildebrandt at St. Jacobi. Our Francke also heard these men, especially the latter; and from the judgment he passed on them, I noticed that he himself must have been a believer at that time. When, where, and by whom he came to faith, however, I never heard from his mouth.

The state of the university at that time did not correspond to his wishes, and when he had completed the year which, according to the existing laws, he had to spend at the state university, he left Göttingen and went to Jena, where he continued to gather thorough knowledge with honest diligence for several years.

After Francke had completed his university studies, he entered that profession which in those days the majority of the candidates of theology had to take up, until, often only after a long wait, the door to the parish office opened: he became a home teacher. The candidates from Hanover were welcome in Mecklenburg and were used there in large numbers. Our dear Francke also went there, and became an informant for Pastor Wolf in Schönberg. This small town lies east of Lübeck in the Principality of Ratzeburg, which belongs to the Grand Duchy of Mecklenburg-Strelitz. There, in addition to the son of that pastor, four boys from the neighborhood were given to him for education, who had found shelter in the house of Mrs. Penckow.

When Francke came to Schönberg, rationalism prevailed there. The pastors Wolf and Fischer were just as unbelieving as the teachers Wittnitz and Langbein, and as the shepherds were, so was the herd, old and young. The pastors took more pleasure in playing cards to pass the time than in preaching and pastoral care, and in any case they understood far more about the latter than about these things.

The new tutor made no secret of his Christian faith; he confessed it with his mouth and with his manner. He sought above all to point his five pupils to Christ; in the societies to which he was invited, he did not conceal his conviction, and as often as he was permitted to enter the pulpit, he testified freshly and freely of the salvation in

Christo. At first, there was a great deal of rumor and opposition; The majority of his pupils also made him happy and later in particular, the Principal was angry that his young informant remembered him with grateful love. Only Karl Wolf, the son of disturbed him and the whole city in their usual peace and quiet, the principal, caused him grief and also later did not bring the and in their traditional pleasures; but here, too, the heavenly desired fruit. One of these, Louis Schröder, after his teacher's Word produced its fruit. Soon Francke was able to enjoy the departure, often confessed to his mother, "I cannot forget Herr pleasure of seeing a crowd of believers gathered around him, Francke!" He was pastor in 1858. - Another, Hermann Karsten, who heard from his mouth the word of life with joy. To all was an administrator in Hagenow around the same time, and his appearances it was also here the women in particular whom the brother Karl was a lawyer in Rostock.

Holy Spirit opened the heart to. The above mentioned Mrs. When Francke left Schönberg, he gave the latter the grey Penckow, Hermine Karsten, later revered Burmeister, the linnet, which he himself had cared for for a long time, and the teacher A. Holste and others belonged to this circle. bird still lived - eleven years. According to its last owner's own

Francke's effectiveness in Schönberg was an exceedingly confession, the dear singer was a daily reminder to him of his blessed one. Twelve years after his departure from it (on March former teacher, of his evangelical word and pious conduct. 24, 1858) the latter wrote him, among other things, the following:

"It has long been a need of my heart to be able to express But Francke found friends and fellow believers not only in my warmest thanks to you for having once led me onto the right Schönberg itself, but also in the neighboring towns doors and path and guided me to my Lord and Saviour. Overcome by your hearts opened to him, and this was especially the case in joyful confession, I, too, have decided for the one thing that is Ratzeburg. Here, the pious Catenhufen worked at that time as needed - I, too, have accepted the Holy Scriptures as God's pastor, superintendent and consistorial councilor, and our Francke was well acquainted with him and his colleagues Arndt Word and have drawn unspeakable blessings from them. and Genzken.

----- And the more I realize how great it used to be... Until the summer of 1846 he worked in Schönberg in the the misery of my unbelief was, and how full of peace and manner described. Without a doubt, he had often longed for a blessedness I am now, and what an unspeakably great treasure parish of his own and for pastoral activity in a larger circle; and I have found in faith in my Lord and Saviour, the more urgent it behold, now a possibility presented itself to him, if not in his is for me to confess this to you, who became the instrument in homeland, then at least among German Lutherans, to attain the Lord's hand to help me to this greatest of all benefits. It is such: in distant North America!

(Conclusion follows.)

"So I give you, most revered pastor, the assurance that in these twelve years only ONE day has passed on which I have not thought of you before God, - that otherwise I have daily commanded your name to the Lord with the most heartfelt feeling of gratitude and the hottest wishes of blessing. I have often been glad to be able to thank you worthily in heaven when Gellert's beautiful words came to mind:

Then, O God grant it, perhaps a blessed one calls out to me: Hail to Thee, Thou hast saved life, The soul to me, Thou!
O God, how happy it must be to be the saviour of a soul!

"But it seems to me also an ingratitude that from your little congregation here, with whom you have been so faithful. No one has given you a sign of life, and I rejoice that the Lord has now so arranged it that we may right our wrongs." etc.

Of the above-mentioned Madame Penckow, the same teacher writes: "It is a wonderful blessing for the faithfulness with which the dear woman guides the foreign children, that she now gathers around her in later years a whole dear family circle and works in the same with love and faithfulness, as in all that time she has earned the highest respect of all her acquaintances. She joyfully confessed her faith and proved the same with good works."

The fact that Pastor Fischer died as a Christian in 1855 can undoubtedly also be attributed to Francke's effectiveness.

To the ecclesiastical chronicle.

I. America.

How the General Synod conducts inner mission. As is well known, members of the General Synod had long ago decided at a mission convention in Omaha, Nebraska, to take care of the abandoned Germans of the State of Nebraska. We are not in a position to say whether the German Lutherans, who really live lonely and abandoned on the prairie, have seen and heard anything of the missionaries of the General Synod; but members of our congregations, which have already been gathered and served by us, know this and that about them. These gentlemen seem to have gone to school with the Methodists; at any rate, like them, they prefer to do missionary work where congregations already exist. The following is proof: The congregation in L., which belongs to the Missouri Synod, was vacant for a long time, but was served from time to time by some pastors of our Synod, and had already called a pastor again. A pastor of the General Synod hears of this congregation, and his missionary zeal does not give him rest until he has at least made an attempt to win the congregation. Without delay he sends his portrait to an acquaintance and has it shown to some members of that congregation. Soon afterwards he himself appears and declares himself ready to serve the congregation, and even shows himself not averse to moving over and devoting himself entirely to the service of the congregation. However, neither the portrait nor the personal appearance of the young man "drew." - So several members of said church told us. 1 Peter 4:15. does not appear to be in the General Synod Bible. J. S.

Of preachers who consider the sacred office a trade. The "Witness of Truth" writes under the heading: "The Doctrine of the Call to the Ministry of Preaching".

So: "Does our Lutheran church have one? And do its pastors know it? One God's blessing visibly confesses his faith in their work. The mustard seed is prompted to ask this question when one looks at the work of many pastors that was planted in the ground a few decades ago has, by God's grace, when vacant congregations are to be filled and when they have grown tired grown into a mighty tree that spreads its branches over almost all the states of working in the congregations entrusted to them. In the former case, of North America. May God further cause it to flourish by the streams of His pastors who have committed themselves to a congregation also preach test grace, for the protection and shield of all the outcasts who are still willing to sermons. They also do this in association with others, and so place live and die in the shadow of God's true visible church on earth - the themselves in the market to be looked at, compared with others, and then Lutheran church." - When Paul writes: "The Lord grant mercy to the house elected or rejected according to the congregation's findings. Their of Onesiphori, for he hath often refreshed me, and hath not been ashamed congregation, assigned to them by God, then not only has the grief that their of my chains" (2 Tim. 1, 16.), we poor sinners of the Missouri Synod have pastor, behind their backs, is trying to get away from them, but also has the much more cause to ask the Lord to grant mercy to the dear Australian trouble on top of it that it has a pastor whom the vacant congregation does brethren for their faithful confession to us much-maligned ones in time and not like, even after his trial sermon, which was certainly still specially eternity.

tailored. It is easy to imagine the affection and respect that must develop for [Walther] the pastor. But up to now we have only spoken of pastors who were asked by the vacant congregations to preach to them once as a trial. But now there is another clave, which thinks itself very much set back and believes its gifts buried, which therefore does not wait until it is called upon to apply for the vacant position, but which is always on the market and offers itself without shame wherever it believes it can hold a fat "fair. Whose arts of making themselves agreeable to the nobles of the community in question are often enough to make the devil smile at the skill of the so-called 'messengers of Christ' in imitating his kind."

Necessity teaches prayer. A very unbelieving man, who boasted that he believed nothing, was suddenly struck with a blow the other day at his home a few miles west of Utica, N. A. He was not able to speak. When he afterwards recovered consciousness, and was able to speak again, his first word was, let some one m-read him a chapter of the Bible. Ad. Vol.

Self-Choice Self-Qniilism. The discipline in a small Carmelite nunnery near Montreal is most cruel. The inmates wear summer and winter but one garment, a skirt of coarse woolen stuff, reaching to the feet, with a bonnet covering nearly the whole face. On their feet they wear sandals, and are not allowed to wear stockings, but in winter they are permitted to wrap their feet and ankles. They never touch meat, poultry, fish, eggs, or butter, and take only one meal a day, consisting of bread and boiled vegetables. Their beds are nothing but bare boards, with a square block of wood, which takes the place of a pillow, and on which they sleep without any other covering than that afforded by their daily dress. Several of these nuns have already died as a result of this ordeal, but they stubbornly refuse to make any change in their way of life, claiming that everything is in God's hands. (Matth. 15, 9.) Ad. Bd.

II. foreign countries.

Judgment on the Missouri Synod. Since the harshest judgments continue to be passed on our Synod both here in America and in Europe, we hope that no one will consider it self-glory if we occasionally bring to the attention of our readers favorable judgments on our Synod. Such a one can be found in the "Lutherschen Kirchenboten für Australien". In the issue of this paper of October 18 of last year, there is a report on the last negotiations of the General Synod of Missouri in the month of May, which concludes with the following words: "The dear reader sees from all this that there is nothing of national church rigor mortis here, but a fresh pulsating life. The 'best-hated' Lutherans of our last days, the Missourians, are not only orthodox, but also quite devout; they are not lazy in following their

The "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" of December 8 of last year speaks out about the ecclesiastical distress in Germany as follows: "The ecclesiastical distress is unspeakable. And many are ignorantly working to increase it, and one stone after another is being brought in to build the Babels Tower. They want to create unity, but according to the will of the flesh and not according to the will of the Lord. This is the spirit in which the Union of all colors works, including the Lutherans in it, who have made it into a Lutheran association, but can never find the Lutheran church in the compulsory Union, because it is no longer in it, but only helps to build Babel. Those work in the same spirit who in some way demolish or help to demolish the walls of the confession, who would like to establish or initiate non-denominational schools, a German national church, and so on. There, in the widest association, in the most varied shades of this Babylonian work, people who were otherwise squarely opposed to each other are again found together, liberals and false Pietists, Protestant Unificationists and Association Lutherans, Freemasons and Chapel Unificationists, Methodists and Semi-Lutherans, Pearsellans and Apostate Christians. He who denies, rejects, despises the unity in the Spirit instigated by God the Holy Spirit of his Church, he who does not want to acknowledge JEsu's coming in Word and Sacrament, namely in the pure and unadulterated taught Word, and in the Sacraments administered and administered according to the Foundation, is soon a stooge at the tower of Babel and unfortunately - look at the so-called Lutheran press: what confusion! what union-making everywhere! What dreadful fear of coming straight out with the truth! What addiction to win allies against the increasing unbelief and materialism in such people who are themselves only shaking stones! Can there be anything else, then, when such stones are inserted, than a hanging wall? Let us pray again:

O Lord, keep us from strange doctrines, That we seek no more masters. For with right faith we trust in Jesus, And in Him with all our might."

In France religious freedom is a dead letter, otherwise the Roman priests would not have dared to go from house to house in five "bishoprics", to insist on the delivery of any Bibles that might be available and then to hand them over to the fire. In spite of all this, and probably because of it, Protestantism is making immense progress in France. (Pilgrim a. R.)

A Voltaire Celebration. The "Libertö," a newspaper in Fribourg, Switzerland, reports strange events that occurred in Ferney, a French town near Geneva, during the celebration of Voltaire's memorial day. The famous enemy of religion had once lived in Ferney, and some persons of the town undertook to unite with Paris in the celebration of Voltaire. It was decided,



to procure a statue by subscriptions, and to exhibit it on the public fountain in the middle of the town. A gentleman, whose name is not given in view of his family, undertook to collect the necessary funds from the inhabitants, but he died suddenly before he was quite at work. Another took his place, and lo and behold, he too was carried to the churchyard after several days. The two deaths made a deep impression on the inhabitants, and it seemed as if the celebration should be omitted. But the son of the owner of the castle in which Voltaire had once lived raised the money, so that Voltaire's statue could really be ordered from the sculptor; but before it was erected, the young man also died. Although the excitement in the town grew ever greater, the young man's father, Mr. David, could not be restrained, and he placed himself at the head of Voltaire's friends in order to bring the work, which had been so often disturbed, to completion. He was deaf to all objections - the picture was placed in its appointed place, a dedication ceremony was ordered, Mr. David marched at the head of the procession, but he fell to earth dead on the way; - after a few days, on October 8, he too was carried to his grave. The correspondent of the "Liberté" remarks: "I do not permit myself to draw any conclusions. Let the reader see in this sad incident only a chance coincidence, if he will. Some, I am sure, recognize in it the finger of God." _____ (R. Kz.)

Inauguration.

On the second Sunday after Epiphany, Rev. E. Schroeder was inducted by the undersigned, by order of Mr. President Wunder, assisted by Messrs. Weisbrodt and Eisenbach, into his congregation at Litchfield, Montgomrry Co, Ill. I. M. Hahn.
Address: Rvv. 6. Lebrokäär,
- Hount Olive, Llaoupin Oo., IIIs.

Church dedications.

On the 22nd Sunday a. Trin. the Lutheran Trinity Church at Grand Island, Hall Co., Nebr. had the joy of dedicating their new frame church, 24X42, to the service of God. Pastors Baumhöfener, Hilgendorf and Leuthäuser preached. The undersigned said the consecration prayer. F. H. Iahn.

On the 2nd Sunday of Advent 1878, my branch congregation at Forestville, Sanilac Co., Mich. had the great joy of dedicating their newly built church (30X50). May the Lord grant that the Gospel of JEsu Christo may be preached in this church, not only ever more loudly and purely, but also in spirit and power. W. Schwartz.

On the 4th Sunday of Advent the new house of worship of the Lutheran Zion congregation at Tawas, Mich. was dedicated to the service of the Triune God. W. Burmester.

Election display.

Since it has pleased the invisible head of the church, according to his inscrutable counsel, to bring the former director of our school teachers' seminary at Addison, Ill, then Mr. J. C. W. Lindemann, home from the contending to the triumphant church, the undersigned, prompted by the supervisory authority of said institution, hereby requests the members of the electoral college to send him the names of those whom they nominate as candidates for the vacant directorship.

At the same time, the attention of the dear congregations of our synodal association, as well as the teachers concerned, is called to the fact that they also have the right to issue candidates until March 1 of this year. The supervisory authority and a member of the electoral college have already named Pastor O. Willkomm of Crimmitzschau in Saxony as their candidate.

St. Louis, Mo. Feb. 1, 1879.
C. F. W. Walther, d. Z. Secr. of the Electoral College.

Announcement concerning the school teachers' seminar.

It is hereby announced that Prof. T. I. Große has been entrusted with the interim administration of the directorate functions by the supervisory authority in conjunction with the mild General President, who is therefore to be contacted during the vacancy in question. W.
[Walther]



Report of the Treasurer of the General Synod Synod Treasury.

| | |
|---|-----------|
| Intake: | |
| Inventory as of May 1, 1878 | \$3402.72 |
| From the Western District by Kasfirer E. Roschke | 700.00 |
| From the Northwestern District by Kasstrer E. Eiß- | |
| feldt | 1185.96 |
| From the Jllinois District by Kasstrer H. Bartling... | 1t 74.88 |
| From the Middle District by Kasstrer C. Grahl | 1853.74 |
| From the Northern District by Kasstrer I. S. Simon | 561^52 |
| From the "Eastern" District by Kasstrer I. Birkner... | 565.00 |
| Receipt of the Norwegian Synod | 1000.00 |
| From Jllinois Synod | 100.00 |
| Other revenue | 534.75 |
| | 11078.57 |
| Surplus of the Concordia Publishing Agency | 11087.90 |

| | | |
|---|-----|------------|
| Sum of revenue | | \$22166.47 |
| Issue: | | |
| Salaries of professors and superintendent at St. Louis | | \$2958.03 |
| at Fort Wayne | | 5362.64 |
| In Springfield | | 2000.00 |
| in Addison | | 3533.28 |
| Salary of the agent | | 1lt00.00 |
| Salary of the cashier | | 350.00 |
| Pension for pres. Mrs. Prof. Biewend | | 166.64 |
| Pension for Mrs. Rector Gönner | | 150.00 |
| Spent by the supervisory authority in | | |
| St. Louis | | 1618.77 |
| at Fort Wayne | | 2372.96 |
| in Springfield | | 1043.24 |
| in Aodison | | 2104.W |
| Travel expenses of the General Praeses, delegates | 2c. | 531.20 |
| Vicariate of the General Praeses | | 217.70 |
| State, Stavl and Special - Taren, in St. Louis | | 573.05 |
| Construction of fireproof vault and iron scbrankS | | 499.04 |
| Backlogged content at the proseminar in | | |
| Sweben, sent to Past. Brunn sent | | 660.00 |
| Old debt for the maintenance of poor students in Fort Wayne | | 560.00 |
| Miscellaneous minor expenditure | | 53.66 |
| Summa of the output | | \$25755.14 |
| Debt on January 1, 1879 | | \$3588.57 |

\$25755.04

L. Building Fund.

| | |
|---------------------------------|------------|
| Revenue | \$ 83.54 |
| Debt May 1, 1878 | \$11595.05 |
| Remains debt on January 1, 1879 | \$11511.51 |
| | \$11595.05 |

O. Missionary Fund.

| | |
|--|------------------|
| Inventory as of May 1, 1878 | \$8272.26 |
| Revenue | 2652.14 |
| | Summa \$10924.40 |
| Issue: | |
| Don Hrn. Past. Strvers for missionary purposes | \$ 50.00 |
| For the negro mission | 2556.66 |
| | Summa \$2606.66 |
| Stock on 1 January 1879 | \$8317.74 |
| | \$10924.40 |

V. Inner Mission.

| | |
|---|-----------------|
| Stock as of May 1, 1878 | \$981.71 |
| Revenue | 887.8v |
| | Summa \$1869.51 |
| Issue: | |
| Given to the Northwest District by order of the existing Commission | \$300.00 |
| Also to various pastors in the West for missionary purposes | 362.60 |
| For the student Meyer from Australia to Director O. Hanser- | |
| | 155.00 |
| | Summa \$ 817.60 |
| Stock on January 1, 1879 | \$1051.91 |

\$1869.51

L shares s for the synodal princrci.

| | |
|--|-----------|
| Outside shares on May 1, 1878 | \$6705.00 |
| Redeemed since | \$4470.00 |
| Shares still outstanding on Jan. 1, 1878.... | 2235.00 |
| | \$6705.00 |

I'. Fund for poor sick pastors and teachers.

| | |
|-------------------------|----------------|
| Revenue | \$584.38 |
| Issue: | |
| Debt on I.May 1878 | \$ 16.06 |
| Output since then | 525.00 |
| | Summa \$541.06 |
| Stock on 1 January 1879 | \$ 43.32 |
| | \$584.38 |

St. Louis, 8.50. Coll. of Jmmanuels Distr. das. 47.32. Two members from Past. MartenS' Gem. in Franklin Co. mo. 2.00. C' ll. from Past. EndreS' Gem. in Seward Co. nebr. 3.0l). Past. Brauer's Gem. in Warfield, Iowa, 5.50. Coll. of the Cross Distr. in St. Louis 22.25. Bro. Brackmann, Concordia, Mo., 3.00.

For the Deaf and Dumb Institution: Kindtauf-Coll. at Andr. Polmck by Past. Birkmann, GiddingS, Ter, 1.35. T. by Past. Scholz, Holt Co., Mon, 1.25.

For the seminary household in St. Louis: Past. Matuschka's Gem. in New Melle, Mo., 11.75.

For Mrs. Rev. Sommer, deceased: By Rev. Büngrer of F. H. in St. Louis, 3.00.

For fellow believers in Germany, Toll, of Past. Michels' congregation in Franklin Co., Mo., 3.40. Coll. from Past. Roscbke'S Gem. in Lawrence Co., Mo., 5.50.

For daSWatsenhauSin Boston: T. by Past. Scholz, Holt Co, Mon, 1.25. St. Louis, Jan. 20, 1879. E. Roschke, Casfirer.

FSr the Preachers' and Teachers' Widows' and Orphans' Fund
(Middle Districts)

stnd received:

1. contributions:

By the pastors P. A. Wesel, F. W. Brüggemann each .H4.00, I. H. Bethke 3.00, I. H. Niemann 10.00. By the teachers I. Beyer 4.00, C. Zitzlaff 8.00.

Two. Gifts:

By Past. F. W. Brüggemann from the Dreieinigk. and the Petrus congregation of the Rev. P. A. Wesel 2.00. By Rev. H. Jüngel of Wittwe Tobüren 1.00. By Rev. I. H. Bethke of the congregation at Arcadia 2.77, of the congregation at Tipton 2.86, of the congregation at Kokomo 1.07. Indianapolis, Jnd, January 18, 1879.

For the Preachers' and Teachers' Widows' and Orphans' Fund
(Western Districts)

have been received:

1. contributions.

Of the pastors, E. Vetter, Osage Bluff, Mo. and F. C. Besel, Guttenberg, Iowa, each H4.00; Matthias, Paola, Kans. 5.00.

Two. Gifts.

From I. H. Meyers, Ambria, Jnd, 5.00. Mrs. E. Bollmann, Allouez, M "ch., 3.40. Coll. grs. at H. Miesner's wedding by Rev. Köstering, 3.20. G. Vogel by Rev. Stiegemeyer, Dubuque, Iowa, 1.00. N. N. by Rev. Nething, Lincoln, Mo., 2.00. N. N. by the collection bag of St. John's congregation in New Orleans, La., 10.00. By the congregation of the Rev. Biedermann, Thayer Co, Nebr, 7.60. widow L. Krull, Altamont, Ill, I.Oo. By Past. Ph. Dormettf, communion coll. of St. Stephen's congregation, Benton Co., Jcwa, 8.50. coll. of Rev. Herrmann's congregation, State Centre, Iowa, 4.51. coll. of the congregation of the Rev. Ma-tcns, Franklin Co, Mo, 6.00.

LE.21 Jan. 1879. E. M. Große, Kasfirer.

For poor students received through Mr. Past. Nachtigall at Waterloo, Ill , from Mr. Heinr. Ertfmeier P5.00 and from some members of sr. JmmanuelS-Gem. 2.20. From the valuable women's association of ZionSgem. in St. Louis 1 dozen undergarments and 4 pairs of stockings. Through Mr. Past. Quer! in To-ledo, O., from his congregation out of their missionary treasury 5.l)0. Again from one "who was also once a poor student in Concordia" 2.00. Through Mr. Past. Lcnk all here from Mrs. Böhmer 1.00. Through Rev. Schmidt in Indianapolis, Jnd, a collecte sr. Gem. (sveciell for Stud. Frincke) 12.31. Don Hrn. H. G. Wolter in Buffalo (spec. for Stud. Goßwclrr) 5.00, by the same for the aforementioned collec. by Hrn. G. Größer 1.00, by Hm. F. Kamprath l.ist), by Mr. Blanck 1.00, by Mr. E. A. Becker 1.00 and by Mrs. D. verw. Köster 5.00. By E. R. F. 3.00. By Mr. Past. A. Lohr at Jackson, Mo. from Mr. F. Nothdurft 1>>.00. By the Casfirer of the Synod of Western District, Mr. Roschke here, the sum specifically receipted by himself of 108 92. By Mr. Rev. Wesemann at Grafton, Wis. by a member of his own congregation. From Mr. Martin Stoll in New Orleans, La., (especially for Stud. Goßweiler) 1.00. Received by Mr. District-Cassirer H. Bartling 84.80. By Mr. Past. E. Lautcrbach in Jodnsburgh, Pa. from G. M. there 3.M. By Mr. Past. H. Horst at Hilliard, O., by Mr. Ch. Wollpert 3.00. By Mr. Rev. E. Mahl- berg at Purcell'S Station, Jnd. by sr. Gem. 3.25 and collected at Mr. Harting's wedding 2.35. By Rev. A. Ernst in El- mira, Ont., (spec. for Stud. Goßweiler) collectirt 4.00. By the same (spec. for Stud. R. Köhler) 5.00.

To God be praise and glory, to the weary givers heartfelt thanks and God's reward of grace!

The undersigned qmttirt with heartfelt thanks to the kind givers forwriting consists of three parts. The first part is based on Matth. 7, 15. 16. further received gifts of love for the church building of my poor parish:

By Messrs. Pastors: E. Schroeder, Eanton, Mo., P2.00. Geo. Hrtntz, The Crown Point, Jnd, 5.36. I. Caspar, GiddingS, Teras, 2.00. Th. Srek, its fruits, whereby the author shows how 1. the state church rose up in Taylors Creek, O., 2.00. L. Crämer, Ford Dodgr, Iowa, 15.00. I. Schlerf, Germany against Luther's will, and 2. what "fruits" today's state church Janesville, Wis, 1.00. W. Lothmann, Akron, O-, 4.00. I. P. Fackler, life brings, which is demonstrated firstly in the church in general, secondly Columbia Bot- tom, Mo., 6.50. I Bundenthal, Lansing, Mich., 2.00. I. L. in the teachers, and finally in the life of the congregation. The third part Hahn, Sebewaing, Mich., I.oO. E. Aulich, Ellisvüle, Wis. I.50. I. Kilian, contains the conclusion, in which the author describes true and false Serbin, Ter. I.60. W. Bartling from the treasury of the Jllinois dlstrict, 6.00. separation. The writing is highly worth reading. It is true that it was written G. Präger, Towu Äranville, Wis. I.00. Ph. Studt, Luzerne, Iowa, 10.0i>. P. by Pastor Hochstetter, a native of Wuerttemberg, first of all for his dear, HuSmann, East Cleveland, O., 2.00. N.N., Julietta, Jnd, 2.00. I. R. Christian-minded compatriots, who are thus made especially aware of Lauritzen, Port Huron, Mich, 1.00. F. A. Reinhardt, Vinton, Iowa, 2.00. America. The question of whether or not a conscientious, orthodox Bon Miss K. at Sheboygan, Wis. 2.00. By Mr. H. Pritzlaff of the church at Christian can remain in an apostate national church, such as the Watertown, Wis. 15.00. Württemberg church, has become a burning question about which every Christian must try to become clear, whether he is in a German national church or in an American free church. It is not a good sign when a Christian thinks: "What do the religious disputes concern me? I leave them to the theologians." No, my dear brother, if you are a living member of the body of the Church, you must also feel the most intimate participation in the weal and woe of the Church throughout the world. Therefore, this booklet is recommended to all faithful Lutheran Christians here who have the time to read such writings. It contains 76 pages in small octavo and can be obtained in about three weeks through our agent, Mr. M. C. Barthel, for the price of 20 Cts. W. [Walther]

7^ Received from unknown hands from St. Louis" and delivered to the general Mr. Kasfirer H15.00 for old and sick pastors and teachers. VergeltS Gott! H. C. Schwan.

For poor students: By Mr. Lic. Past. Stöckhardt -1-20.00 for Kerrl. By Hrn. Past. I. T. Bötticdcr, Cassirer of the Jllinoissynodc, 11 .Ol >, for Fr. Meyer. By Srn. Past. Wübben (Wisconsin Synod) part of the harvest festival roll. sr. Parish 5.00. By Mr. W. MartenS in Past. Wangerin's congregation at the weddings of Messrs. C. Vandere and I. Stümke 8.06 (for Bayer). By Mr. Past. Schliepfick, Coll. sr. Gem. in Genoa "?), half for I. Schliprsiek. Through Mr. Past. Wolf (Jlli- noissynode) from his congreg. 9.00 for Bayer. By Mr. Past. Wangerin by Mrs. Krull 1.50 and by W. Kröning 1.00 for Bayer. By Mr. Past. I. Zagel, s. on Mr. H. Borger's wedding 10.00 for I. Müller. From the Fraurnvcrein of the congregation of Mr. Past. G. Polack (only now arrived) I5 bosom shirts. By Mr. Past. Horn of the Gem. at Adair 7 50 and by Mr. Heimsoth of the Gem. at Lake Creek 4.45 for I. EhlerS. By Mr. Past. Drögemüller of sr. Congregation 3.70 for Kaiser. From Bethlehem Cong. in St. Louis 13 bust shirts. 12 undershirts, 6 undershirts, 4 pr: socks. Through Mr. Past. Nuof fer from his congregation's collection bag 20.70. By Mr. Rev. Schäfer, thanksgiving co. of his congregation. By Mr. Treasurer Niemann from Mr. President Beyer's church 12.00 for A. Schwan- kovsky. By Mr. Pritzlaff from the sewing club of the Dreieiin'gkkits- Gem. in Milwaukee 6 sheets, 11 kiffcnüberzügr, 6 towels, 6 handkerchiefs, 6 pairs of socks, 6 underpants, 6 undershirts, I woolen blanket, 14 Brnsen shirts. Through Mr. Past. Hallerberg 5.00 for I. Müller. Through Mr. I. Meuschke of Lincoln, Mo., 1.00. By Mr. E. Lohrens of Burtvn View, Christmas gift 20.00. By Mr. Past. Wolbrecht (Jllinoissynod) from some members of his. 5.00 for Sondhaus.

For the seminary budget: By Mr. Past. Wübben "WisconsinSynode), Theil der Erntefeste oll. sr. Gem. 7.00. By Mr. Past. Brakhage, s. at A. Grewe's wedding, 10.71, on C. Birkemeier's wedding 2.84, by W. Tboams 1. "0 (delayed). By Mr. Past. I. M. Hahn, harvest festival coll. sr. Gem. 11.55. By Mr. M. Friedrich in Belleview 5.00. A. Crämer.

The following gifts have been received into the support fund for Michigan students: Surplus from travel expenses (to Delegate Synod) of delegates to congregations in Grand Ra- pids and vicinity H4.60. From Past. Koch .40. church con- ception of the congregation Frankenlust 26.75. from some members of the women's association in Monroe 4.36. from the young women's association 5.00. from the congregation in Manistee 5.30. wedding con- ception at Geo. Huber 6.06. From Frankenmuth I.W. Cathedral Women's Club in Monroe 13.50. From the Young Women's Club the. 6.10.

To the dear givers of God's blessing!

It is also hereby brought to the attention of the dear congregations of our district that the treasury is exhausted, but that several requests for support are to be expected in the near future.

_____ Jos. Schmidt.

The undersigned has received:

For the support of the Free Church in Saxony, et al. St. r Coll. of Past. Kollmorgen's congreg. in Nashville, Ill, P6.00. by Paff. H. SchönOberg, La Fayette, Jnd, from the Women's Club dasclbst 25.00, from I. Kahl u. I. Sattler 2.00 each, Wittwe Hofmann 1.00- From Past. E. DenningerS congreg. in Mt. Hope, O., 2.00. from Past. C. Kretzmann- Gem. in Dudleytown, Jnd. 5.00.

I. T. Schuricht.

Book Display.

"Become not the servants of men!" A Letter to the Believers in Christ in the Present Lutheran State Church in Württemberg, by Chr. Hochstetter, pastor of the Lutheran congregation at Frohna, Perry Co., Mo. Dresden, Heinrich J. Naumann.

Under this title, a document was published in Germany at the end of last year, the purpose of which is first of all to convince the believers in Christ of the Württemberg state or regional church that this church has fallen away from the evangelical truth and has fallen into the power of false believers and unbelievers, and that therefore the time has come in which every believer in Christ now has the duty to separate himself from this apostate church or, which is the same thing, to separate himself from it, as dear as God's Word and the salvation of his soul is to him. This writing consists of three parts. The first part is based on Matth. 7, 15. 16. and deals more generally with the need to be careful of false prophets. The second part deals especially with the Württemberg state church and its fruits, whereby the author shows how 1. the state church rose up in Germany against Luther's will, and 2. what "fruits" today's state church life brings, which is demonstrated firstly in the church in general, secondly in the teachers, and finally in the life of the congregation. The third part contains the conclusion, in which the author describes true and false separation. The writing is highly worth reading. It is true that it was written by Pastor Hochstetter, a native of Wuerttemberg, first of all for his dear, Christian-minded compatriots, who are thus made especially aware of this writing; but it is also rich in instruction for all Lutherans here in America. The question of whether or not a conscientious, orthodox Christian can remain in an apostate national church, such as the Württemberg church, has become a burning question about which every Christian must try to become clear, whether he is in a German national church or in an American free church. It is not a good sign when a Christian thinks: "What do the religious disputes concern me? I leave them to the theologians." No, my dear brother, if you are a living member of the body of the Church, you must also feel the most intimate participation in the weal and woe of the Church throughout the world. Therefore, this booklet is recommended to all faithful Lutheran Christians here who have the time to read such writings. It contains 76 pages in small octavo and can be obtained in about three weeks through our agent, Mr. M. C. Barthel, for the price of 20 Cts. W. [Walther]

Memorial of Faithful Witnesses of Christ. A collection of brief Christian biographies from ancient and modern times. For the edification of Lutheran Christians. Ebr. 12, 1. 2. second bundle. With 7 portraits and a title picture. Zwickau in Saxony. Printed and published by Johannes Herrmann. In commission with Heinrich J. Naumann in Dresden. 1878.

This book is the "broad bundle of a work, the first volume of which has already been published in this volume, namely in the 17th number of the previous year's volume. Like the first volume, it contains almost exclusively descriptions of the lives of faithful witnesses of Christ and some descriptions of highly important events in church history. Both articles are mostly taken from old volumes of the "Lutheran" which are no longer available. The following are included in this bundle: 1. the Joachimsthalers Nikolaus Hermann and I. Mathesius; 2. Dr. Joachim Mörlin; 3. Dr. Matthäus Ratzeberger; 4. Dr. Johann Brenz; 5. Johann der Beständige, Elector of Saxony; 6. Johann Friedrich der Großmüthige; 7. Wolfgang, Prince of Anhalt; 8. the handing over of the Augsburg Confession; 9. Mrs. Argula von Grumbach, the great heroine of the faith; 10. Francis Alardus, the reformer of the county of Oldenburg; 11. Peter Paulus Vergerius, first in the service of the Antichrist, secondly seized by Christ, and thirdly in Christ's service; 12. Leonhard Kayser, the Lutheran holy martyr; 13. The ev. Lutheran Zion in its hardships and salvations from Luther's death to the end of the Thirty Years' War. Even in Germany this splendid book is warmly recommended in various Christian periodicals. It deserves this recommendation. A Christian reader will hardly find more faith-strengthening and awakening historical accounts in other books. The 7 portraits and the cover picture, which depicts the Wartburg in Luther's time, are excellent and are a great adornment to this very dear book. The first volume contains 9 biographies with just as many portraits and a title picture on VI and 321 pages; the second volume, which now follows, contains the above on 350 pages. The price of each volume, bound in a dainty cardboard binding with leather spine and gold title, is \$4.25; both parts, bound together in one volume, are also available from our agent for \$2.25.

W.

[Walther]

Consolation and Revival Sermon on Luk 2:21, preached January 1, 1868, by the Rev. Bro. Wyneken, now deceased. St. Louis, Mo. Printers of the "Concordia Lutheran Publishing House." 1879.

The desire to possess a number of those witty, genuinely evangelical sermons, which our unforgettable Wyneken sr. preached, as a valuable memento, has already been expressed many times within and outside our Synod. In response to this wish, Prof. H. Wyneken, son of the deceased, has taken the above "Consolation and Revival Sermon" from the rich treasure of sermon manuscripts in his possession and sent it to print. We must call the choice a most fortunate one. Full of sweet consolation for grace-hungry sinners, it contains at the same time powerful chimes that are well suited to awaken even those in the deepest spiritual sleep of sin or self-righteousness from their slumber. If any one desires the sermon, apply to the editor of the same at the address: Rev. Prof. H.

Wyneken, Springfield, Ill. who will send one copy for 5 cents and twelve copies of the same for 50 cts. postage paid. All the profits which the sale will yield will be applied to church purposes.

W.

[Walther]

N.B.: Can also be obtained at the same price from the "Luth. Concordia-Verlag", but also only if the amount is sent in.

Against habitual drinking. Eph. 5,18. A Lutheran doctrinal, punitive and enticing sermon by Dr. W. Sihler. Price: 10 cents.

Sermon preached on the Sunday of Septuagint in the Lutheran Church of Zion, St. Louis, Mo. by G. Link. Price: 5 cents.

These two sermons should be pointed out again for the purpose of further dissemination, since the sin of drunkenness is so rampant and seeks to displace almost all Christianity, and there are so many who wrongly believe that it is not to be punished as a sin of drunkenness if they get drunk in drinking houses; this should only be punished as a sin of drunkenness if someone gets so drunk that he no longer has the power of his senses. In these two sermons a serious testimony is given against this sin and at the same time it is shown how one can be cured of it.

Both sermons are available from the "Luth. Concordia Publishing House".

Changed address":

livv. 8th ckoüanuss, 100 ^oi'dtr Oaolclo^ 8tr, (üdieago, III. li. O. LislinZ. Box 6. nioüiAsrr 6it^, Inck.

Odr. Ootsoü. Lox 674- Xarrlralcos, III".

H. Oroto,
before LeMa ü va ank Lokusake 8tr. Yordli 81st Dome Loka
From" The receipts of Mr. Treasurer Bartling and those of Mr. Dir. Hanser will follow in the next issue.

The..Lutheran" is published twice every month for the annual subscription price of one dollar to the au-wary subscribers who have "oraus"npaid the same.

In "t. Louis, where it is carried by the porter to the house, the annual subscription is one dollar and twenty-five lent.

Printing house of „Luth. Concordia-Verlag."



Herausgegeben von der Deutschen Evang.
Zeitweilig redigirt von dem E.

Year 35.

Preface.

(Conclusion.)

The Reformed Church and the sects are quite different! Zwingli wrote in his confession of faith of 1530, sent to Emperor Charles V: "I believe, yes, I know, that all sacraments, far from conferring grace, do not even bring it or administer it. In this I may seem too bold to you, most powerful emperor. But it remains so. For as grace comes from the divine Spirit and is given (but I take the word grace according to Latin for pardon, forbearance, and gracious beneficence), so that gift comes to the Spirit alone." Zwingli wants to say: the Holy Spirit does not distribute the grace acquired from Christ through Word and Sacrament, as the means of grace, but without, apart from, and besides them, directly. 3In the Heidelberg Catechism it is said in the 72nd question, "Is then the outward washing of water the washing away of sins itself? Answer: No; for the blood of JEsu Christ and the Holy Spirit alone cleanse us from all sins." This grave error, by which the forgiveness of sins, grace, and the Holy Spirit are separated from Word and Sacrament, is more or less openly expressed in all the confessional writings of the sects. To them the Word and Sacrament are not the full hands of God, the treasure-houses filled with all heavenly goods, but bare signposts and empty signs, from which nothing can be fetched.

How therefore do their preachers proceed, when a man that is come to the knowledge of sins asketh, How can I obtain the grace of God? Instead of saying to him, Behold, thou art baptized. In baptism God has already promised you his grace. Believe that, and you have God's grace. Behold, it is written, "God made him who knew no sin to be sin for us." Therefore, as surely as God made Christ sin for thee, and laid thy sin upon him, and punished it in him, so surely God is no more angry with thee, but is gracious unto thee. Only believe this, and thou shalt have mercy. Instead of thus speaking to the terrified sinner, and leading him to the table, where the



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 15, 1879., No. 4.

If the bread of life is given to him by God, they instruct him to pray, to struggle, to cry out for the Holy Spirit, until he has a feeling in his heart that the Holy Spirit has come to him and that God is gracious to him. Now let him believe that he has God's grace, that this concerns him, of which Word and Sacrament are mere signs. But this sense of grace, even if it were really wrought by the Holy Spirit, does not remain. Even the great saints Paul and David did not always have it. Cf. Rom. 7:24, Ps. 38. With the giving way of the feeling, the right to think God a gracious Father, according to the doctrine of the enthusiasts, has again been lost. The seeking and struggling must begin anew, to end in new lostness and new uncertainty. In short, there is no certainty of grace. The enthusiasts can comfort only as long as man has no need of comfort. Luther describes their activity thus: "They confess that Christ died, hung on the cross, and made us blessed, that is true; but they deny that by which we receive him, that is, the means, the way, the bridge and the path, they break down. It is like unto them, and goeth with them, as when I preach unto a man, I have a treasure; and yet I hold not the treasure up to his face, neither do I give him the keys of it; what profit is this treasure to him? They shut up the treasure which they ought to set before us, and lead me on a monkey's tail: the admittance and presentation, the use and possession of the treasure, are refused and taken away from me. ... Now therefore God hath ordained that this treasure should be given and presented unto us by baptism, the sacrament of the Lord's Supper, and the outward word. For these are the means and instruments by which we come to God's grace. This they deny. I say this because the devil is so quick to confess these words, but he denies the means by which we come to it, that is, they deny not the treasure, but the use and benefit of the treasure; they take away and deprive us of the manner, means, and ways by which we come to it and enjoy the treasure, and how we ought and may come to grace." (On Deut. 4:28.)

Do not think, dear reader, that we are saying that there are no Christians in the sectarian communities, because only the confidence that God is gracious for Christ's sake makes a person a Christian. Certainly, even among them, many a poor sinner, through the action of the faithful Holy Spirit, bases his confidence in God's promise of grace in the Word, in spite of all the resistance and dissuasion of their teachers, who reject this confidence as a literal and dead faith. But the fellowship of sects is dangerous. Therefore let everyone who earnestly seeks his salvation flee from it.

Finally, let us turn our attention to a church community of more recent date: the so-called Uniate Church. The distinguishing characteristic of this church is that it does not profess a common faith and does not consider such a faith necessary. "Lutherans" and Reformed have united here according to the principle: unity in all matters of revealed faith is not necessary; it is sufficient if the "main truths" are adhered to.

How far is this community of the certainty of grace dangerous? Apart from the fact that most of its preachers, in so far as they still belong to the "faithful," teach and practice the Reformed's enthusiastic doctrine of the means of grace, remaining in this community is in itself an obstacle and a danger to the certainty of the state of grace.

It is the Holy Spirit alone who works and sustains the confidence that I have a gracious God for Christ's sake. If the indwelling of the Holy Spirit is endangered by sins, then the confidence that I have a gracious God is also at stake. To the same extent that the Holy Spirit is grieved in the heart, to the same extent is the assurance of the state of grace grieved. Now, according to God's word, the union in question is a great sin. It is pleasing to God, and even commanded by God, that those who, through the action of the Holy Spirit, are in one true faith, should confess one another with their mouths and unite outwardly.

is to cultivate ecclesiastical fellowship with those who openly reject parts of the faith given us in the holy Scriptures. What a sacrilege it is to distinguish in Scripture between what is necessary and what is unnecessary, to accept one part of it and reject another! Just as if the all-wise God did not know what he had to reveal to men! Nay, the Lord Christ saith John 8:31: "If ye continue in my sayings, that is, in all things that I have spoken, then are ye my disciples indeed." St. Paul therefore exhorts Rom. 16:17: "But I exhort you, brethren, that ye take heed of them which cause divisions and vexations beside the doctrine which ye have learned, and depart from them." Whoever, then, remains in ecclesiastical connection with the unchurched church, and with religious communities in general, commits a perpetual sin, continually grieves the Holy Spirit, continually endangers the certainty of the state of grace.

What a handhold a Christian who is guilty of disrespecting the Word of God by remaining in a faith-based community gives into the hands of the devil against him at the hour of death! There he lies on his deathbed, and his sins make him fearful and anxious. Comforting words are held out to him, such as: "The blood of Jesus Christ, the Son of God, makes us clean from all sin," 1 John 1:7. But the devil whispers to him: "How? Thou wilt rely on the word, as on certain truth, when yet thou hast treated many things in Scripture as if they were not true? Perhaps it is not true either that Christ's blood makes thee clean from all sin. And if a man who is in trouble does not regain confidence in the promise of grace, he is eternally lost.

The writer of this is confronted here with the example of a man who, when he had recognized the sinfulness of an association with false believers, quickly severed this association in order to keep a firm word of God for the hour of his death - the example of the blessed missionary Grubert. *) He stood in the Leipzig Mission and through it in ecclesiastical fellowship with a partly obviously false-believing college and further back also with the apostate German national churches. To the director of the mission, who had traveled to India in order to possibly prevent his (Grubert's) and three like-minded people from leaving, he replied: "Mr. Director, you know what a great sinner I am. If I remain in this mission, I cannot be saved. If I remain where the word of God is so uncertain, I cannot be certain of the precious doctrine of the forgiveness of sins. Therefore I ask to be dismissed." **Let everyone who has an interest in certain grace flee from all religious warfare and all religious fellowships.

Thus, dear reader, we have tried to show ourselves how all non-Lutheran church communities, as much as their special doctrines matter, either cannot bring a person to the confidence that he has a gracious God through Christ, or yet continually endanger this confidence. And yet this confidence is so necessary to salvation, as without faith no one can please God (Ebr. 11, 6.), and faith is a necessary condition for salvation.

*) A description of the life of this faithful witness can be found in the "Lutheraner", Jahrg. 33 (1877), Nr. 2.
**) Zorn, "Necessitated Justification of the Resignation," 2c. St. Louis, Mo. 1877. p. 92.

is a knowing confidence (Ebr. 11, 1.). Our fight against the non-Lutheran communities is therefore not an unnecessary quarrel, but rather a matter of soul and salvation. So the "Lutheran" will also continue in this fight, as far as God gives grace. He knows he is fighting for certain grace. May God grant you, dear reader, and me a blessed hour of death, trusting in the grace purchased by our most blessed Saviour, offered and sealed to us in Word and Sacrament. Amen.

F. P. [Beeper]

Sermon,

for the introduction of the pastor C. G. Stöckhardt, *Lic. theol.*, on the 17th Sunday after Trinitatis 1878 in the church of the holy Creuz at St. Louis held and from wish of the local pastoral conference mitgetheilt by W.

I. N. J.

O Lord Jesus, with joy we have gathered here today in Your sanctuary, for today You give us, Your orphaned church, a shepherd again. But - how could we hide it from you? - we rejoice with trembling. For what is all the toil and labor of Thy servants, if Thou dost not make them capable of it? and what is all our hearing and learning, if Thou dost not open our hearts? O, then, we beseech Thee, have mercy, O Lord, have mercy on us! Be not mindful of our great guilt, and that we have deserved that Thou shouldst take Thy word and its blessing from us; but be mindful of Thy own blood of reconciliation, which hath also been shed for us, and speaketh better than Abel's blood, which also crieth up unto Thee for us: Mercy! Mercy! O, therefore, pour out Thy Holy Spirit abundantly upon Thy servant who has been given to us, and equip him with Thy gifts; give him the wisdom that comes from above, give him strength from on high, give him the comfort and peace that this world cannot give, and finally give him faithfulness and constancy in doctrine and life, in word and deed, even unto death. And to us, whom Thou hast commanded to pasture, give grace that, as often as we hear Thy voice from his mouth, we may also receive the same as Thy word in a fine and good heart, and bring forth fruit in patience, that he may conduct his ministry among us with joy, and not with sighing, but that we all may one day appear with him joyfully before the throne of Thy glory, and then with one mouth praise Thy mercy from everlasting to everlasting. Amen.

Text: 1 Cor. 4,1. 2.

"For this let every man count us, namely, Christ's ministers and stewards over God's mysteries. Now seek no more for stewards, but that they be found faithful."

In the Lord JESu beloved dear Creuz-community!

After our former beloved shepherd, who had grown grey and worn out in the service of his Lord and Master, had laid down his pastoral staff, a man has rushed to us across land and sea in response to our call in the name of the Lord, and today he has entered our midst, to take upon himself the office of shepherd among us, who, though hitherto dwelling in another part of the world, has long since been intimately united with us by faith and confession, yea, has gladly borne the reproach of our name, and has scarcely broken the bonds for Christ's name's sake.



has escaped. A day of festive joy has therefore dawned on our congregation today.

The day of a preacher's inauguration is, of course, not always a day of festive joy for the congregation.

If the candidate is a false teacher, the day of his inauguration is rather a dark and gloomy day for the congregation, a day of misfortune, a day of divine wrath and deep sorrow for all God's children. For thus saith the Lord, "Beware of false prophets, which come unto you in sheep's clothing; but inwardly they are ravening wolves." O dreadful day, therefore, for a congregation, when such a false prophet is forced upon it by force, as is now happening so often in our ancient fatherland! But an even more frightening day for a congregation is that on which, as unfortunately happens all too often here in our new fatherland blessed with perfect religious freedom, it, the congregation, charges itself with a false prophet according to its own lusts.

But, beloved, a man who takes up the office of preacher may not be a heretic, but may teach all the articles of the Christian faith correctly, may deny none, and may not deliberately pervert any, but if he is a hireling, if he desires the dignity, but not the burden, not the "delicious work" of the episcopal office, if, instead of souls, he seeks in his office only himself, a room and good days, temporal goods, human favor and human honor, then the day of his inauguration is nothing less for his congregation than a day of festive joy, but likewise a day of divine wrath and bitter sorrow for all God's children. Oh, the deplorable congregation that gets a hireling instead of a godly shepherd! For thus saith the Lord himself, A hireling seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth the sheep, and scattereth them. But the hireling fleeth: for he is a hireling, and regardeth not the sheep."

Therefore, on the basis of the text we have read, let me answer the question in this holy hour:

When is the day of the inauguration of a preacher to his congregation a day of festive

Joy?

I answer from our text:

1. when the preacher comes as a minister of Christ and steward over God's mysteries, and when
2. His church seeketh no more in him, than that he should be found faithful.

1.

When, beloved, the holy apostle writes at the beginning of our text, "Let every man hold us to this, that is, to be Christ's ministers and stewards of God's mysteries." the apostle, to begin with, only says what a congregation should hold its righteous preacher to be; but with this he evidently at the same time clearly and distinctly indicates the qualities which all righteous preachers must have; for what a congregation should hold them to be according to God's word, they must undoubtedly also be in fact and truth.

But what is it that a righteous preacher must be, according to our text? The first thing the apostle says is: he must be "**Christ's servant**". A right preacher, about



The one whose arrival his congregation has reason to rejoice is therefore for the time being only the one who did not force his way into the sacred office, nor did he sneak in by tricky means, but whom Christ Himself placed in His office. The same apostle testifies to this in other places with clear words. To the Ephesians, for example, he writes: "And he, Christ, hath set some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." But of the false prophets the Lord God Himself says and laments in the prophet Jeremiah, "I sent not the prophets, neither did they run."

But that a preacher is sent by Christ himself, there are two things that belong to it; first, that the preacher is inwardly called by Christ to the holy office, that he himself is a sheep of Christ's flock, himself a converted believing Christian, that he himself walks the way to heaven, which he is to show to others, that therefore his heart burns with desire to bring also to others the precious pearl, which he himself has found with such blessed joy, in short, that he may say with David and Paul: "I believe, therefore I speak." Or should Christ Himself appoint a blind man to be the leader, whether of the blind, or of the seeing? Nevermore! Rather, to an unconverted preacher Christ speaks, as it is said in the 50th Psalm, "Why declareest thou my statutes, and takest my covenant in thy mouth; if thou hateest discipline, and castest my words behind thee?" - The true faith, however, in which a preacher himself stands, and the urge to administer the holy office which fills his heart, is, as I have said, only the inward calling, as it were, which he has received for himself from Christ. To this inward calling, therefore, must also come the outward calling through men. Christ has given his believing congregation the keys of the kingdom of heaven, and with them the power to elect, call, ordain, and appoint his servants in his name and in his stead. "Christ's servant," or one sent and called by Christ himself, is therefore the only one who does not, like the enthusiasts, only insist on the "spirit" that drives him, but who can also show the vocation of the congregation for whose shepherd he exercises himself.

But, beloved, in our text the apostle calls the right preachers not lords, not rulers, not masters, not rulers of Christ, but "Christ's **servants**," and in the original language the apostle uses a word which actually means "Christ's servants at the helm." The Lord in the ship of the Church, therefore, wants to be and remain Christ Himself; He Himself wants to lead the helm; but the preachers are only to be His helmsmen. A right preacher, therefore, over whose coming a congregation is to rejoice, is only he who does not come to it to rule over it, but to serve it, not as its master, but as its brother. That we are not mistaken in this interpretation of the words of our text, "Christ's **servant**," we see from many clear sayings, both of Christ himself, and of his holy apostles. For example, Christ calls to his disciples, "One is your Master, Christ; but ye are all brethren. Ye know that the rulers of the world reign, and the overlords have power. So let there be nothing among you; but if any man will be mighty among you, let him be your servant. And whosoever will be chief among you, let him be your servant." Therefore

not only does the apostle Peter warn the preachers of his time, He is not only a preacher who preaches in a short way, but who as if with a lifted finger: "Not as those who rule over the people, also proves himself to be a faithful "steward" of the same, who, but become examples to the host!" but the dear humble apostles as the apostle writes in another passage, "rightly divides the also say of themselves: "Who is Paul? Who is Apollo? Servants word of truth," or, as Christ says, gives the servants of God's are they by whom ye have believed. Not that we are lords over house "their due in due season. As soon, therefore, as a true your faith, but we are helpers of your joy." Yea, St. Paul testifies preacher has taken up his holy office in the name of Jesus, he to his Corinthians, "We preach not ourselves, but JEsu Christ, immediately takes a cordial interest in every soul entrusted to that he is the LORD; but we your servants for JEsu's sake." O, his care, seeks to get to know each one, and then gives to each with what joy, therefore, can and should a church receive such one what he needs. If he meets a soul that is still spiritually dead a humble servant of Christ!

But, beloved, not only does the apostle say in our text, "For startle it and therefore proclaims the law to it. If he meets a soul this let every man count us, that is, Christ's servants," but he that is still spiritually blind, without true faith, and yet thinks it is also adds, "And stewards of God's mysteries." This, then, is the in faith, he seeks to open its eyes and bring it to salutary self-second thing that a righteous preacher must be, according to knowledge. If he meets a soul still ignorant of God's word, he our text: a "steward of God's mysteries." instructs it carefully and teaches it the first letters of the salutary

But herein also, beloved, lie two things; first, that a right words. If he meets a soul weak in faith, he seeks to strengthen preacher comes not with his own mysteries, not with the it in faith and therefore holds out to it the sweet promises of the mysteries of his own reason and science, not with the mysteries gospel. If he meets a soul grieved over its sins, he seeks to of his heart and imagination, but only with the mysteries of comfort it, and paints Christ in all his grace and great love for the great God himself revealed in the Scriptures; in short, not with sinners before its eyes. If he meets a soul in danger, he seeks to the word of men, but only with the word of God. The writings of to convince it of the danger in which it stands and warns it the apostles and prophets must be the source from which all that against it. If he meets a soul in mortal sin and therefore fallen he teaches flows pure and clear. He must not be a haughty from grace, he seeks to raise it up again from its fall and works master, but a humble "servant of the word," as Luke 1:2 writes. on it tirelessly with punishment and consolation. If he meets a He must be able to say with Paul, "I say nothing save that which soul tormented by doubts about the truth, he seeks to make it the prophets said should come to pass, and Moses." He must certain and shows it the unshakable foundation of the Christian have before his soul day and night what God speaks through faith. If he meets a soul that has gone astray in any way, he goes Moses, "Ye shall do nothing unto it that I command you, neither after it, seeks it out, entices it, pleads with it, even with tears, to shall ye do anything of it." He must therefore be willing rather to turn back, and does not rest until he has brought the lost sheep hunger, thirst, and nakedness, rather to shame, disgrace, and back to its good shepherd. To the beginners, or children in persecution, yea, rather to suffer a torturous death, than to Christ, he gives milk; to the perfect, or fathers and mothers in Christ, he gives strong meat. He does all this in evil days as well depart from even one letter of the written word of God. But as in good, to parents as well as to children, to young men as because God in this last time of the world alone, through his well as to virgins, to the poor as well as to the rich, to the healthy chosen armament, has again kindled, given, and placed upon as well as to the sick, to the living as well as to the dying, not as the lampstand of his Christianity the light of his pure Word, and as a strict lawgiver and judge, but as a loving brother, as a faithful has sealed the same before all the world as his prophet, the friend, yes, as a compassionate, humble co-sinner and co-savior. He does all this not only publicly, but also especially, i.e. watchword of a righteous preacher of this time must be: "God's word and Luther's doctrine do now and never perish," and so the privately or secretly, not only in the pulpit and at the altar, but glorious, golden-voiced confessions of the church named after wherever God brings him together with those entrusted to him, Luther must be the confessions also of his faith and the banner whether in his own home or in theirs, whether at the bedside of under which he teaches and defends, contends and suffers, the sick or dying, or finally in the graveyard; everywhere he conquers and dies. seeks to impart some spiritual gift to souls. Thus a true preacher

But, beloved, the apostle in our text calls righteous preachers proves himself to be a careful physician of souls, sometimes with not mere preachers of the mysteries of God, but "stewards" of bitter, sometimes with sweet medicine, sometimes with hot wine, of them. This is a matter of great importance. A steward is neither sometimes with mild oil, and as a faithful shepherd of souls, an unlimited master nor a mere dispenser of goods; rather, he sometimes with the rod of gentleness, sometimes with the rod only administers other people's goods and has a measured of woe, as the need arises.

Truly, therefore, the day of the inauguration of such a preacher is a day of festive joy for a congregation.

2.

But, beloved, when the apostle thus continues in our text, "Now seek no more of stewards, but that they be found faithful," we see from this that also

something is required on the part of the congregation, if the day of their preacher's inauguration is to be a day of festive joy for them: namely, they must seek "no more" in their preacher "than that he may be found faithful." Of this, then, let me speak to you, secondly.

The first thing that a congregation has to consider when a new preacher moves in with them is the little word in our text: "no longer." God has also distributed his gifts among the preachers in different ways. "To one," says Paul, "it is given by the Spirit to speak wisdom; to another to speak knowledge, according to the same Spirit; to another faith," that is, heroic faith; "to another divination," that is, a special skill in interpreting the Scriptures; "to another to discern spirits; to another divers tongues; to another to interpret tongues." No single preacher, then, has all the gifts, but each has only his modest part. Even the holy apostles and apostolic men did not have an equal measure. For example, one Paul before another had the gift of deep and rich knowledge, one John before another the gift of foresight, one Apollo before another the gift of eloquence. And so to this day one preacher is given this gift before others, and another that gift. Just as a steward does not seek his own goods, but only the goods of his master, so a congregation should not seek this or that gift in its preacher, but only the gift given to him by God. If the congregation seeks more, it is not only unjust and even cruel, but it is also to blame for the fact that its preacher administers his office under it not with joy but with sighing; and this is not good for it, for then it does not enjoy through him the full blessing which God has intended for it.

But, beloved, when our text warns that a preacher should be sought "no more than that he may be found faithful," the apostle is at the same time asking that the congregation seek no less than this from him. As important as faithfulness in doctrine and life is in a preacher, it is equally important that the congregation demand the same of him. Woe to a congregation if its preacher wants to be faithful in the teaching of the Word of God, but the congregation demands that he preach something other than God's pure Word in public or in particular! Woe to a congregation if its preacher wants to be faithful in refuting all soul-dangerous error, but if it, the congregation, demands of him that he keep silent about it for the sake of temporal peace! Woe to a congregation if its preacher wants to be faithful in punishing all ungodly things, but if it, the congregation, demands of him, as the Jews of Isaiah's time once demanded of their prophets, "Preach to us gently, and look upon us as deceivers. Woe to a congregation when its preacher wants to be faithful in administering the church discipline prescribed by Christ, but when it, the congregation, wants to use only the loosening key and not the binding key! Woe to a congregation if its preacher is faithful in making no evil distinctions among his hearers, but the congregation demands that he look at people! Woe to the congregation, finally, if its preacher wants to be faithful even in a Christian, godly life, but if it, the congregation, demands from him either perfect angels, or a good preacher.

holiness and does not want to bear any weakness in him, or if, on the contrary, she demands of him only to be a good companion and to serve the world and the flesh with her! -

Well then, you dear members of this Kreuz congregation, today a servant of Christ and steward of God's secrets is making his entry among you: seek now also from him nothing more nor less than that he may be found faithful.

Consider: God's grace has in a certain sense also placed it in our hands whether the ministry which our new preacher wants to lead among us will be blessed or unblessed. Consider: He himself, our preacher, as God's steward, must put up a terrible bond that he will be faithful; for he must pledge to us, to the whole church, and to his God, nothing less than his soul's salvation for it; oh, let us therefore - I adjure you by your blessedness - let us not demand of him what God forbids him, or forbid him what God demands of him! Remember, God saith unto him, Preach my word without repentance, or I will say unto thee, I have never known thee: depart from me, thou transgressor. O, let us therefore also demand of him only God's word, and that the whole word, the whole counsel of God, for our salvation! Remember, God saith unto him, "Call with confidence, spare not; lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sin." "If I say unto the wicked, Thou shalt surely die; and thou warn him not, nor tell him, that the wicked may beware of his wickedness, that he may live: then shall the wicked die for his sin; but his blood will I require at thine hand."-O, therefore, let us receive our preacher's word with meekness, though he punish us. Finally, remember that God said to him, "Do not be ashamed of the gospel of Christ, for it is the power of God to save all who believe in it." O, as poor sinners, let us always open our hearts and ears to this message of joy and accept it in faith.

The flesh, the world, and the devil shall daily afflict our preacher; O, let us all, therefore, as much as we can pray, bear him daily upon our praying hearts! If his courage fails him, let us speak to him that he may be restored! If he is weak in faith or in any necessary work, let us cheer him up. If he is overcome with sadness, let us comfort him. If he stumble, let us help him up again with a gentle spirit. If we see him walking faithfully in the house of God, let us love him all the more for the sake of the work, and let us esteem him worthy of twofold honor. If at last he goes cheerfully ahead of us on the narrow, rough, and steep way to the heavenly Zion, let us joyfully follow him!

Oh, let us, I beseech you finally, let us all return to the first love under the shelter and pasture of our new Shepherd, and cast away from us all satiableness, lukewarmness, and sloth, and all earthly and worldly sense! If today he swears eternal fidelity to his Lord, let us also swear with him to be faithful unto death.

So, beloved, today will not only be a day of festive joy, but also the beginning of a time of new graciousness and abundant blessing for him and for all of us, and the garden of our congregation will grow ever greener and more lovely, and ever richer in golden flowers.

the fruits of faith and love, hope and patience. But one day, when the Archpastor will appear, not only our faithful underpastor, but also we, who have been entrusted to him, will receive the unfading crown of honors.

This help him, and us all, Jesus Christ, true God and man in One undivided Person, and eternal High Priest of all the lost world, blessed for ever and ever. Amen.

Memorial

of the Reverend Pastor and President of the School Teachers' Seminary...

† **Adolph Gustav Gottlieb Francke.** †

(Continued.)

In those years, "the plight of the German Lutherans in North America" had become known in the Lutheran church-minded circles of Germany through our blessed Father Wyneken. His numerous letters written about this matter, his well-known booklet, but above all his oral addresses had awakened in many hearts a fervent desire to bring help to the brethren in America; and in Mecklenburg, too, not a few very eager friends were found who were ready to support the mission among their distant fellow-tribesmen to the best of their ability. Through personal acquaintance with Candidates A. Crämer and Bro. Lochner (both now in Springfield, Ill.), who, before leaving for America, visited various distinguished friends of the American Mission there in Mecklenburg's in the spring of 1845, interest in the same was still more stimulated.

The desire to help the German brethren in faith on the other side of the Atlantic Ocean in their ecclesiastical distress was also kindled in our dear Francke, and he quickly took the necessary steps to be able to join the ranks of the workers in the distant country.

We all know that at that time Pastor Wilhelm Löhe of Neuendettelsau in Bavaria was in charge of the American mission. Francke also traveled to him in the summer of 1846 in order to get to know the man himself and to communicate with him about the principles and the way to work in America. Löhe's way of putting himself in respect and asserting the dignity of a pastor was something Francke could never forget. But he was far from considering Löhe an insignificant man; and he himself seems to have made a very good impression on the latter. Löhe commemorates him in the "Kirchliche Mittheilungen" (1847, p. 40.) with the words: "Among all our friends, the one who has advanced farthest to the West is our friend Francke from Hanover, who has found his position in Missouri, on the Missouri River, c. 400 English fairs from St. Louis. May the chivalrous brave fighter conquer much land and people for the Lord." Francke's stay with Löhe afforded at least three or four weeks.

At the end of September he left home, and with him embarked the candidates August Wolter and C. J. Hermann Fick. J. Hermann Fick, who had been close friends for several years, embarked with him to hurry towards the same goal.

On November 15, 1846, they arrived at Fort Wayne, where Wolter remained, while Francke and Fick, after a few weeks, continued their ripening and went to



St. Louis. No sooner did the former arrive here than he received a call from the Evangelical Lutheran congregation in and around Dover, La Fayette Co., Mo. which had been formed a short time before, and on the 29th of December he was ordained in Trinity Church, St. Louis, by the Rev. C. F. W. Walther, assisted by the Revs. Bro. Büniger and Bro. Lochner, as pastor of that congregation. *)

After an eight-day journey through unspeakable hardships in bitter cold, the now Pastor Francke arrived safely in January 1847 in his first American sphere of activity and began his evangelical work with his usual zeal. Unfortunately, I have no knowledge of anything from this time of his ministry that I could share with my readers. The only thing I know is that he received a call from our sister church in Philadelphia, Pa. in the following year, which he did not accept.

On May 17, 1850, he entered into holy matrimony with maiden Friederika Frerking, from which marriage eleven children were born in the course of the years.

For about four years dear Francke served the congregation in La Fayette County, Mo. At the beginning of the year 1851, he received a vocation from the Evangelical Lutheran congregation at Buffalo, N. Y., which had freed itself from Grabau's tyrannical regiment some years before; and he considered himself bound in his conscience to obey this call. After he had ordained his successor himself on the 27th of April J. J. had ordained and introduced his successor himself, he moved to Buffalo.

Here the faithful Father in heaven took him to school in more ways than one in particular. At first all went well, and with his usual energy Francke performed his office. At that time, when he preached, he spoke very quickly and fiercely; and only when he was asked to moderate the stream of speech, because otherwise one could not follow him, did he begin to speak more slowly, and thus gradually came to the somewhat very moderate and often almost singing manner of speaking which we have all known in him and which was his own until his death.

But the Lord soon laid his zealous servant on his sick bed. Already at Schoenberg he had had only "delicate health"; in warmer Missouri he seems to have been well; but the harsh climate at the east end of Lake Erie caused him a violent rheumatic complaint. He was soon obliged to lie in bed almost constantly; the gout afflicted him in every limb. The congregation called Mr. Philipp Wambsganß, at that time a student at the seminary in Fort Wayne, to help him, to preach the sermon on Sundays and otherwise to give him a hand; but since his suffering did not improve, and the doctors urgently advised him to move to a warmer climate as soon as possible, he resigned from his office in the summer of 1852, and after he had also left here on the first Sunday after Trin. After he had publicly introduced his successor, Pastor Karl Diehlmann, he set out for Missouri to await his recovery, God willing, in the midst of his former congregation. At Fort Wayne he rested and attended as an invalid the synodical proceedings held there from June 23 to July 3. Many of the brethren of the ministry first met him then, and soon became fond of him.

In Missouri, where the climate was favourable to him and where he also received the necessary care from loving relatives, he recovered, praise God! and when in the autumn of 1853 his former successor left his

*) "Lutherans" III. p. 58.

When he suddenly resigned, the same parish he had served has even extended to the otherwise quiet town of Salem, New Jersey. A called him to be its pastor once again. The blessed U. Wege (the Methodist preacher in that town caused a great stir by announcing that his good much-ried soul) and Mr. Pastor Johannes again sermon would be on "The Devil's Pig Slaughter Time" ("Dirts Dsvil's 8oA-Lil1mZ 11ms"). introduced him to the former pastorate.

G. J.

In the meantime, Francke's knowledge and talent, his heartfelt piety and his serious zeal had been noticed in other places. On October 16, 1854, he was called by our sister congregation in Neu-Bremen near St. Louis; but he could not remain where the Lord had placed him. In November of the same year he was urged by our dear church in New Orleans to come to her; but he declined with thanks. And he did the same when that church called him again on December 6, 1855.

The dear Francke was no friend of frequent changes; if he was not convinced that the Lord was calling him to another place, he sat quietly and worked patiently.

But on December 30, 1856, he was unanimously called by the congregation here in Addison, and now God directed his heart to be willing to leave his dear congregation in Missouri and come here.

(Conclusion follows.)

II. foreign countries.

Saxon Free Church.

In the "Mecklenburgische Kirchen- und Zeitblatt" it is reported that Rector Hübener of Dargun in Mecklenburg has been called by the Lutheran Separate congregation in Dresden to be their preacher and that the aforementioned has also accepted this call. This is most gratifying. What a clear understanding of the pure healthy doctrine Pastor Hübener has, shines out from several articles which appeared by him in the "Mecklenburgische Kirchen- und Zeitblatt" and which have been partly reprinted in our "Lehre und Wehre". - On October 31st of last year our dear sister congregation in Planitz in Saxony laid the foundation stone for a new larger church. That the pastors of the regional church are jubilant about this is neither to be expected nor demanded, but it is not nice that they are spouting untruths about it. Thus the "Pilgrim from Saxony" writes: "The separated Lutheran congregation of Planitz laid the foundation stone of a new church on Oct. 31. The church leaders needed nothing more than to give their consent to the building of the church, the funds flowing from other sources. The building is a building on hope, preferably of Missourian America, for for the present congregation the present church is quite sufficient

out." When the "Pilgrim" writer reports that the church in Planitz was built in the hope of "Missourian America," this is only true to the extent that he wishes it to be so; and if he wants to declare the building superfluous because the old church is sufficient for the present congregation, then he should consider: First, one does not build a church in such a way that there is room for just as many people as belong to the congregation, and then builds an addition as often as the congregation increases by ten members, but one always builds in the hope that the congregation will increase; secondly, in building a church one always takes into consideration that on solemn occasions, when many guests are often present, there is also room for them. But if, as it seems, the "Pilgrim" writer is angry both about the hope of our brethren in Planitz for an increase, and about the consideration which they take for guests, we here in America are all the more glad about it, and in Chicago, the president of the society, Rev. C. A. Loeber, in the annual report, particularly emphasized that "for four and a half years" they had had only four deaths, although they numbered over eleven hundred members, and let your seed possess the gates of its enemies." Gen. 24:60, W. [Walther].

Saxony-Gotha.

The "Pilgrim from Saxony" of December 29 of last year writes: In Gotha, where for about a century people have always been drawn to the gods of Greece and to paganism, a furnace has been built at great expense in the newly laid-out churchyard, in which corpses can be burned in the pagan manner. The first cremation took place on December 10. The liberal newspapers celebrate the burning of corpses as a break with the Christian world view, as a first actual reintroduction of pagan customs. It is all the more deeply to be deplored that the Protestant clergyman who took action called the oven the gate of heaven, thanked the authorities for the introduction of the cremation of corpses and sought to justify it in Christian terms.

Hermannsburg Mission.

On December 24 of last year, the Consistory of Hanover issued a call for tenders, by which it orders that the

To the ecclesiastical chronicle.

I. America.

On the unholiness of the Methodists.

The German Methodists formed an association in the State of Illinois some years ago "for mutual assistance in cases of death." At their annual meeting they take for guests, we here in America are all the more glad about it, and in Chicago, the president of the society, Rev. C. A. Loeber, in the annual report, particularly emphasized that "for four and a half years" they had had only four deaths, although they numbered over eleven hundred members, and let your seed possess the gates of its enemies." Gen. 24:60, W. and "this favorable result was brought about by the punctuality and faithfulness of the officers, especially by the activity of the chief physician of the society, who always exercised the greatest caution in admitting new members." This was said, according to a newspaper report, to which only a small numerical error was later corrected, by one of its chief preachers, thus denying the first article of our holy Christian faith. They hardly need to thank God, the almighty sustainer of their lives, when all they have is punctual officers and a chief physician who is cautious in admitting new members, i.e., admitting none to their society who are sick and may soon die. What hypocrisy it is, by the way, when the Methodists want the establishment of their support fund for deaths to be regarded as Christian and as an orderly activity of love, while they are anxious not to admit as members of their support society those who need support above all else! The simplest thing would be for them to abolish death altogether within their society. But the Almighty God, whom they rob of glory, says in the most holy earnestness: "I the LORD, that is my name, and will give my glory to no other, nor my honor to idols." (Isa. 42:8.) - Then it was reported that they had also taken in 8230.00 interest, and lent out 82650.00 on interest, but now they could lend out again 81500.00 at 8 per cent. With such shameful usury the unholy Methodists do works of their kind.

r.

"Yes, the prophets are scrubbers!" Jer. 5:13. The

Chicago Tribune of January 26th reports the following: The addiction to witty topics for sermons...

It is not intended that the gifts of the church collections to be collected annually for the mission on the Feast of the Epiphany should, as hitherto, go for the most part to the Hermannsburg Mission Institution, but should be given to other mission institutions. This decree had to be read to the congregations from the pulpit.

Value estimation of pious and godly preachers.

After Luther has quoted the words of Paul: "The elders, who are well to lead, are counted worthy of twofold honor" (1 Tim. 5:17), he continues: "Yes, truly they are worthy of twofold honor. But where? Answer: With God. But with the world they are counted worthy of the sword, the gallows, hell, or something more grievous." (II, 1813.)

As true as this is, it is also certain that righteous Christians consider pious and godly preachers to be worth twofold honor, yes, a treasure against which they consider gold and silver to be nothing. A shining example of this is Duke Ernst of Brunswick-Lüneburg, surnamed "the Confessor. When he met the godly and highly gifted preacher Urbanus Rhegius in Augsburg in 1530, he not only appointed him his court preacher and general superintendent in Celle, but when, on his return home, the court juniors asked him in excited curiosity what news he had brought back from the Imperial Diet, he answered them: "An inestimable blessing to country and people I have brought with me, a man of faithfulness and learning, whom I esteem higher than all princes' preciousness." When a commission from the Augsburgs, with whom Rhegius had last been, appeared before Duke Ernst and asked him to let Rhegius return to them, the Duke listened to this affably, but with deep emotion, raised his fingers to his eyes, and said: "I do not know whether I would rather lose one eye, or my doctor; for I have two eyes, but only one Rhegius." And then, turning to the latter, he added, "Dear Urbane, stay with us; you may well find some one who will give you more money than I, but none who will rather listen to your preaching." Now here some may think, "That was certainly well said; but not all preachers are such learned Rhegiuses!" Now this is certainly true; but if your Preger is pure in doctrine, if he preaches what he preaches from living experience of his own, and lives what he teaches, then he is no less a priceless treasure than the great highly gifted and highly learned Doctor of Theology Urbanus Rhegius, though he is not so great a light as the latter. For Paul does not say, "The elders," who are highly gifted and highly learned, but, "They that do well in the ministry are counted worthy of twofold honor, especially they that labor in the word and doctrine." _____ W. [Walther]

Accurately and actually speaking, eternal life is a purer gift of grace or graciousness, solely for the sake of The greater or lesser glory of the elect in eternal life depends on their works of faith and love. But the greater or lesser glory of the elect in eternal life, according to their works of faith and labor of love, as well as their patience under the cross, is a reward of grace. It is a reward because God has specifically promised it to the believers. and promised, but a reward of grace, because it is earned neither by works nor by suffering. But since God promised such a reward to His children, it is an act of His justice to distribute it on the last day. This is proven from Joh. 3, 16. 6, 40. Rom. 8, 23; this from 2 Cor. 9, 6. 1 Cor. 3, 8. 1 Cor. 15, 41. 42. Dan. 12, 3. Matth. 11, 28. W. S.

Good recommendation letters.

A gentleman was looking for a boy for his shop, and nearly fifty applied for the job. "Though the number was so great, yet he had very quickly picked one out. "I should like to know," asked his friend, who happened to be going, "why you chose that boy. He had not a single recommendation with him, after all." - "You are very much mistaken," replied the gentleman; in fact, he had several. He wiped his shoes as he came in, and shut the door prettily behind him: that shows he is neat and decent. He gave the old lame man his seat at once: that is a sign of kindness and goodness. He took off his cap as he entered, and answered my questions quickly, but modestly and respectfully: a proof of his courtesy. He picked up the book, which I had purposely placed on the floor, and laid it on the table while everyone else stumbled over it or pushed it aside: this shows his attentiveness and care. And he waited his turn quietly, instead of advancing: that is modesty. As I talked with him, I noticed that his clothes were carefully brushed, his hair neatly combed, his teeth white as milk. When he wrote his name I saw that his hands were clean and not, dirty, like those of the usually nice boy in the blue jacket. - Aren't these all letters of recommendation? I at least regard them as such, and what I can read in a boy with my eyes, if I only look at him for ten minutes, is worth more to me than all the letters of recommendation, however nice, that he brings."

(Evang. Hausfreund.)

Inaugurations.

(Delayed.)

On the 22nd Sunday n. Trin. 1878, Pastor Fr. Eisenbeiß, who had responded to a call to the new congregation he had gathered in Siour City, was solemnly installed in his office there by the undersigned on behalf of the Reverend Presidium of the Western District. I. L. Crämer.

On the 3rd Sunday after Epiphany, Rev. G. I. Mueller, of Freedom, JPa., called to Randolph, Ill, was installed in the midst of his new congregation by the undersigned, assisted by the Rev. C. F. Liebe, in accordance with the commission received.

I. A. F. W. Müller.

Address: Rov. (1. T. Auluslr, Drsmn, Danäolpü 6o., III.

Rev. O. Spehr, formerly of St. Paul, Minn. after receiving his commission, was installed in the midst of his congregation at Lake Creek, Mo. on the 3rd Sunday after Epiph.

G. TönjeS.

Address: Rsv. 0. 8pskr, Dirks Orssk, Don ton 6o>, 21o.

Received commission, Rev. Th. Rose- ner at Rose Hill, Harris Co>, Tex. was installed at his branch parish at Little CypreSS, Harris Co, Der. on the second Christmas Day.

I. M. Maisch.

By order of the Hon. Pres. Middle District, Rev. G. Schumm, having received a call from the congregation at Kendallville, Jnd. and having accepted the same with the consent of his congregation at Willshire, Van Wert Co, Ohio, was installed by the undersigned on the 3rd Sunday after Epiph. assisted by Rev. Steinbach. W. Sihler.

Church consecration.

On the 3rd Sunday after Epiph. the St. John's Lutheran congregdr at Palm er, Washington Co, Kans. had the joy of dedicating their newly built church, 18X24, to the service of the Triune God. F. I. T h. lungck.

Conference display.

The United Columbus Conference meets, s. G. w., on the first Wednesday in March (5th) at Christ Church, Oapitol Unvorsit^, Columbus, O.

The following works are available: Exegesis on Gal. 3, 19. 20. by Prof. Frank; Exegesis on 1 Tim. 1, 8. 9. by Pastor H. Crämer; Catechesis on the 4th Commandment by Pastor Oelschläger.

Th. MeeS.

A request.

Before the dear brethren in the field of inner mission turn to the undersigned for support, they are requested to look a little more closely at the decisions of the last Synod of Delegates on pages 53 and 54. To the "Subcommittee" of the Western District belongs the undersigned. Geo. Link.

Explanation and request.

A circular has been sent to the pastors and school teachers within our synod these days, which also mentions my name. This has all been done in the best of opinion, but without my knowledge or consent. Now I sincerely and urgently ask you to replace my name with that of Praeses Wunder, and thus also to send the matter to him. This declaration and request should not and will not hinder the deliberate cause, but rather promote it.

A. Wagner.

Income to the Illinois district treasury:

For the synodal treasury: From Past. Müller's congregation in Echester \$4.35. Past. Burfeind's congregation in Rich 9.10. Teacher L. H. Zöll 2.M. Collections on Christmas Day: from the congregation in Addison 51.51, Past. Frese's Gem. in Effingham 5.50, Past. Dunsing's parish in Strasburg 8.20, Rev. H. Schmidt's parish in Schaumburgh 14.17, Past. Große's Gem. in Hartem (half of Collecte) 9.10. Of the congregations of the Revs: Nuoffer at Eagle Lake 12.20 and 14 50, Strikter at Proviso 25.00, Frederking at Pinckneyville 2.75, Wunder at Chicago 14.20, Gotsch at Kork Centre 12.00, Trautmann at Gower 9.17, Kothe at Litchfield 8.00, Hiebei at Matteson 5.30, Kleppisch at Troy 8.68, Wagner at Chicago 36.00, Lochner das.: Christmas Coll. 14.50, New Year's Coll. 4.76, Sunday Coll. 6.22, Ottmann in Collinsville by I. H. Kühlenbeck 10.55 and by Past. Guenther, New Year's Coll. by his St. John's Parish in Geneseo 4.00, by himself 2.00. (Summa \$293.76.)

For the Synodical Building Fund: by F. A. Beisser of St. John's Congregation in Champaign 5.83. Past. Döderlein's congreg. in Homewood, New Year's S. Coll. (for synodical institutions) 13.50. (Summa \$19.33.)

For you inner mission: Through Past. Mrnnicke in Rock Island from the Mtssionsverein 5.00. By Past. Dunsing, Reform.-Fest-Cvll. of his congregation in Strasburg, 3.50. (Summa \$8.50.)

For the Gentile and Negro Mission: Through Past. Miracles in Chicago from the treasury of the women in his church. Gem. 2.77 and by K. Mickow 1.00. By Past. Weaver in Mt. Carroll, Christmas Coll. 7.30. By Rev. Große in Hartem by Mrs. Frick .60. N. N. at church consecration in Past. Seidel's congregation, Keokuk lunction, 30.00. By Rev. Mariens from his Gem. in Danville 9.50. By Rev. Engelbrecht in Chicago by Joh. Radtke and Minna Page! 1.00 each. by Rev. Seidel in Keokuk lunction from Joh. Flesner's wife 2.00 and one third of the Church Collect 10.00. (Summa \$65.17.)

For the college hauShalt in St. Louis: Rev. Doederlein's congregation in Homewood 9.25. By I. H. Kühlenbeck of Rev. Oitmann's congregation in Collinsville 10.00. (Summa \$19.25.)

For poor students in' St. Louis: By Rev. Steege at Dundee, WrihnachtS-Coll. 9.00. Through Past. Miracles in Chicago by L. Nitschkowsky 1.00, M. Bernhardt 3.00. By Rev. North by sr. Gem. in Squaw Grvve 3.90. Past. Love's Gem. in Wine Hill 7.00. By Past. Hölter in Chicago by Mrs. Barb. White 3.00, Mrs. W. and Mrs. Wilh. Fieberitz each .50. by Past. Wagner in Chicago by Wittwe Kloth .50, Women's Vcrein 16.00, Virgins' Association 30.00. Rev. Dörmann's congregation in Yorkville 10.40. Rev. Döderlein's congregation in Homewood for F. Liebrandt 8.15 p.m. & 7.00 p.m. To the women in Past. Wunders congregation in Chicago for M. Große 7.00. (Summa \$130.95.)

For a seminar organ in Springfield: By Past. Lochner in Chicago by I. L. Th. 3.00, Past. Wagner this. 1.00.

For poor students in Springfield: by Past. Lochner in Chicago from I. L. Th. 3.00. By I. W. Diersen in Trete for Louis Niemeyer: from the collection bag of Rev. Brauer's parish 13.86 & from D. S. 5.00. By Rev. Streckfuß from his. Gem. in Okawville for G. Sondhaus 10.00. For I. E. A. Müller: by Rev. Piffel in Bath 3.12, from Rev. Heiniger's Gem. in Havana 5.00. (Summa \$39.98.)

Freestyle poor cottegeschüter in Fort Wayne: By Past. Lochner in Chicago from I. L. Thurn 3.00. By Rev. Steege in Dulder from the communion fund 9.00. By Rev. Engelbrecht in Chicago for Bendin: from Joh. Rohn 1.00, from the Women's Vvrein 10.00, from B. 8.00. By Rev. Wunder in Chicago from the Jungfrauen-Verein for L. Schwartz 15.00, from the women in sr. Gem. for F. Lütje 7.00. By Past. Streckfuß from sr. Church in Okawville for F. Baumgart 8.00. By Past. Steege in Dundee from N. N. for "our Latin student" 1.00. (Summa \$62.00.)

For the seminary house in Addison: By Cassirer I. Birkner in New York 8.10. Pastor HieberS Gem. at Matteson 4.00. (Summa \$12.10.)

For poor seminarians in Addison: By Kassirer I. Birkner in New York 1.00. By Past. Steege in Dundee, Christmas Collecte 9.00. H. C. Buchholz in Addison 1.00. By Past. Querl at Toledo, O., by the Women's Lerein 8.60. N. N. for H. Beyer 5.00. By Rev. L. Lochner of W. for Waßmann 2.50. By Rev. Bernreuther in Olean, N. I., for A. I. Wiedmann: by the comm. in Olean 4.86, comm. in Alle-gany 4.17, I. Martin 1.00. By Teacher A. Dorn in Brecher from s. pupils 2.00. By Teacher A. Tröller in Freistadt, Wis. drsgl. for C. Kambeiß 2.25. H. C. Buchholz in Addison for P. Sommer 1.00. By Past. Engelbrecht in Chicago for Jul. Trapp by Minna Page! 2.00. (Summa \$44.38.)

For the Emigrant Mission in New York: Past.



Hi'eberS Mein, bri Matteson 6.12, whose Filialgem. 1.60. By I. H. Kühlenbeck of Past. Ottmann's Gem. in CollinSville 4.70. (Summa §12.42.)

For the widow's fund: Past. Müller's parish in Ehester 8.05. By Past. Gotsch from his parish in York Centre 9.57. By Past. Bergen in Prairie Town from N. N. 2.00. By Past. Mennicke in Rock Island from the Missionary Society 5.00. By Rev. Steege in Dundee 2.00. Past. I. P. Guenther for 1878 4.00. Th. Heidemann in Addison 1.00. Past. Bergen-Gem. in Prairie Town 16.68, by himself 5.00. Past. M. Große 4.00. Past. Love's Gem. in Wine Hill 9.50. By Past. Steege in Dundee, Hochz.-Coll. at Franz Fölschow 4.00, by N. N. .75. (Summa §71-55.)

For widow Nickel: From teacher A. Gockel in Cleveland, O-, 3.00.

For poor sick pastors and teachers: By Past. Ch. Kühn of d ZionSgem. in Belleville (delayed) 5.75. By Past. Dorn in Pleasant Ridge, thank offering by Mrs. H. Kuhlmann, Sr. 10.00. By Rev. Steege in Dundee, to the communion treasury 10.00. Rev. Dörmann's congregation in Yorkville 10.00. By Rev. Burfeind of the congregation at Nich 11.00, congregation at Matteson 1.65. By Rev. Achenbach in Venedy by W. Hülskötter 10.00. By Past. Steege in Dnndee 2.05 (ges. by Franz Fölschow). (Summa §60.45.)

For Past. Rohe's Gem. in Detroit, Mich.: By I. W. Diersen of Past. Brauer's Gem. in Crete 16.25. Rev. Holiday's Gem. in Aurora 5.00. (Summa §21.25.)

For Past. Simons Gem. in Indian", Pa.: By Past. Steege in Dundee by members of sr. Congreg. 3.00.

For the congregation in Fr'eeport, Ill: By Cassirer I. Lirkner in New York 3.00. By Cassirer Simon in Monroe, Mich. collected 5.00. By C. Luther collected in L)ast. Slegee's Gem. of Dundee, 5.27. (Summa §13.27.)

For the Lutheran Free Church in Saxony, et al: Past. Bartling's congregation in Chicago 25.88. Past. FrederkingS Gem. at Pinckneyville 2.75. By Past. Gotsch of sr. Gem. in York Centre 10.00. Past. Drögemüller's Gem. at Arenzville 3.00. Past. Roder's congregation in Ärlington Heights 10.00. Past. Dörmann's congregation in Yorkville 5.70. (Summa §57.33.)

For Past. Händschke's Gem. in Iowa: Past. Gotsch's Gem. in York Centre 2.00.

For the congregation in Philadelphia, Pa: FromPast. Holiday's Gem. in Aurora 5.00. Collected from F. Lange in Past. Slegee's Gem. in Dundee 3.05.

For Past. Richmann's congregation in Pittsburgh, Pa.: By Joh. Gröning, ges. in Past. Steege's Gem., Dundee, 4.25. N. N. there.50.

For the deaf and dumb in Norris, Mich. pastor Rover's congreg. in Ärlington Heights 11.36.

For the orphanage near St. Louis: Past. Bergens Gem. in Prairie Town 5.37. By Past. Große in Härlein by K. Schulz 1.00. By Past. Liebe in Wine Hill by Aug. Bilgemann 1.00, Alwine Bä'gemann .50. past. Drögemüllers Gem. in Arenzville 3.00. (Summa §10.87.)

To Th. Stephen and G. Mueller in Watertown^' By Rev. Muller in Ehester, wedding coll. at Marie Weqner 10.00.

Addison, Ill, Jan. 11, 1879; H. Bartling, Cassirian.

Proceeds to the treasury of the Northwest District:

For the congregation in Philadelphia: By Past. L. Schütz 1.00.

For the seminary household in Addison: Teacher F. Bodemer 1.00.

For the orphanage at St. LouiS: Past. I. Horsts Gem. 10.00. Hermann Köpsel 1.00. I. F. Kd'psel 1.50. W. FellWork 1.00.

For the emigrant mission in Baltimore: Past. L. Schütz 1.00.

For the Emigrant Mission in New York: Past. F. Wesrmann's congregation in Grafton 8.40. Past. L. Schütz 1.00. Past. Schumann's parish in Freistadt 7.00.

For the Negro Mission: Past. L. Schütz's congregation 12.00. Past. I. Horst's congregation at Hay Creek 6.75.

For the heathen mission: Past. Schlerf's Gcm. at Janesville 1.00. Past. H. I. Mueller's Gem. at Willow Creek 3.50, at Lake Crystal 1.50. Past. H. Fischer's Gem. at Mable Works 8.00. Mrs. Albrecht .25.

For Brunn's sophomores in Fort Wayne: Past. L. Schütz 1.00, sr. Congregation 3.00. Rev. W. Friedrich's parish in Waconia 5.00.

For poor students in St. Louis: C. Caesar in Milwaukee 100. Past. Rohrlack's congreg. in Reedsburgh 5.00. Rev. Osterhus 1.00, sr. Gem. 3.00, Jak. hunter 1-00. past. O. Clöters Gem. 4.56. L. Weihbrecht Sr. in Milwaukee 5.00. By Past. Seuel of N. N. 2.00.

For poor students in Addison: Past. L. Schütz 1.00.

For poor college students in Fort Wayne: By Past. L. Schütz, Wedding Scroll, 1.00.

For the orphanage at Addison, Mrs. Jordan at Hancock, 2.00. Sophie and Jenny Präger, each .50. Past. W. Friedrich's Gem. at Watertown, Minn. 3.30, at Waconia 3.00, St. John's Gcm. at Maple Grove 2.50. Pupils of Teacher Rir 2.50. Past. H. Fischer's Gem. in Maple Works .50. past. O. Clöter's Gem. 3.84. Past. W. G. Polack's school children 3.50. Mrs. N. N. in Kirchhain 1.00.

For sick pastors and teachers: Past. H. Pröhl and sr. Congregation 3.75. Rev. E. Grothe's congreg. in Lowell 4.00. Rev. E. G. C. Markworth 1.00. N. N. 1.50. Coll. at the funeral of G. Hilaendorf 2.00. Past. W. Friedrich's congregation in Waconia 6.00. Past. Engelbert's congregation in Racine 8.13. Mrs. Wurm 1.00. Past. I. L. Daib 2.00. Thank offering from Mrs. Dragorius.50.

For the deaf and dumb institution in Norris: Past. L. Schütz's Gem. 4.00. Past. I. Horst's Gem. 6.50. Wedding Coll. at A. Meycr in Valley Creek 4.02. Chr. Pühn in Racine 1.50. D. F. Mohn .25.

For the synodical treasury: Past. C. Strasens Congreg. in Watertown 26.05, Zions Congreg. in Caledonia & Council River 3.75.

Past. L. Schütz' Gem. 14.00? ^Jmm.-Gem. inMilwaukce 12.84. St. Stephen's-Gem. the. 24.50. Drrieinigk.-Gem. the. 21.79. Past. Borneke'S 2 comm. 2.50. Past. Präger 1.00, whose Gem. in Granville 3.11, in Town Milwaukee .89. Past. Keller's three-unit parish 2.50. St. Job's parish 1.66. St. John's parish in Maple Grove 5.00. Past. A. Käselitz's congreg. 5.00. Past. ^Schumann's Gem. in Freistadt 6.00. Past. O. Clöter's Gem. (two collects) 8.82. Past. Engelbert's Gem. in Racine 22.31. Past. C. Srue'l's upper comm. 10.45, lower comm. 6.25. Jmm. comm. in Utira, Minn. 5.00. Past. G. N. Feustel's congreg. 6.00. Past. Daib and comm. at Oshkosh 11.50.

For the congregation inYorkville: Past. L. Schütz 1.00. H. Köpsel .50. Past. Daib and congreg. 4.00.

For Past. Rohe's congregation in Detroit: Past. L. Schütz 1.00. Past. W. Friedrich's congregation in Waconia 4.00. H. Köpsel.50. Past. Daib and congreg. 5.00.

For the congregation in Freeport: Past. W. Friedrichs Congregation in Waconia 3.00.

ForPast. Händschke'sCongregationSumnrr, Iowa: Past. Daib and Gem. 1.50.

For the needy brethren in the South: Trinity congregation in Milwaukee 32.10. Past. L. Schütz 1.00.

For poor students in Springfield: Past. L. Schütz 1.00, deff. Gem. 1.00. L. Wchbrecht Sr. in Milwaukee 2.00.

For inner mission: Past. Wambsganß'Gem. in Adrl 6.50. Past. L. Schütz 1.00, deff. Gem. 10.00. By the Kaff, of the Middle District, Mr. C. Grahl., 66.65. Past. Schlerf's congregation at Janesville, 5.00. Past. Friedrich's congreg. at Waconia 7.35, at Watertown, Minn. 2 00. Rev. Keller's St. John's congreg. 2.00. Rev. Rohrlack's congreg. in Reedsburgh 5.00. Past. H. Fischer's comm. in Maple Works 4.35. Past. O. Clöter's Gem. 6.63. Past. C. Kollmorgen's Gem. in Atwater 2.50. L. Borchardt.50.

For the Free Church in Saxony: Past. A. Rohrlack 5.00. Past. C. Kollmorgen's congregation in Atwater 1.50. Past. W. Hudtloff's congregation in Town Berlin 6.00.

For the widow's fund: From the pastors: Allwardt, Werfelmann, Franklin Co, Mo, 3.15, by some of his school children .80. From the Rohrlack, C. Strafen, W. Friedrich, G. N. Foustel 4.00 each, L. Schütz 5.00, Präger 1.00, F. Keller 8.00, Osterhus 5.00. From the teachers: F. Bodemer 2.00, Goldmann, Bran- denstein 5.00 each. From Past. E. E. R. F. in Saint Louis 5.00. Past. H. Thcis' church, Lone Elm, Mo. 9.35. Grothe's Gem. in Lowell 4.00. Hochreitscoll. at C. Mentzel 3.63. Past. By Rev. I. H. Bethke, Arcadia, Jnd, Kiudtauf-Collectr at I. Heiser, 2.00. Wesemann's Gem. at Grafton 8.37. Past. Allwardts Gem. 'in Lebanon Coll. of the Gem. Past. E. Lenks, St. Louis, 35.20. Past. Holls' Cross- 10.00. Past. Ph. Wambsganß's parish in Adell 9.50. Past. F. Johl's congreg. 8.00. Jmm. congreg. in Milwaukee 1.30. Kreuzgrm. the. 7.17. club in Past. BartelS' congreg. in Minerstown, Mo., 6.00. Dr. F. Schade, Dreieinigk. congreg. the. 17.02. Past. C. Börnccke's 2 comm. 4.00. Mrs. St. Louis, 10.00. From St. Charles, Mo.: by Teacher Hoelscher, 2nd Fridcricke Schwarz 2.00. St. John's parish at Maple Grove 5.00. For Wittwe Fleischmann: W. Gudcrt, F. Bodemer each 1.00. Past. O. Clöter's congreg. 6.13. Past. W. Friedrich's parish in Waconia 6.00. Past. C. Seuels ödere Gem. 12.45.

Milwaukee, Jan. 28, 1879, C. Eißfeldt, Cassirrr.

Income to the coffers of the "Eastern" District:

For the synodical treasury: from the congregation of Past. Zuckers in Williamsburg \$14.25. St. Andrew's congregation in Buffalo 10.00. congregation in College Point 7.00. congregation in Allegany 6.25. I. Weiknen 5.0t). Cong. in Richmond 8.00. Cong. in Hudson 4.00. By Past. Seeger 3.00.

For the orphanage near Boston: by some confirmands Past. Walkers from H. Lemerich, I. Stumpfhaus, F. Kop- lien, Christine Kallenbach & 3.45, Marie Walker.55. By Past. Brömer of N. N. 2.25. Gem. at Yorkville Mrs. C. Warnrke each \$1.00; Collecte on Oct. 9, 36.00; Thanksgiving 6.00. By Past. Luebker by Gem. Glirdern 2.00, from Savings Bank by E. offering from Mrs. E. I. Koplien 3.00; F. Rix 1.50, Ch. Grupe 2.00. Through O. Sil and W. King 2.00, Mrs. Wilckens 1.00. Gem. in College Point Past. Wagner: from E. Lampe 3.00, Jungfr.-Verein 10.00, F. Seitz 1.00, 11.00. Gem. in Harlrm 7.00. By Past. Seeger 4.00.

For sick and old pastors: H. Zehner .25. A. Frenzel, H. Frenzel 1.00 Lübke 5.00, Wittwe Pilgrim (thank offering for recovery of her child) 10.00; each. Ges. at the wedding of Rev. G. I. Müller 10.00. By Rev. Lübker by H. C. Zuttermeister 10.00. By Past. Lochner: by T. L. I. 25.00, Wittwe N. N. 30.00, Mrs. Rev. Weisel 5.00, Mrs. Elise Müll 1.00. By Rev. Dreyer Stange 1.00, C. Klockziem 2.00, Jul. Knosp 1.00, by d. Gem. 30.25 & by members of his congregation in Richmond 14.60. By Rev. Seeger 3.50; N. N. 1.00; (by John Harmr- ning) by N. N. 10.00 & by N. N. 3.00.

For the Wittwen treasury: W. Schäfer 1.00. Gem. in Yorkville 7.25. Hochz.-Coll. at Jakob Hebel jr. 6.50. By Past. Lübker of N. N. 30.00, Rev. Zucker 5.00, Teachers Holiday 4.00. Gem. in Hudson 3.70. Past. Beyrr's Gem. in Pittsburg 41.65. by Rev. Seeger 4.00, Mrs. Rev. Weisel 5.00.

For the Negro Mission: W. Schäfer 1.00. Mai- thäus-Jungfrauenverein der Gem. zu Allegany 10.00.

For poor students in St. Louis: Past. Walker 6.00. Gem. Past. Zuckers in Williamsburg for Purzner 12.50. By Past. Seeger 3.50.

For those affected by yellow fever in the South: congregation in Egg Harbor 1.77. Confirmands by Past. Franck 1.00. By Past. Seeger 5.00.

For Memphis: By W. Schaefer 1.00. By Rev. King.50.

For the heathen mission: By Past. Luebker of N. N. 3.00. congregation in Richmond 4.10. By Rev. Seeger 5.00.

For poor college students in Fort Wayne: By Past. Brömer by N. N. 2.00. By Past. Seeger 3.50, for Brunn's 4.00.

For the congregation in Philadelphia: By Kassirer Bartling 6.50. Dnrch Past. Seeger 5.00.

For the congregation in Yorkville: By Kassirer Roschke 2.30. congregation in Euclid 5.00. By Kassirer Schuricht 7.25.

For the congregation of Past. Richmanns in Pittsburg: By Kassirer Bartling 10.00 and 6.76.

For the G-parish of Past. Simons in Indiana,Pa.: By Kassirer Bartling 1.00.

FürdirTaubstummcnanstalt: Durch Past. Seeger 2.00.

For the college maintenance fund: Gem. in New York 10.90.

For the German Free Church: Carol. Lüders 1.00. Congregation in New York 10.00.

For the Orphanage at Mount Vernon: Gem. in New York 18.20. Gem. in Hartem 7.00.

For the orphanage near St. Louis: Through Past. Lübker from a parishioner 2.00.

For inner mission: Through Past. Seeger 5.00.

The documents collected by Past. Seeger according to this receipt collectirten

Funds consist of the following gifts: Bon Joh. Trapp \$13.00, Gottl. Häuf 10.00, I. Mombergcr 5.00, Heim. Grün 1.00, Coll. at the Harvest Festival 6.40, from the poor box 15.60.

New York, January 15, 1879. I. Btrkner, Cassirer.

For the Lutheran Orphanage of the Little Child JEsu near St. Louis

Received since January 8: From the Zion District in Saint Louis, Christmas Collecte at the Children's Service \$20.50, also through Collector Goehmann 25.00. From Leop. Gast in St. Louis 5.00. From the Dreieinigk. District there through Collector Heinig 9.00. Past. Hömann's parish in Darmstadt, Ill. to pay off debts 4.30. To Mr. Vogel in Staunton, Ill. 2 k. R. 6 "r loac)8 coal. From Trinity Distr. in St. Louis by A. Ahner ges. 3.70, desgl. from N. N. by Coll. Schuberth 2.00. From Jmm. Distr. that. by Collector Wilhardt 4.00. From the comm. of the Past. Brandt, North St. Louis, Mo. by the Collectors ges. 26.10. By Rev. Brandt from the Waisrnbüchse of Eben Ezer-Gcmeinde zu Baden, Mo., 5.00. From the Kreuz- District in St. Louis through Teacher Körner ges. 2.00. Karl Krämer in Jmm.-Distr. there 1.00. From an unnamed woman 1.00. F. H. 5.00. Past. Citizen's comm. in Williamsport, Neb. to have Harvest Festival coll. 12.00. Housewarming coll. at I. Nienberg's in Boeuf Creek, Mo., 3.00. Wedding coll. at Mr. L. Weitz's in Genesro, Ill., 5.25. Bon the pupils of teacher A. Justfin Black Jack, Mo., 6.65. From the Jmm. Distr. in St. Louis from Mrs. Elisa Kaiser 1 piece of cotton flannel and 2 pieces of calico. From the Woman's Club the. 34 head kiff covers, 20 sheets, 23 pairs of homespun woolen stockings. Mrs. Knoll in the Zion Distr. in St. Louis 2 large woolen quilts. G. Goehringer in Accident, Md, 1.00. Past. Besel at Guttenberg, Iowa, 1.00. Kindtauf collccte at A. Richter's by Past. Birkmann, Giddings, Tcx. 2.30. By dens. Coll. s. Gem. 9.85. By Past. Risse- ner's school children in Harris Co, Trr, 5.00. By Past. Chr. Bock, Antonia, Mo.: by sr. Gem. 2.40, Brothers Heiligttag .75, F. Bollhäfer .50, F. Fabry .25, F. Beck .20, Mrs. Hahn 20 yards of stuff and 1 piece of woolen yarn, K. Kassel 2 parts of woolen yarn, Mrs. Sneger, P. Ehler, H. Held, B. Held each 1 piece of woolen yarn, E. Bock 1 pair of pants, 1 shirt, 1 dress. Collecte at the christmas service by Past. MartenS, Washington, Mo. from Wittwe Nieburg 1.00, Mr. Fetttrketter 1.50. From Bodemer 2.00, Goldmann, Bran- denstein 5.00 each. From Past. E. E. R. F. in Saint Louis 5.00. Past. H. Thcis' church, Lone Elm, Mo. 9.35. Grothe's Gem. in Lowell 4.00. Hochreitscoll. at C. Mentzel 3.63. Past. By Rev. I. H. Bethke, Arcadia, Jnd, Kiudtauf-Collectr at I. Heiser, 2.00. Wesemann's Gem. at Grafton 8.37. Past. Allwardts Gem. 'in Lebanon Coll. of the Gem. Past. E. Lenks, St. Louis, 35.20. Past. Holls' Cross- 10.00. Past. Ph. Wambsganß's parish in Adell 9.50. Past. F. Johl's congreg. 8.00. Jmm. congreg. in Milwaukee 1.30. Kreuzgrm. the. 7.17. club in Past. BartelS' congreg. in Minerstown, Mo., 6.00. Dr. F. Schade, Dreieinigk. congreg. the. 17.02. Past. C. Börnccke's 2 comm. 4.00. Mrs. St. Louis, 10.00. From St. Charles, Mo.: by Teacher Hoelscher, 2nd Fridcricke Schwarz 2.00. St. John's parish at Maple Grove 5.00. For dispatch 5.90; by Rev. Gräbner .50; by Rev. Flaxbeard, Dorsey, III, by A. Wittwe Fleischmann: W. Gudcrt, F. Bodemer each 1.00. Past. O. Clöter's D., H. M. & L. Schwiedcr 1.55, M. Ranft .5, Coll. sr. Gem. on Wrihnachts evening 2.60. Young Fr. club in the Memphis, Tenn. community, 5.00. Correction.

The post in my last receipt, "By Past. C- Cousin," was not from Jefferson City, but from his parish in Osage Bluff, Cole Co, Mo.

Sincere thanks to all dear donors on behalf of the orphans.

St. LouiS, Feb. 10, 1879, I. M. Estel, Cassirer.

For -aS orphanage in Addison

received since 21 Aug. 1878:

From congregations 2c. in Illinois: From Chicago: By Past. Wunder: lien, Christine Kallenbach & 3.45, Marie Walker.55. By Past. Brömer of N. N. 2.25. Gem. at Yorkville Mrs. C. Warnrke each \$1.00; Collecte on Oct. 9, 36.00; Thanksgiving 6.00. By Past. Luebker by Gem. Glirdern 2.00, from Savings Bank by E. offering from Mrs. E. I. Koplien 3.00; F. Rix 1.50, Ch. Grupe 2.00. Through O. Sil and W. King 2.00, Mrs. Wilckens 1.00. Gem. in College Point Past. Wagner: from E. Lampe 3.00, Jungfr.-Verein 10.00, F. Seitz 1.00, from d. Gem. 57.00, at Christmas from Mrs. A. Bcduhn 5.00, Mrs. E. Lübke 5.00, Wittwe Pilgrim (thank offering for recovery of her child) 10.00; by Past. Engelbrecht: by Mrs. Koop- mann 2 00, H. Engel 1.00, Mrs. Helms .50, Joh. Radtkr 1.00. By Rev. Johannes by H. Kröplin 3.00. By Past. Bart- lings Grm.: by Fr. Zitzmann Sr. .50, H. Pfistor 1.00, Carl Murawski .50, Joach. Plamp 2.00, Fr. Kühler 6.00, Ad. Siek- mann 2.00, Gottl. Ruffow 1.00, Rudolph Supke 1.00, for 42000 donated bricks 160.00, Joh. Aff 1.00, Mrs. Caroline Bunge 1.00, Wittwe Heitbrink 2.50, Joh. Bornhöft, Fr. Bornhöft jun. each 1.00, Fr. Strirker 1.75, Fr. sen., Joh. and Fritz Labahn each 1.00, Ernstine Baumann .50, K. Elsholz, Joach. Schuknecht, Joach. Hink, Wittwe Hink, E. Jüngling, Chr. Pelz, G. Fehniger, Carl Gölzow, Carl Streufert, Frau Louie Schreiber, Chr. Schmidt 1.00 each, W. Schmidt, Frau L. Bauer 2.00 each, Aug. Baumann, Frau I. Küchler .50 each; by F. W. Puscheck for citrons sold 4.50; surplus from railroad trip to Waisenfeste 425.23. Collecte 2c. at Waisenfeste (Sept. 15) 789.89. From Addison: by H. Buchholz 5.00; by H. Nruhaus, Coll. at H. Mesrn- brink's wedding 10.00; H. Oehlrrking 25.00; H. C. Buchholz 2.00, his foster daughter Anna 1.00; Wm. Heuer 25.00; Wm. Buchholz 5.00; L. Stünkel 50.00; H. M. 5.00; H. Kucker 1.00; W. Stünkel sen. 6.00; John Oehman 1.00; H. RöhrS .50; Wittwe Preußner 5.00; Hochz.-Coll. at Ed. Rotermond 13.17; Prof. Selle at Christmas 2.00; by L. S'ünkel of Joh. Rohde 4.00; Prof. I. C. W. Lindemann, Prof. T. I. Große, D.



Kruse, H. Hachmeister, W. Schappr, F. Stünkel senior, Hrrm. Marquardt, Fr. Marquardt, H. Rosenwinkl, H. Stünkel, F. Buchholz jun. and D. Dammryer 5.00 each; Prof. C. A. T. Selle 15.00, D. Brandt, H. Winkelmann, H. F. Stünkel, C. Harloff, Wm. Rotermund 1.00 each; Joh. Schlomann, Joach. Schuhmacher each .25; W. SiemS, C. Schulle each 2.00; Chr. Heidemann 1.50; C. Schaper, W. Stünkel Jr, F. Lersberg each 3.00; F. Thon, F. A. Schmidt, Aug. Buchholz, F. Buchholz each .50; E. H. W. Lersberg, L. Kruse each 10.00; by Hrrm. Lührs by F. Kuhlmann and F. Göllner 1.50 each; I. Kuhlmann 3.00; H. Neuhaus, C. Schnacke, W. Böskr, F. Mesenbrink, D. Hahn 2.00 each; D. Kornhaaß, H. Lührs, F. Kirchner, F. Polzien, W. Beirr 1.00 each; H. Heitmann 5.00; F. Lührs 2.50; D. Wöhler .30; F. Dammryer, E. Pflug each .50; A. Schnacke .25; F. Reinfeldt 1.40; by F. Bartling: by himself 1.70, H. Heidorn, F. Pollworth, Joach. Thiemann, H. Heuer each 2.00, F. Rittmüller, G. Rittmüller, W. Grok jr 5.00, F. Tonne srn, Wittwe Prrußnrr, H. Timm, L. Hahne, F. Kückrr, Fr Tonne jun, Ch. Treathoff, A. Frörmmling, Wittwe Orhlrrking, W. Struckmeyer each 1.00, H. Benninger, H. Glanz, ^oach. Friedrichs, M. Ulrich each .50, ,F. Liepitz, F. Eickhoff, D.Krägel 25 each; by John Harmening from N. N. for a box of cigars .250, from D. Kornhaaß 5.00 and from drr orphan box 14.78; by L. Balgemann from W. Gädke, A. Graue, Wittwe AhrenS, Wittwe Mönch jr 2.00, H. Meier, G. Balgemann each 1.00, Wittwe Mönch, L. Balgemann each 4.00, F. Graue sen, H. Plagge each 3.00; by L. Firne of F. Krage, Wittwe Weber, Fr. Meyer, W. Firne, D. Rosrnwinkl, F. Stünkel sen. each 5.00, Aug. Asche, John GeilS, F. Kruse, W. Bunge, H. Firne srn., D. Segelke, Wm. Rabe, B. Willen each 1.00, Wittwe Strauschild, Ch. Bunge each .25, F. Kniggr, F. Stünkel Jr, Dr. Franke, H. Bergmann, D. Fiene, I. Brak' mann, H. Meier, I. Bunge, C. Falch each .50, B. Heinberg.90, H. Backhaus 3.00, Aug. Fiene, I. Blecke, L. Marquardt, D. Plaste, Wm. Neddermeyer, H. Marquardt Jr. each 2.00, L. Fiene 4.00.

By Past. Mangelsdorf in Geneseo, thank offering from Mrs. Andr. 3.00. By Past- Döring from Mrs. Strohkirchen in EranSton .35, and from congreg. in Bremer Co, Iowa, 16.50; from Past. Studts St. PaulS-Grm. Glnrcoe: from Mrs. Handke 1.00, Mrs. Hrlßler & Mrs. Timm jr .25. By Past. Burfrind from the churches in Rich & Matteson 3.75,8.90, 2.15 & 5.15; van F. Wegener in Rich 5.00. By Rev. L. Frese in Effingham, sent to W. Grupe's wedding in Wathon, 3.60. By I. Harmening of Carl Weiss 2.00 & Harter 1.00. By Rev. Pohl from the Gem. in Palatine 5.00 & from F.2.00. Friedrichs 2.00. From I. G. Schneider in Wheeling 1.00. From Past. Grupe's parish, Rodender g, 6.55. By Cath. Pfeiffer & Math. Rakow in Elgin from the Young Friars' Association in Past. Früchtenichts Gem. 15.00. By Past. Oetting by H. Schmidt in ElliottStown 5.00.

(Conclusion follows.)

The undersigned has received:
ZurUnterstützung derFreikirchein Sachsen u. a. St. Von Pastor Büngers JmmanuelS-Gem. in "t. Louis H54.25.
Past. A. Henkel's congregation in Burr Oak & Colon Township, Mich. 3.56.
Past. Schieferdecker's congregation at Ncu-Grhlrnbeck, Ill, (spec. for Frankenberg) 7.50. Past. L> E. Knief's parish at Marysville, O-, 12.00.
Past. G. MohrS Gem. at Jnglefield, Jnd./ 4.55. N. N. at Colfar, Col., 1.00.
Past. Stöckhardt's Cross Gem. in St. Louis 15.05. By Rev. F. R. Tramm in Vincennes, Jnd. from individual members of his congreg. 14.60, from the Woman's Club 5.00, from himself 3.00.
For our fellow believers in the South who have been struck down by yellow fever:
By Mr. Kassirer Eißfeldt 33.10. By Past. BergtS Gem. in Paitzdors, Mo., 6.50, its Filialgem. 5.30. By Mr. Kas. sirer I . Birkner 277.
87. I. T. Schuricht.

For the preachers' and teachers' widows' and orphans' fund
(Western Districts)

have been received:

1. contributions.
By Dr. C. F. W. Walther P5.00. Teacher F. H. W. Lerser, Des PerrS, Mon., 4.00.

Two. Gifts.
By Past. E. H. Wischmryer, SwiSSs Alp, Ter., by Mr. I. Knippha 3.00, Mr. A. Kaase 1.00. Coll., ges. on Hegwers Hoch, time by Past. Roschke, Lawrence Co, Mo, 4.35. by Joh. Mießner by Past. Bergt, Perry Co, Mon, 1.00.

Correction.
In my last receipt ("Lutheran" No. 2.) read: Reformation Festival Coll. of the congreg. at Stringtown, Mo. by Rev. C. Cousin, Osage Bluff, Cole Co, Mo.
St. Louis, Mo., 5 Frbr. 1879.

E. M. Great.

By Past. Allwardt for d. Gebrüder Dörmann, on Hr. Uttrchs Hochzeit ges., 7.00, on,Hr. Schliewr'S Hochzeit 7.21 (13.21). By Past. H. Cämmerer, on the wedding of H. Schultz, 2.50. By Past. I. Streckfuß in Davenport, Iowa, for I. Harsch 14.00. By an unnamed person from Past. Zschoche's Gem. 8.00. Past. Rösener's Salem Gem. 12.50, sr. Lt. Joh.-Gem. 9.50 for G. Nützels Gem. for G. Fischer 3.58, from the Women's Association 3.85. Past. I. F. Bünger, to Past. C. Hafner's wedding ges. for H. Kuntz, 10.00. Past. C. C. Schmidt's women's club for Brink 12.00. Mr. I. G. Herzner on his son's wedding ges. 7.00; from Rev. Jor, on C. Meyer's wedding ges., 5.00 - all for Kastenhuber- O. Hanser.

With thanksgiving to God and the dear donors I have received the following gifts for the deaf and dumb: By Kassirer Bartlinga uS the JllinoiS District H5.00 u. 4.00. By Past. G. Zucker of the Women's Club at Defiance, O., 5.00. From I. H. Stohlmanu at Wcdford, O., Dankopfr, 2.00. From the congreg. at St. Charles, Mo. by Past. SieverS 29.80, from himself .75, by Rev. Gräbner 19.75, by Teacher Hölschrr 9.20, by Teacher Crämer 6.25, by Teacher Wolter 6.00, by Jungfrauenverrin 4.00. By Joh. Eberlrin in Fräser, Mich. wedding coll. at G. Hemme 8.18. By Past. Striker in Detroit .50. by Past. Strafen in Omaha by Emilie & Adele Festner 1.00. By Past. Brandt in St. Louis, Christmas Coll. 8.32. Coll. by Past. Rohrö Gem. in Detroit at the Confirmation of two deaf-mutes 23.16. By Kass. Schuricht in St. Louis 27.41 from the Western District. By Rev. Partenfelder in L'ay City from N- N 5 00 for household. By G. Heinikr in Sheboygan, Wis-, 100 for ChristmasSendings.

NorriS, Wayne Co, Mich, Jan 27, 1879.

G- Speckhard.

For our church building we have received the following gifts of love:
By Mr. Past. I. L. Crämer: from Past. Studt's congregation at a wedding, 6.90; from the congregation in Fort Dodge, 20.50; from Rev. BrewerS 8.00; from Past. Stephen's Gem. in Bremer Co., Iowa, 15.0t). By Past. Bartling: from the congregation at Cretr, Ill. 10.00: from the congregation at Homewood, Ill. 44.00; from the congregation at Addison, Ill. 20.00. Subsequently by Rev. Döderlein from his congregation at Homewood, Ill. 2.00.

To the dear donors we say our heartfelt thanks and wish them God's richest blessing.

Aurelia, Cherokee Co, Iowa, on 13 Dec-1878.

The Board of Directors: D. Honsbruch, I. Westphal, Ch. Buddenhagen, H. W. Grumm, Rev.

For the needy in NewOrleans received since Nov. 20, 1878: By Past. R. Jäggl, Fayettevillr, Ter. from Mrs. Friedrich Ht.00, N. N. 4.00. Through Past. R. Weiß of sr. Gem. in Friedrichsburg, Ter., 13.50. By Past, I. Schumacher in Caloma, Iowa, from sr. Gem. 2.25. By Mr. H. A. Bryrr of drr Gem. of the Past. I. Ebrhardt in New York 14.00. By Past. C. W. Knuth of sr. St. John's congreg. in Springfield, O., 24.40. By Rev. F. C. Becker at LordStown, O., 1.00. By Rev. Stücklin, Elizabeth, N. I., of Mad. S. Wolf 2.00, K. Kühne, Miss E. Mueller 1.00 each, Mrs. K. Bergbauer .50. by Messrs. Brobst, Diehl " Co. in AUentown, Pa. 36.00. by Messrs. A. Paar, treasurer of the Minnesota Synod, St. Paul, Minn. 18.25.

Correction:
In my receipt in the "Luth." No. 24, "By Past. F. C. Besel, Guttenberg, Iowa," read instead of "H2.55": O12.55; and instead of "Past. A. Johnson's Gem, Long Stouchsburg, W. V.": Past. Andrew Johnson Long of sr. Gem. in Stouchsburg, Pa.
New Orleans, Jan. 30, 1879. chaS. W. Sauer,
Secr. d. Support Committee.

For poor students received through Mr. Dir. Burgdorf allhier from Mrs. Fanny Sienknecht in Wartburg, Tenn., H10.00. Through Mr. Past. Hein in St. Louis from N. H. 1.0t). By Mr. C. Hedemann 5.00. By Mr. Past. Gräbner in St. Charles, Mo. from the Church Council! of 2nd Lbrist day 5.00. By Mr. Rev. Strafen Jr. in Omaha from Mr. G. Goodman" 3.00. By Mr. Past. Hahn in Staunton, Ill. from the worthy women's club of sr. Gem. 2 bust shirts, 4 pairs of stockings, 2 sheets, 6 handkerchiefs, 4 pillow cases, 5 towels, and 1 pr. of undergarments. From Mr. H. Schönewald in Cleveland, O., 25.00. Through Mr. Kassirer Roschke from Dr. Schade in St. LouiS.

20.00, by Mrs. B. Lambert in New Orleans 10.00, and by Mr. ,Past. Geyer in Serbin, Ter., sent on Mr. I. Schubert's wedding, 4.50.

With sincere thanksC . F. W. Wal ther.

Received by the undersigned with hearty thanks: From Past. Seuel's Women's Association 7 quilts, 9 sheets, 8 covers, 6 pairs of stockings. Past. C. C. Schmidt's Women's Association 15 shirts, 31 towels, 12 sheets, 12 covers, 3 blankets, 11 pairs of stockings. From the Peruvian Women's Association 6 undershirts, 4 pairs of socks. From Past. Stock's Women's Association 10 pr. stockings, 20 hand towels, 16 handkerchiefs, 2 bed sheets, P1.50 for the household, 5.00 for Stephan, 5.00 for Fr. Schröder in the seminary at St. Louis. By Rev. A. Biewend for W. Holl 10.00. By Dr. Sihler sent on the silver wedding of W. König 5.50, of Chr. Rose 5.00. By Rev. Jor by the Gem. in Royal Centre 2.40, in PulaSky 2.60, by T. Tilze 2.00 for Brunnsche Zöglinge. By Past. Bode for Dannrnfeldt 5.45. By Past. Niemann for Lucas, on Mr. Leopold's wedding, 4.00, on Mr. Heil's wedding. 3.75, from the Women's Association 5.50 (13.25). From Past. I. G. Nützels Frauenverein for Fischer 7.00. By Dr. C. F. W. Walther for W. Theiß 5.00. By Past. Spiegels Gem. for A. Fritze 6.25. Past. EstrlS Gem. 5.70, Mr. LiermannS child baptism 2.12, Past. I. Frese's congregation 10.00, Past. Hoffmannö Gem. 4.20, I. A. DegnerS baptism 1.00 for R. Biedermann (23.00). Past. I. P. BeyerS Gem. for I. Schröder 15.00. from Kinderblattmann 50.00. from Past. F. Nützet for Baumgart 3.00. By Past. Fackler, ChrismScoll. 7.00, from an unnamed 1.00 for Kastenhuber. By Past. Graf's congregation for G. Schröder 3.00. A. Hirsch for Wunderlich 5.00. For A. Langhoff from the Concordia Society in Effingham 5.00, from the Women's Society 10.00, from the congregation 5.00, from the missionary box 4.00 (24.tlO).

Book Display.

Hallelujah! Festgesang auf Ostern for mixed choir, by W. Burhenn.

As often as God has graciously visited His Church by restoring to it the teaching of His Gospel, after times of corruption and obscurity, purely, clearly, and abundantly, through whole multitudes of evangelists, so with the Gospel the best arts have always, as it were, awakened again and entered into the service of their Creator, including music. An example of this is the time of the Reformation. Luther himself wrote in the preface to his first hymnal: "I am not of the opinion that through the Gospel all arts should be beaten to the ground and perish, as some super-spirituals claim; rather, I would like to see all arts, especially musica, in the service of Him who gave and created them."

Praise God, the sign of one with the pure gospel again.

pardoned time has also our otherwise so evil tent. Even now the birds that dwell among the branches of the heavenly mustard (Matth. 13, 32.) begin again to sing their sweet songs to the praise of the grace of redemption, which have been so long silent of it.

We are therefore pleased to fulfill the wish of a friend to announce the above Easter cantata and to draw the attention of all leaders of church singing choirs to it. As we are informed, Mr. Burhenn was asked by his choir to write a piece in which the Easter joy following the holy Passion time would be properly expressed. He has fulfilled this task with the best success in the above piece. The piece begins (in B flat) with a threefold Hallelujah, followed by the Easter message according to No. 106, 1. of our hymnal. This is followed by the words of the angel in a bass solo according to no. 103, 4. and the expression of the rejoicing of all creatures in a tenor solo according to no. 103, 13. which is then joined by a quartet and choir according to no. 106, 2. Finally, after a duet (tenor and alto) has pronounced a vow according to No. 97, 7th, the choir closes with a song of thanksgiving, which is followed by a rejoicing Hallelujah. The whole has only slight difficulties and, performed in the right tempo, will certainly not fail to serve its purpose of making the Christian congregation Easter-minded. It can be sung with or without organ accompaniment.

This composition can be obtained by the author himself at the address:
Llr. ^V. Lurksnn,

Xr. 134 41st 8tr., OlriesZo, III.

Price: the dozen \$1.50.

W.

Easter Book. Devotions for the domestic celebration of the holy season of Easter. Collected and edited from the older treasures of the orthodox church by Frederick Lochner, pastor of Trinity Lutheran parish at Springfield, Ill. St. Louis, Mo. To be had at the "Lutheran Concordia - Publishers." 1879.

It was a beautiful time when our pious fathers were not content with the fact that in the church each earthly year was divided up according to the great deeds of God for the redemption of mankind, but when they also followed this in their families with their home worship and therefore also celebrated the Advent, Christmas, Passion and Easter seasons in their homes during the week.

Our dear brother Lochner had his "Passion Book" published a year ago in order to promote the reintroduction of this wonderful, blessed custom and thus the heavenly consecration of the entire earthly life of the Christians of our time. In keeping with his promise, the above "Easter Book" has now followed as the second part. Set up similarly to the "Passion Book", the first is intended "for domestic use in the joyful days from Easter to Pentecost". It contains 40 devotions on the story of the Resurrection and Ascension of our Saviour, harmoniously composed by Bugenhagen from the Gospels and the Acts of the Apostles, with corresponding hymn verses and concluding prayers. Here the father of the house has found nourishment for himself and at the same time, as the priest of the house, for the members of his household. For those hymn verses which are not taken from our hymnal and whose melody is unknown, the melodies are added in four-part harmony at the end of the book. It contains 300 pages in small octavo and can be purchased, well bound, through our general agent for the price of \$1.00. May many hands reach for the dear book and many hearts be refreshed by it! Hopefully, the dear author will now also supply us with a church year house book, - an "Advent book".

W.

Passion Book. Devotions for the domestic celebration of the holy passion time. By the Rev. Frederick Lochner. St. Louis. 1877.

Price: \$125, in gilt \$2 00 - postage paid.

To be obtained, like the "Easter Book", from the

"Luth. Concordia Publishing."

Pastor Hochstetter- Scripture:

"**Become not the servants of men!**" (see Luth. 35, No. 3.) has just been cast in by Germany and can be obtained postage-free from the "Luth. Concordia Verlag" on receipt of 25 Cts. (not 20 Cts.).

The "Lutheran" is published twice a month for the annual subscription of one dollar to the subscribers, who must pay the same.

In St. Louis, where the same is carried by the carrier in'- hau-, the annual subscrption-prei" is one dollar "nd twenty-five lrrt-.

Only letters containing notices for "da" paper are to be sent to the Sie- daction, but all others containing business, orders, cancellations, monies, etc., are to be sent to the address "Dutk: "Dutk. Ooneoräiu-Verlag" (L-I. 6. kurtkel, ^went), Ooruer or Lliawi 8treet L Indian" ^veuu, 8t. lxrue, b-lo. anherzusenden. - In Germany this sheet can be obtained from Heinrich I. Naumann, 36 Pirnatsche Strasse, Drr-drn.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Ec.

Year 35.

Memorial

of the Reverend Pastor and President of the School Teachers' Seminary...

Adolph Gustav Gottlieb Fraucke. †

(Conclusion.)

Here this faithful servant of Christ has faithfully presided over his ministry for 21 years, under many difficult struggles and much afflicted with illness of his body, and has become a spiritual father in Christ to many. Here follows an account of his preaching from the pen of our dear Director Lindemann, who followed him so soon, which he had completed on the day of his death, two hours before his death, and which he wanted to include in the memorial in progress. The mottoes thus read:

"In his sermons, the blessed servant of Christ always showed great earnestness and a truly evangelical heart. It was noticeable that they were not written down and not literally imprinted on the memory, but they were always diligently thought out and carefully based on God's written Word. The blessed man knew a great number of biblical sayings and spiritual songs by heart, and he still learned them as soon as it seemed necessary to him, which is why his sermons were abundantly seasoned with them. Never did one hear an empty phrase from his mouth; never did it appear as if he were seeking the applause of the people. Good, laboriously kneaded, well-baked bread he offered to hungry souls. What he himself had found proven through his own experience, what comforted him in tribulation, what made him strong in weakness, what saved him from his temptations, that he, the purified and proven one, offered again to his listeners.

"With great earnestness and zeal he endeavored to prove the deep corruption of the whole human nature; and he often explained how sin was the greatest evil that could afflict a man, into which a man could fall. He seldom punished individual offenses in particular, but when it was necessary, he proved that God had given him the gift and grace to do so. I still remember two powerful sermons against drunkenness. Once



gegeben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 1, 1879.

No. 5.

When his wild, savage, and crude nature threatened to break down at the weddings, he testified very earnestly against it with the shedding of many tears. All mammon servants and usurers will also have to testify to him on the last day that he made a sincere effort to convince and free them from their wretched idolatry, which plunges them into hell.

"But all this was not the real element in which his soul lived and weaved. When he could preach of the forgiveness of sins, of the justification of the penitent sinner before God, then his heart was lifted, - then he became truly eloquent, - then it was evident from every countenance, from every movement of his hand, that his soul was rejoicing, and that he was joyfully carrying out his ministry. Often and diligently and thoroughly 'he showed the way of salvation. Even a newcomer could learn from almost every sermon how a poor sinner can be saved; but he often used the text to explain again and again in a simple way what saves a sinner who is condemned by his conscience: faith in Jesus Christ. None of his hearers, not even he who has heard him but once, much less he who has heard him often, will be able to say at the last day: God never let me know how to be saved. He who of the blessed hearers does not know the way to heaven and does not go, can only blame himself, never his pastor, if he does not come to Jesus in the kingdom of honor.

"Because the dear deceased always practiced the article of justification and lived in it, he was also able to comfort the afflicted, the sad, and the miserable in a very sweet and powerful way. This was especially evident in his funeral sermons. What wonderful sermons of comfort I have heard from the mouth of this man! I especially remember with heartfelt joy and gratitude the sermons he preached at the funeral of my stepson in August 1869 and of my little granddaughter on March 12, 1874. He himself had tasted the bitterness caused by the death of beloved persons and had been refreshed with heavenly consolation; therefore he was able to comfort again, so that the heart could rejoice with a dripping eye.

"He who, after the few sermons preached to the departed...

If one wanted to judge him by what he might have heard from him at synods and conferences, he could easily judge him quite wrongly; for on such occasions he was like many others: he could not preach because he did not have his congregation before him. When he stood before them, he found the right word and also the right tone. Of course, he always brought up what had been known for a long time in a new form, so that, once one had become accustomed to him, one liked to listen to him in this respect as well.

"His themes and parts of the sermons were always simple, simple and mostly obvious. As a rule, they emerged from the text in such a way that even the weak listener soon recognized why this particular teaching was presented in this text. Thus he preached on September 3, 1871 (13th Sunday after Trinity): 1) that these are blessed people who see Jesus, 2) that all who see Jesus practice righteous love. On the Sunday after (Sept. 10) he showed: 1) that ingratitude was a very common, 2) that it was a very shameful sin. On September 17 a mission feast was held in Proviso. The blessed preached on Marc. 16, 15. and answered the question: "Why did Christ command to preach the Gospel in all the world?" thus: 1) so that God's glory might be great; 2) so that the goods of grace acquired through Christ might be offered to men, and 3) so that we might come to faith to attain those goods.

"On May 24, 1874 (Pentecost) the subject was, Of the Consoling Ministry of the Holy Spirit. The parts were, 1) Whom he comforts; 2) How he comforts; 3) By what he comforts. - On June 7 of that. Year the disposition of the sermon was as follows: Of the rich man; 1) He was in hell and torment; 2) Because he had been impenitent; 3) Which had been manifested in this life by unmercifulness and worldliness. The application followed the same line of thought backwards. - On June 14 (2nd Sunday, A.D.) the following main ideas were the basis of the "comforting and awakening" sermon: The seriousness and the goodness of God at the great supper. 1) The goodness of God: a. He prepares the supper; b. He invites all to it. 2) The earnestness of God: a. He chastises those who despise Him;

He decides that they should not come to his banquet. - On the 21st of June the theme was: Jesus's pastoral love towards the lost sheep. 1) He seeks the lost sheep; 2) the one that is found again. - July 5: Of him Vice-President, in which capacity he also had to visit the repentance. 1) How it is wrought; 2) by what fruits it is known. - August 9 (10th Sunday after Trinity) our pastor preached a very serious and moving sermon. He showed that Christ is not a dear congregation. Yes, the love, attachment and esteem of able to protect those who wantonly despise the grace of God. In the entire Pastoral Conference of Northern Illinois, of which he the first part it was proved that there are always such wanton despisers; in the second: that Christ is not able to protect them.

- August 16: Only he who repents is justified by God. 1) The impenitent is not justified; 2) the penitent is justified. - August 23: The Lord has made all things good.

1) The Lord makes all things well; this is taught by Scripture and experience; 2) we are to believe this, even if we do not recognize and see it. - On September 6 of that year On the 6th of September of that year, the blessed man laid it to our hearts: How one should behave Christianly in and after tribulation; and on the 13th, how one should behave Christianly in and after tribulation: What does Christ do to free his Christians from earthly sorrows? These short notes, which I wrote down on Sunday afternoons, not knowing what use I might later make of them, will be most welcome to some today as a remembrance of the deceased, who himself left little in writing; and it is only for this reason that I share them.

"Pastor Francke's sermons, as long as I heard him, were never a continuous explanation of the Sunday pericope. Depending on the time and circumstances, he usually presented a main idea, which he then justified and explained in detail. Often this arose from the text and the Sunday Gospel was really used and exploited in the execution; sometimes, however, the text was only the starting point and was hardly mentioned again in the whole sermon. This was a peculiarity of the dear man. When once asked him why he proceeded in this way, he replied: "Circumstances demanded that I expound this theme; even if I did not explain the text, I nevertheless led into its understanding!"

"What kind of catechist he was, could be seen at the Confirmation Examination, which was held on three consecutive Sundays and on which he spent at least one hour each time. He was a warm advocate of Dietrich's catechism, and he made a sincere effort to get it into the heads and hearts of his confirmands. I believe to be able to assert with full truth that every recurring confirmation examination bore witness to how the examiner not only understood the catechism very well himself, but also that he had become increasingly adept at explaining it to the often very weak children. He took special care to bring the children to understand from the Holy Scriptures what was taught in the answers to the Catechism.

These were the last pen strokes of the blessed Lindemann, which he wrote in honor of his and our highly revered and much loved pastor.

The dear Francke, this faithful, truly evangelical servant of Christ, also had other public church offices. Already in the Iahn

In 1859, the Western District of the General Synod of Missouri, of which Francke had already been a member since 1848 (the second year of the existence of our Synod), elected him Vice-President, in which capacity he also had to visit the congregations assigned to him. Thus he became a careful evangelical advisor to many a pastor of our Synod and to many a pastor of our Synod and to many a pastor of our Synod and to many a pastor of our Synod.

Blessed Francke administered the office of vice-presidency for 16 years. But when in 1875 the Illinois District organized itself independently next to the Western District, he was appointed Visitor of Northern Illinois. Only two years he could administer this office. Due to illness he resigned at the beginning of the previous year.

A second important public church office was entrusted to him by the general synod in October of 1863, when they appointed him as president of the school teachers' seminary to be moved from Ft. Wayne to Addison. He presided over this office for more than 14 years until his blessed death. And indeed, it is to him, especially to him (everyone who is familiar with the matter will sign this), to our dear Francke, that the Synod owes it above all that our seminary has reached its present blossoming under God's gracious blessing.

Finally, Pastor Francke was also elected by the Lutheran Orphanage Society of Northern Illinois in 1873 as president of the orphanage founded here. He also nurtured and cared for this institution with warm love and even during his protracted illness often inquired about the condition of the orphanage with fatherly care.

Since he had already been suffering for several years, the local congregation willingly made the sacrifice in January of the previous year to provide him with an assistant preacher. In the first half of the past year Francke still preached alternately and performed all the official duties. But already on August 30, he ascended the pulpit for the last time and preached a funeral sermon in great weakness, after he had been unable to preach several Sundays before. His condition soon worsened so much that he could no longer enter the church he had become so fond of. Under unspeakable pain and suffering, combined with great physical fear, he spent 5 months of miserable nights, and many thousands of sighs and prayers day and night for a blessed death and deliverance from all evil escaped his anxious heart. On September 29th he received Holy Communion with his wife and now waited day by day for the hour of his dissolution. When he recovered a little at the end of November, and almost everyone had the cheerful hope that God would preserve him for us longer, he often said that he could not yet see his way to returning to the life of this world, "but as the Lord Jesus wills! And behold, on Friday evening, January 3, at about 6 o'clock, his Saviour came and, after a death-struggle of a quarter of an hour, took him home to his eternal heaven of joy. He brought his age to 58 years less 17 days.

On the following Sunday it was the sad duty of the undersigned to announce to the whole congregation the death of their

beloved pastor. After we had sung the hymn no. 214: "Aus tiefer Noth ich schrei zu dir" (I cry to you from deep distress) 2c., the announcement took place without liturgy before the altar and then the reading of the 42nd Psalm. Hereupon the congregation sang hymn No. 87: "O Lamb of God Innocent" 2c. In the sermon that followed, the basic thought was: how the Word of God, which the holy man of God had preached, contemplated and studied with such great earnestness and diligence, is the only means that shows and leads us the way to heaven, the only means by which our pastor also found Christ, is preserved with Him and has now blessedly overcome death. The service closed with hymn No. 403: "It is enough, then take, Lord, my spirit" 2c. The congregation postponed the funeral of their beloved shepherd to the coming Tuesday, since on that day the Pastoral Conference of Northern Illinois was to meet in Chicago, and invited the members of the Conference to dedicate this first day of their Conference to the funeral of Pastor Francke, which was done. In addition, many members from the neighboring congregations attended, who held the dear man in high esteem. Altogether 3 speeches were held. In the house, Prof. Selle addressed a few words of comfort to the grieving family of the deceased. Then the coffin, which was carried into the church by the attendants, was followed, in addition to the family, by all the pastors and teachers and the few members of the congregation who were still able to assemble in the house. The actual funeral sermon was held by the undersigned at the request of the deceased. Based on the text of Hebr. 13, 7, I answered the question: What is the most beautiful honouring of a faithful servant of Christ who has passed away? 1. if his congregation remembers and knows how to praise that their pastor has told them the word of God, and 2. that he has gone before them in righteous and constant faith, 3. and if they therefore now also follow him in such faith.

Mr. President and Pastor H. Wunder then held a short speech before the altar about the blessings that, by God's grace, Blessed Francke had bestowed on his other ecclesiastical offices. Thereupon the dear corpse was brought to its final resting place in the bosom of the earth, to sleep gently and rest from all work, all struggle and strife, all toil and hardship until the glorious and joyful resurrection on the last day. But the soul of our beloved brother and father in Christ already enjoys the promise of our God: "Teachers shall shine as the brightness of heaven, and they that have taught many righteousness as the stars of God for ever and ever.

(Submitted.)

Our emigrant mission in 1878.

Our mission among the immigrants in New York has now existed for ten years. It was in January of the year 1869 that the undersigned, called by the then New York Pastoral Conference, went in God's name to the work among the foreigners, which was completely unknown to him. The aforementioned conference is thus the actual founder of our emigrant mission in New York. Each member of the conference committed himself to a personal contribution of 25 to 30 dollars for the maintenance of the missionary for the first year. Still in the autumn of



In the same year, our Synod took over the mission as its own, and set up a committee of three preachers and laymen to assist the missionary, to supervise his activities, and to be responsible to the Synod for them. Neither my venerable committee nor I had any idea of the difficulties and adversities that would come in the course of time in the way of the initiation and successful activity of Christian charity. For this reason, I could only be given actual instructions years later, after we had looked around a bit in our entirely new field. Initially I had only been given the task of helping the emigrants in every way possible. How this could and should be done, only circumstances would teach. Soon after my admission to Castle Garden I saw the general helplessness and helplessness of the immigrants; but for the time being I could not yet intervene in an advisory and helpful way, because I did not yet know the right ways and means to do so myself. I soon became convinced that I had a number of adversaries and doubtful friends around me, who were watching me lurkingly to see whether my words and deeds would do their shameful business any good, in order to make my life sour and to hinder me in my activities. The reader will hardly believe that I received raw words, scolding and ridicule, clenched fists, yes, beatings in the open street as a reward. And yet it is so. Those who do not know Castle Garden and its environs have no idea of the cunning, wickedness, and danger of the people who seek to extract as much as possible from the immigrants there, and to enrich themselves by them. But the faithful God has so far graciously helped us through all adversities and has not only allowed our mission to continue to this day, but has also adorned it with many a blessing. I do not want to bore and tire the reader with numbers in order to show how many thousands have been helped and advised in all kinds of physical need and embarrassment since the existence of our mission. And what successes have been achieved in spiritual matters through the Word and Scriptures cannot be calculated in figures, that alone is known to the Lord, although much good news could be shared in this regard as well. For example, many congregations within the Synodal Conference have received a great increase in the number of members exclusively through the emigrant mission.

But this is only a general review of the last ten years. I now want to make some announcements about what has happened in our mission during the last year. First of all, I have to report that immigration has increased again compared to the previous year (1877), when it was at its lowest for twenty years. There were 83,801 passengers landed at Castle Garden last year. Of these, 24,307 came from Germany. German immigration has therefore increased by 5,208 compared with the previous year. This figure does not include the Germans from Russia. There is every reason to expect a steady increase in immigration for some time to come, for trade and commerce in the old country are in a state of complete depression, while conditions here seem to be slowly improving. In any case, the countryman, even the penniless one, can still find a livelihood here more easily than in Germany. The last year's immigration will no less help to increase immigration.

rich harvest in this country, as many a countryman has thereby The Church, through the emigrant mission, sends out a great been put in a position to provide his friends and relatives in need deal to its endangered children. If I have faithfully advised and and misery in Germany with the means to emigrate. At least helped the people in their external affairs, as they soon convince since the beginning of the new year I have had more orders to themselves, then a word spoken to their heart, or a tract, a send ship tickets to Germany to those who are being helped calendar, a magazine finds a more willing reception and does across by their relatives here than I have had for years in the not remain without blessing.

same period. Perhaps the pleasing increase in such orders can During the past year I have received orders for the reception also be explained by the fact that the pastors are increasingly and transportation of 417 souls. Of these, 96 went to Germany, making their parishioners aware that they are also seeking my the remainder to the west and northwest of this country, namely, mediation in such matters, and in most cases even write to me to Wisconsin 55, to Minnesota 52, to Illinois 45, to Missouri 26, on behalf of their charges, who are often not very well versed in to Indiana 22, to Kansas 20, to Michigan 19, to Ohio 13, to the pen. In the interest of the good cause, it would be very Nebraska 7, and the nest to various other States. The sum desirable that the use of my services be repeatedly urged upon forwarded to me for the transportation of these people was the congregations, both privately and in meetings, especially in \$12,187.64, of which \$173.07 remained in cash on the 1st of the transportation of immigrants to and from Germany. How January. That I have assisted with counsel and deed many other much more blessing could be brought about if it became more persons besides these 417 souls with whom I have been and more the rule in all the congregations of our Synodal indirectly associated I will only mention. 1934 letters and Conference that these matters, which are at first purely external, postcards were exchanged. I was able to provide work for 30 should be placed entirely and from the outset in my hands in a persons. Among the poor, \$205.98 was distributed either in spirit of trust! Again and again I have to learn that many in our Baar or by paying for meals or night quarters. Others were congregations do not even know that I am taking care of all this helped by a temporary advance of money, so that they did not for the benefit of the travelers. If one has one's relatives have to spend money unnecessarily, but could get to their transported by secular agents, who in the best case only collect destination as quickly as possible. The sum of money advanced the respective sum of money for it, but do not care further for this purpose amounted to \$1253.83. Unfortunately, \$705.14 whether the travelers are well cared for in the German port cities of this and of earlier money is still outstanding, which is a great and in New York, then they are usually led such ways on which inconvenience, because it ties my hands so that I can help in they do not even meet me. How often does it happen that new cases of need in the way that could be done if I were always families find themselves in unforeseen distress and reimbursed immediately for what I have advanced.

embarrassment, e.g. their money is not sufficient for the onward Indeed, there is no lack of need around me. Of course, not journey, or a member of the family falls ill, or something is wrong everything is need that is spent for it. For example, there is a with their luggage, and so on! If I have been entrusted with the gang of unmarried people wandering around here who demand transportation of such a family from the outset, they will know at meals, shelter, and money, but do not deserve any support; for once where they can seek and find advice and help. It has they fall under the saying: He who does not want to work, shall happened that agents in the West transport immigrants or not eat. Unfortunately, Germany supplies us with a strong emigrants more cheaply than I can do it. Well, I know the contingent of such day thieves. In and around Castle Garden crooked paths that are sometimes taken in such cases, and in one sees droves of dilapidated merchants, failed students, and the end it turns out that the journey costs more in the end than so on. Even though I know that hunger hurts, I take a hard look was stated at the beginning. I honestly adhere to the prices of at anyone who asks me for even a small meal. The sad but also the respective ship and railway companies in all cases in which pleasant experience I have had in this respect has been bitter poverty does not make a special concession necessary. discussed in detail in my last year's report.

Where help is needed, however, I can and will really help to the I am often approached by the poor for worn clothing, partly best of my ability. But, some will perhaps say, is that mission? to cover their nakedness, partly because a reasonably decent Not in the strictest sense, but it is a godly means to a higher end. suit is absolutely necessary to obtain a job. Unfortunately, in Body and soul are so closely connected that it is often such cases I can usually only help by buying the most necessary impossible to care for the soul without taking into account the things for money.

body in which the soul dwells. In addition, I am more likely to be Many a poor wretch who, with the best will in the world, trusted if I have provided the immigrants with everything they cannot find suitable employment here, but who can be taken in need for their journey to New York to their satisfaction, even and cared for by his family in Germany, asks me for mediation before they meet me. That is why, in all my reports, I so in obtaining a cheap passage home. Such people often do not earnestly urge that the management of all external affairs for have a cent left and so I have to beg for the necessary money. immigrants and emigrants be placed in my hands. I have only In this way I helped, among others, a young man to return to his trouble with it and nothing more; but this is the right means to old home, who, in order to find work, had to walk from New York drive the wanderers into the net, which is the most important to Philadelphia, Baltimore, Washington, and from there back via thing. Baltimore to Harrisburg, Williamsport, Emporium, Olean, Buffalo, Lockport, Rochester, Syracuse, Rome, Utica, Albany and so on.

and had finally migrated back to New York. He told me that he had slept mostly by day and wandered by night, but had been unable to find suitable employment anywhere.

It is striking that in many cases very young boys come over from Germany, and alone, who have not the slightest support here, but are left to their own devices. No wonder, then, that under the pressure of external hardship, for lack of employment, and through the bad company into which they quickly fall here, they degenerate completely and become a scum of the earth. Last year I sent twelve such poor boys free to the West through the local Children's Aid Society, where they could have shelter and employment. Following on from this, I would like to ask the kind reader in the rural communities to inform me whether poor families here and there, who understand and want to work the land, but have nothing more to bring with them than a bunch of children and strong poor people, can be accommodated.

As an example of how physical and spiritual help go hand in hand in our mission, consider the following. Two rosy-cheeked boys, sons of an unintelligent general superintendent in Prussia, enter my parlor and ask for work. After I had probed them a little, it turned out that they had formerly been amusing grammar school pupils, but that they had distinguished themselves less by the diligent study of science than by exerting a pressure on their father's purse that could not be endured in the long run, as a result of which their further stay at school had to come to an end. Then the thought arose in the boys that they would like to see the world. Their father agreed and made the last heavy sacrifice for them by paying for their journey to New York. But how astonished they were when they found the stranger quite different from what they had imagined her to be! Their money soon ran out, and employment was nowhere to be found. Remorse for their former life took hold in their hearts. But, the one, who was helplessly looking for work, against all odds, found a job with a baker, to whom he had to carry the bread from house to house. As for the other, who was not so bright and shy of work, I provided him with free board and lodging for a week. Then he found some employment by writing things off. In the meantime he came into contact with a Roman priest who suggested that he should go to a Roman seminary and become a priest, and that all expenses should be paid for him. This did not displease the reckless bird, for he believed himself thus provided for forever. He also accepted the proposal, and immediately had himself placed with a Catholic family, where he enjoyed the best care and had nothing else to do than to visit the priest in question every day. Although he promised to come to me during this time, he did not tell me anything about the turn of events until I, made suspicious by his conspicuous speech and behavior, had obtained a confession from him of what I had already mentioned. Now I took the poor man with double seriousness, showed him what a grave sin he was about to commit by denying the truth and trampling it underfoot by converting to the papacy, and urged him to report his sinful intention to his father immediately and not to do anything against his will and his own conscience. I gave him three books to take home, namely "Den vertheidigten Luther," "Das Lutherthum vor

Luther" and "The Secret of Wickedness", and asked him to study them seriously and to visit me quite diligently. Well, he wrote to his father and also came to my room from time to time, where I tried to enlighten him with the damning teachings of the Pabst Church from God's word. Unfortunately, however, the poor man had by nature such an inadequate knowledge of the divine Word that for this reason and because of the wickedness of the natural heart the truth could not have an effect on him. He soon returned "The Secret of Wickedness" to me; he still kept the other two writings. In the meantime a letter from his father had reached him, but not, as he told me, to the effect that he felt moved by it to abandon his ungodly plan; his father had rather only expressed his joy that his son now cared more for matters of religion than before. Now, of course, every further attempt on my part to help the lost human child back to his right way was cut short. I spoke to him again and for the last time seriously into his conscience and left him never to return. Later I learned that he had been baptized in a local Roman church. Since he still had some of my books in his possession, I wrote to him that he should return my property to me, which he promised to do, but did not. Then I told him that I or someone else would come to his apartment on such and such a day to get the books. I immediately received the answer that the books were no longer there, that he had - burned them. Thereupon I demanded the money for the books, and immediately, if he wanted to prevent further inconvenience. Right, the money came. That's how far a poor human being can get, if he allows himself to be entangled in the diabolical network of the Pabst Church against his better knowledge and conscience.

Now, may the faithful God keep our emigrant mission its present friends and awaken to it ever more new friends; for it wants to serve him and him alone in its members, even if in great weakness.

S. Keyl.

3 Broadway, New York.

Refusal of a Christian burial with ecclesiastical honors.

It not infrequently happens that the survivors of such deceased persons, who in their lives have despised God's word and church or have had to be excluded from the Christian congregation because of their impenitence, demand of a preacher that he should bury such persons with church honors. Not a few preachers are willing to do this, especially if the deceased was rich and respected, and if the preacher must fear that the rich and respected relatives will be lost to him because of the refusal of a Christian burial. Some preachers even agree "for the sake of shameful gain". (1 Petr. 5, 2. Tit. 1, 11.) In order to paint this miserable hireling system a beautiful color, they then usually say that it is certainly always right to preach God's word when it is demanded. In this way, especially the uneducated evangelicals, among whom this abomination is especially prevalent, try to talk their way out of it, and probably also to appease their own consciences. But this is only a futile subterfuge of the pious, evil flesh. For if the preachers deny Christian burial to them,

If they preach a sermon to a man who has lived as an unchristian, that is the best and strongest funeral sermon they can preach; but if they bury with ecclesiastical honors a man who has lived in sins and died in sins, they cause people to think and say so: You see, when preachers preach so much about hell and damnation in their sermons, it need not be taken so strictly and seriously as it sounds; for when people die, they bury even those who, according to their doctrine, have not lived Christian lives, like other Christians; nay, when the priests' mouths are silvered, they probably still praise the deceased as good people, who indeed had their weaknesses, but about whom it does not behoove us to judge. There is no telling what damage is done to souls by the fact that so many preachers bury the despisers of the Word of God and the holy sacraments like faithful Christians. This is also against the clear Word of God, according to which godless people are declared unworthy of an honorable burial. (Read Jerem. 22:18, 19.) Therefore, it has always been the practice of the orthodox church to deny a Christian burial to those who have been banished, to those who despise God's word and the holy sacraments, and in general to all who have apparently died unrepentant in their sins. Thus, for example, our Luther writes: "In our church it is the custom that we do not hold communion with anyone who has stiff-neckedly despised to hold communion with us in life, therefore, when he has died, we also do not hold communion; that is, we let him be buried whoever and wherever one wishes, outside or inside the graveyard of God; but we with our disciples do not go along, do not sing to him either, let those who bury him howl, according to that word of Christ: 'Let the dead bury their dead/' (Matt. 8:22.) Because the dirges sing of him that cometh in the name of Christ, therefore we cannot sing the same without lying, and not without injury to conscience, yea, not without blasphemy against a man that died in blasphemy and ungodliness." *) We read, therefore, that zealous Lutheran preachers preferred to be deposed than to give a Christian burial to a man who had passed away in impenitence. Andreas Kesler reports the following about such a case concerning a drunkard: "The zeal of Dr. Conrad Becker of Güstrow in the Duchy of Mecklenburg is to be praised, who allowed himself to be dismissed from his office before agreeing that a high potentate's envoy, who had taken the liberty of a great impossible drink against the warnings of many, should be buried with ceremonies. **)

We were therefore pleased to learn from the "St. Charles Democrat", a political weekly, that our dear brother, Pastor Matuschka in Neu-Melle in the State of Missouri, could not be induced to give a Christian burial to a rich man, who in his life up to his death had been devoted to drink and therefore excluded from the congregation. He was maliciously attacked for it by a certain E. in the paper referred to. However, for the sake of God's honor, he thought it necessary not to remain silent in response to this attack. From his good answer, which is found in the "St. Charles Demo-

*) This passage is taken from a letter of Luther to the pastor Gerich in Bernburg of the year 1538, which letter is found in the 6th part of Luther's letters edited by de Wette (page 207).

**) See: *Theol. cas. conscientiae*. Wittenberg, 1658. p. 192.



krat" of February 6, we report some things here. In it, Pastor Matuschka writes, among other things, the following:

"Mr. Ernst Meier" (whose Christian burial was refused) "was generally not a bad man, and never did me any harm personally, but was, despite the fact that I often and seriously had to punish him privately and in public community meetings because of his vice of drunkenness, as it seemed, still kind to me, at least friendly towards me; he also took no pleasure in the blasphemies of our enemies. Again, I have often expressed my heartfelt regret to him, after he had already been excluded from our congregation, that things were so terrible with him, as they unfortunately were with him. If I had been allowed to act according to my human feelings towards him, I would not have refused to give him a funeral eulogy, especially for the sake of his respected, because rich, relatives, knowing full well that my refusal to do so would bring me no honor and no advantage.

"But I not only have compassion like other people, but I also have what some people, especially E., do not have, namely a conscience bound in the Holy Scriptures. I have a conscience bound by Holy Scripture, and I have to conduct my ministry accordingly. I am not ashamed to declare publicly that I consider the Holy Scriptures to be the teaching, the teaching, the teaching. I am not ashamed to publicly declare that I consider the Holy Scriptures to be the teaching, comforting, but also judging and punishing word of the great God, even if an author or whoever else may be, may scoff at this confession of mine as much as he likes, since one has long been accustomed to it from such people.

"According to the teachings of the Holy Scriptures and my conscience, I certainly had to refuse a Christian funeral with ecclesiastical honors and ceremonies, such as ringing of bells, singing, prayer, and blessing of the corpse. I could not give up my office to give the appearance, even by the slightest participation at the funeral, that there was nothing to do with living and dying in the manner of the deceased; rather, I was obligated to bear witness by my refusal to officiate at the funeral, and not to make the best speech in the conscience of the people by any speech. And that this way of acting is the most effective one can see from the lament of an E.....

"But if the worthy readers ask why I did not want to and could not bury the corpse of Herr E. Meier with ecclesiastical honors, I am forced to say, in order to answer and defend myself, that Mr. Ernst Meier, unfortunately, as is no secret to all who knew him, was so addicted to the vice of drink that, in spite of all warnings and admonitions on the part of myself and individual members of the congregation and the entire Christian community, he did not desist from it, and did not attend our public services for years, and therefore, in obedience to the word of God, was finally excluded from the Christian congregation, and remained in his vice and sins to the end. Such a man cannot and must not be buried with ecclesiastical honors according to the manner and custom of Christians by a Christian preacher who holds the Bible to be God's word and does not want to act wantonly against it, or to be a miserable servant of men, a flatterer, and a hypocrite. Whoever nevertheless does so, and praises such a one as a 'dear Christian brother,' only makes the Bible, Christianity, Christian faith and hope, and Christian doctrine and discipline look bad in the eyes of all respectable people.

ridiculous and a mockery. That a so-called evangelical preacher able to raise the means to carry on the inner mission in our West. The crying (but it is said that it was only a student who had left the seminary need of the scattered and abandoned English Lutherans in the West is in Marthasville and was picked up, whether through or without therefore loudly reaching our ears. The best thing, therefore, will be for our the mediation of an evangelical preacher in the neighbourhood, German synods, which belong to the Synodal Conference, to instruct their I do not know) officiated in our parish churchyard, happened representatives, together with the Norwegian synod, that on the occasion of against the just protest of our leaders, and such an impudent the next meeting of the Synodal Conference, they should apply to the encroachment on the rights of a parish happens only rarely. But Synodal Conference that the small English Lutheran Conference of Missouri be excluded as a missionary conference for the West, and that support be what does one want to do to such an incompetent student? The promised to it in the form of capable missionaries and other necessary means. The little English Lutheran Conference in Missouri should regard the fact that he was told to do so is no excuse, for it was done by a Synodal Conference as its vanguard and itself as the rear guard. The man who has no right to our community property, and against English brethren in Missouri, as we know, are heartily willing to place their the prohibition of the rulers as representatives of the whole missionary work under the most specific control of the Synodal community." Conference. Their already organized conference therefore forms an

So far, Mr. Pastor Matuschka. If, by the way, the unirt- Conference. Their already organized conference therefore forms an evangelical student has not committed this abomination at the excellent basis for English-Lutheran inner mission in the western states and territories of our North America. May this highly important matter be behest of his teachers or of a unirt-evangelical pastor, at least wholeheartedly recommended to the concern of all orthodox German, the painful experience shows that the student has done nothing Norwegian and English Lutherans with all due modesty. W. but what is the fashion in the unirt-evangelical church. [Walther]

To the ecclesiastical chronicle.

I. America.

English Lutheran Mission. In this number the reader will find an advertisement of the ordination of a young man as a preacher in an English Lutheran congregation in the State of Missouri. We take this opportunity of reminding you that a number of years ago a number of English Lutheran preachers in Southern Missouri, by the advice of members of our Synod, united themselves into a special body under the name of the "English Lutheran Conference." Although independent, they did not want to give themselves the name of a synod because of the small number of members. Even now it contains no more than nine small and nothing less than prosperous congregations, which together consist of no more than 300 to 350 communicating members. But the weaker it is in terms of members, workers, and earthly means, the greater is the work it considers itself obliged to do, namely, to seek out, gather, and provide for the English-speaking Lutherans scattered throughout the West, a large number of whom have gradually moved to the West from the Eastern, especially the Southeastern States, and have settled there. Since the dear brethren of this English Lutheran Conference are in truth Lutherans, both in doctrine and practice and in spirit, it is undoubtedly the sacred duty of the Lutherans, whom God has blessed with what these righteous brethren of theirs lack, to support them vigorously. Their mission field is the mission field of all true American Lutherans. As she cannot, so no other Lutheran can look on calmly and indifferently as the English-speaking Lutherans scattered throughout the West either throw themselves into the arms of the emissaries of the fanatical sects, or finally abandon all religion altogether. Nor can we Germans say that this matter is not ours, but only that of the English-speaking Lutherans. If the English-Lutheran Church in America were right, then it would be quite nice if the English-speaking Lutherans would take care of the abandoned brethren of their own language, while the German-speaking Lutherans would take care of their abandoned German brethren in particular. As is well known, however, the number of English-speaking members of our orthodox Synodal Conference is still very small. As eager as they may be to bring the precious treasures of our church to the English-speakers, they are not yet

The "Free Voices", a paper published in Nebraska, is very upset about the fact that the so-called Protestants call the Roman church the "apostate" church because of its worship of the saints. It says in these "free voices" among other things: "However, the person of Jesus Christ is unfortunately very much overshadowed in the Catholic Church by the veneration of the saints. But it is impossible for us to see that Jesus is set back more by the veneration and worship of the saints than he is set back by the veneration and worship of the golden calf and by the service of the trinity of sin, which is called: lust of the eyes, lust of the flesh, and a life of love. In this, of course, the "free voices" are right, that the worship of mammon among the so-called Protestants and the worship of saints among the Papists are idolatries, one of which is as bad as the other. But only those who cannot make inferences will wish to conclude that the Pabstical Church is therefore not an "apostate." For, in the first place, mammon worship is no less prevalent among the papists than among the so-called Protestants, and, in the second place, mammon worship is condemned in the so-called Protestant churches by their doctrine, but saint worship is approved in the papal church by its doctrine. The true character of a church, however, is not to be judged by those who are still in it, but have fallen away from it and act against its teaching, but by those who are faithful to their church and act according to its teaching. Every one knows, however, that in the so-called Catholic Church those are regarded as the most faithful and best Catholics who practice the greatest idolatry with the saints and especially with the Blessed Virgin Mary. The editor of the "Free Voices," who claims to be a former Catholic priest who has become a Protestant, should therefore have thought more clearly and sought to become better acquainted with the teachings of the various churches before he set out to publish a religious newspaper. W. [Walther]

The "Lutherische Zeitschrift" of February 8 of this year brings the news that 22 students of the local theological seminary wanted to become missionaries among the Negroes. There is a mistake here. It is true that we recognize the work of the Negro mission as an extremely important one, and, as far as God gives grace, it should be pursued with all seriousness and zeal. But if at one time 22 of our candidates wanted to become negro missionaries, then that would mean first of all wanting to feed the foreigners and in the meantime let our own household starve. If ever, we are just now in great embarrassment,

as we are only to fulfill the most urgent requests for preachers on the part of such congregations as have already been gathered by our traveling preachers. The news of the "Magazine" probably originated from the fact that a number of the students here agreed to support the negro missionary in Little Rock for a short time.

II. foreign countries.

Chiliastic Enthusiasm. As is well known, one is called a chiliast who believes that a time will come once more in which, after great tribulations and after the overthrow of the Antichrist, the Christian Church will attain great glory already on earth. One describes this more subtly, the other more coarsely. One of the coarsest chiliastes of our time is a certain Clöter, pastor in Illenschwang in Bavaria. He publishes a paper entitled "Brüderbote," in which he markets his coarse chiliasm, and which, unfortunately, as we have heard, is distributed in thousands of copies, and therefore pours out the poison of chiliastic rapture into many thousands of hearts. For some time the false prophet Clöter has not only proclaimed that the last tribulation is at hand and that, according to the prophecies of the prophets, only in the Russian Caucasus is a safe haven prepared by God for the faithful, but he has also at last publicly called upon his deceivers to flee with him to those Russian regions. As insane as this thought is, Clöter has already filled many unsuspecting and inexperienced souls with it. A certain Minderlein, a tailor from Altershausen in Bavaria, has already allowed himself to be seduced into leading a company of nineteen persons and to begin the emigration to the Russian chewing box with them. What a sad fate these poor people would meet with was vainly prophesied to them from many quarters, but unfortunately this prophecy came true only too literally. The company, most of whom were old men, women, and small children, soon fell into the greatest distress in their dreamed-of place of refuge, and thus into despondency and disunity. Therefore, after a short stay, they decided to return. But this was done with great difficulty. Minderlein, the leader, died of fever on the way, and his wife and children, as well as the other comrades, have now returned in great misery to Nuremberg, where they have found compassion and assistance. Even this sad outcome of the first attempt, however, has not cured the unfortunate Clöter of his chiliastic rapture, nor has it dissuaded him from his mad plan to lead his seduced people to Kaukasten. He persists in saying that the same is the promised land of the last days. He therefore continues to negotiate with the Russian government for the purpose of having it grant all kinds of privileges to his colony. It seems, therefore, that the poor people will not awake from their dangerous dream until it will be too late to turn back. O dear readers, let this example also warn you not only against chiliasm, but against all infatuation! Once a man is caught in it, he is seldom freed from it until he has plunged himself into temporal and, in most cases, eternal ruin. Let every Christian, therefore, stand by the clear and distinct word of God, and reject all thoughts of man, which are so tempting to the flesh, and which are taken for a light that makes the word of God bright. He who in Christian sobriety makes nothing but the bright and clear word of God the lamp of his feet and the light of his way, and follows the same, does not go astray, but will at last find the right way even in the dark valley of temptation and death, and at last reach the goal happily. May the faithful Saviour, Jesus Christ, help us all. Amen. W. [Walther]

Good concession. Recently, the united Brandenburg Consistory did not confirm an unbelieving preacher elected by a Berlin congregation, but rejected him. Believing preachers in the Lutheran churches feel to some extent what a disgrace it is for these churches to have their church government quietly accept their congregations electing the most godless rationalists, and even confirming and introducing them. The "Pilgrim from Saxony" of January 19, which reports this step of the Brandenburg Consistory, therefore writes: "Perhaps, 'through the action of the Consistory, which is nevertheless only unrational, Lutheran church authorities' would also gain courage to close the pulpits to false teachers. For what good would even Lutheran regional churches do by repeatedly affirming that the Lutheran confession should be and remain *pudliea doctrina* (public doctrine), if nothing is done against clergy who have obviously broken with it, if the obligation to teach were only on paper, but not in force?

In Austria there is a law according to which in schools in which the majority of the children are Protestants, no Protestant songs may be sung and no Protestant prayers may be said, because this is against the conscience of the Catholic school children. On the other hand, if the majority of the children are Catholic, the same law strictly prescribes the Hail Mary along with other Catholic ceremonies, except that Protestant children are to be allowed to leave school before the prayer. Naturally, however, the Catholic teachers do what they can to keep the Protestant children back in school until the end of the lesson, and then even to encourage them to take part in the Catholic processions. Such schools are called "parity" state schools, that is, state schools in which children of different faiths have equal rights. A beautiful parity, that! W. [Walther]

Hanover. Even the Hanoverian Consistory complains about the significant decrease in the distribution of the Bible in the Hanoverian country and declares that it can discover no reason for this sad phenomenon. In a Hanoverian newspaper, the reason given is that the Bible is now so little used in schools. It says: "While the children used to take the book in hand more than once a day, more Bibles have naturally been 'learned', and while otherwise every child in the house had to have a Bible, one now tries to make do with fewer copies because of the less frequent use." True as this may be, it must not be forgotten that unbelief is penetrating deeper and deeper into the German people, and therefore they often no longer have any desire for the Bible. There are also many preachers who do not consider it their sacred duty to see to it that every member of their congregation has a Bible. W. [Walther]

Ordination.

On February 2, Mr. Robert Luther Goodman, formerly a student in Concordia Seminary of the Missouri Synod, having received a call from Mount Zion congregation, was solemnly ordained to the office of PalEsu stor by order of the Honorable President of the English Lutheran Conference of Missouri, Mr. Rev. A. Räder, by Hm. Rev. Luther M. Wagner, assisted by I. R. Moser, in the ZionS congregation at Gravelton, Mo. to be solemnly ordained to the office of PalEsu stor. I. R. M.

Inaugurations.

On the Sunday of Septuagint, Pastor Andreas Bäpler was publicly and solemnly introduced as pastor of the Lutheran congregation in Mobile by the undersigned on behalf of President Biltz. I. F. Döscher.
Address: Rsv. Lasplsr,
Oor. c>k8d. b'raneig L Ooardom 8d8., Llobils, ^.1".

Rev. I. A. Herzer, formerly of Minneapolis, Minn. was ordained, according to orders received, on Sunday Sexagesimä inmit-.

ten of his congregation at Plymouth, Wis. by the "undersigned," assisted by the Rev. L. Meyer.

Ph. Wambsganß.

Address: Rvv. 3rd Herrsr, ? l^mout,ti, ^v>8.

At the request of the Reverend President Biltz, the Rev. A. D. Krämer, formerly of Pottawatomie County, was installed in his new congregation at Humboldt, Kans. on the 4th Sunday after Epiph. by the undersigned.

W. Lüker.

Address: Usv. v. Lrasmsr,

llumbnlät, ^.llsn Oo., Xans.

Church dedications.

On February 11, the newly built church of the English Lutheran congregation of St. Paul's at Mo ssPoint, Mississippi, was solemnly dedicated by the undersigned in the name of the Triune God. The church, built of wood, is 25 feet wide and 40 feet long. The building was consecrated free of debt. This is the first church in the State of Mississippi connected with the Synodical Conference. I. F. Doescher.

On the third Sunday of Advent the Lutheran congregation at Fowler, Clinton Co., Mich., dedicated their new church, a frame building, 35 X 65, with steeple 91 feet high, to the service of the Triune God. Pastors H. Koch, I. Schmidt, H. Rohe and undersigned were active in it. I. H. Witte.

Candidate Choice Ad.

j Notice is hereby given that the following gentlemen have been nominated as ^candidates for the vacated directorship of the school teachers' seminary at Addison, Ill:

§1 . Rev. L. Gross, of Buffalo, N. U., by four votes;

! 2- Mr. Professor I. Grossein Addison, Ill, with 3 votes;

3rd, Mr. Rev. Frey, of Albany, N. I., by two votes;

4th, Mr. Rev. F. Lochner, of Springfield, Ill, by two votes;

5. Mr. Pastor Willkomm in Lrimmitzschau, Saxony, with 2 votes;

6. Rev. Th. Mießler in Des Peres, Mo. by 1 vote;

7th, Mr. Rev. Strasen, of Watertown, Wis. by 1 vote;

8. Mr. Pastor Stubnatzy in Fort Wayne, Ind. by 1 vote;

9th, Mr. Rev. F. Zucker, of Williamsburgh, N. I., by 1 vote.

Here it is brought to mind that according to our Synodal Constitution, both the relevant teaching staff and every congregation of the Synod has the right to protest against any of the persons nominated as candidates within the four weeks after the present date, but only on the basis of proven erroneous teaching or proven disagreeable life. If, however, a preacher, a congregation, a pastoral or school teachers' conference believes it must otherwise privately give a hint to the electoral college, this must be presented to each individual member of the same by letter or orally, since the electoral college unfortunately does not have to assemble.

St. Louis, Mo. March 1, 1879.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

The Canada - District of the Synod of Missouri, Ohio, &c. St.

holds, God willing, its first sessions at Elmira, Ontario, from the 17th to the 23rd of April, 1879.

All who intend to attend the meetings as synod members or as guests are asked to notify the local pastor three weeks in advance.

On Wednesday, April 16, afternoon 4 o'clock, will be at the Berlin station Fuhrwerkt ready for pickup. The mail leaves Berlin afternoon 2 o'clock from the Commercial Hotel auS> to Elmira.

All those arriving in Elmira first want to go to Mr. Nuppel's shop.

If you come with the Orunä rrunlc train and have paid the full price on the way here, you will receive a fare reduction for the way back.

The pastors are requested to bring their parochial reports.

Dear brothers from the United States are cordially invited to attend our synodal meetings.

Shipley, Ont. 25 Feb. 1879.

H. Schröder, d. Z. Secretär.

Received for the orphanage in Addison: (Conclusion.)

By Past. Norden from the parish inLindenwood P7.42. By F. Buchholz from Eh. Bliebernicht in Elm hurst 5.00. By Past. Dörmann's congregation inlorkville 13.90 u. 7.00. By Past. Bruegmann in Union Hill, Coll. at Hon. Zimmer- mann's wedding, 5.50. By Prof. Selle from Past. Rauscher" iu



Dalton .75, Wm. Teyler in Genoa 2.00. By Past. Rame- low'S Gem. in Elk Grove, Arnthanking coll., 16.22. By Past. Dunsing, a part of the Harvest Festival Coll. in Strasburg, 2.00. By Past. Gotsch in York Centre by N. N. 1.00. By Past. W. Thöle in Danforth .60. by Past. Eißfeldt from the parish in Pecatonica 6.115 and from the parish in Belvi - dere 7.50. By Past. Zimmermann from the parish in North-Field 4.00. By Past. Mueller's congregation in Kankakee 23.00. By Past. Nuoffer's congregation in Eagle Lake 2.00 p.m. & Thank Offering by Mrs. Fathauer 10.00. By Rev. Bchrens' congreg. in Free - port: Reform.-Fest-Coll. 6.00 and from Ernst Seiß 2.00. By Past. Steege in Dundee: from the communion coffee 10.00, from Mrs. Wcnnholz 2.00, for orphanage reports 4.00, Mrs. Müller and F. Rd'pke each .50. Coll. at the dedication of the orphanage on Nov. 7 65.07. By Rev. M. Große in Hartem, church consecration Coll. 11.20. By Rev. Bohlens Gem. in Summit 14.80. By Rev. Sieving in Ottawa by Paul Anschicks, H. Sippel, Mrs. Bischoff, Friederica Schoor each .50, Marie Anschicks .25, G. Gchring 1.00. By Past. Früchtenicht: by the congregation in Turner lunction 2.35. by the Gem. in Wheaton 2.65 and by Mrs. Henriette Volstarff in Elgin 2.00. By Rev. Feiertag in Aurora by Chr. Baumann .50. by Rev. Hartmann's Gem. in Woodworth 6.90. From Schaumbürg: by Rev. H. Schmidt, Hochz.-Coll. at Redeker, 18.11 & by I. Fasse of L. W. 1.00. Bon Past. Rover's congreg. in Arling. ton Heights 10.60. By Past. Loßner's congreg. in Brecher 12.60 & 22.00. Past. Strieter's congreg. in Proviso 45.00. By Rev. Trautmann in Gower, thank offering from Carl Mihm's wife, 5.00. By Rev. Uffenbeck in Lemont by Aug. Scholz and Johann Garling, 1.00 each. by Rev. L. Winter in Hampton by Joh. Wenke 5.00. By Rev. Ernst in Blue Island, Harvest Fest. coll. to the tune of 15.00. (Summa P2648.85.)

From congregations 2c. outside Illinois: from W. Schultner at Omaha, Nebr. 1.00. By Past. Hagedorn at Dotyville, Wis. coll. s. congregation at Harvest Festival, 5.00. From Luzerne, Iowa: part of coll. at W. Täge'S wedding, 7.00. By G. Scholz from Dan. Vogel in Dubuque, Iowa, .50. from G. Seifert in Meqnon River, Wis. for Alexander and Auguste Wegner 10.00. from Past. Schilling's congregations at Am- hcrst, Wis. 9.23. From FortWayne, Ind. by Von der Au of N. N. 2.00 & by Kajsircr C. Grahl 28.55. By Past. Ernst from the churches in Neustadt & Ayton, Canada, 12.00. By Prof. T. I. Große from E. G. in Accident, Md. 1.00. By Rev. Trautmann in Adrian, Mich. by Georg Wiesinger for Clara Gerlach 5.00. From Fort Dodge, Iowa, by Albert Weiss 2.50, G. Guenther 1.00. By Rev. Allwardt in Lebanon, Wis. coll. at A. Neitzel's wedding 5.00. By Rev. Zucker in Defiance, O., of the Woman's Club 5.00. By Prof. C. Häntzschel of <9th Heinicke in L> heboygan, Wis., 2.00 & of N. N. das. ges. 10.05. By Bro. Page! in Arcadia, Iowa, at the Christian Confirmation 5.00- By Past. Walker in New London, Wis.: from the Woman's Club 5.00, Coll. at H. Emde's infant baptism 1.32, ven the comm. 1.68. To Fort Wayne, Ind.: from Dr. H. Dümpling 2.00 & by Past. Stubnatzy by Chr. Krimmel to Christ's confirmation 2.00. By Kassirer I. Birkner in New York I.t'O. By Kassirer C. Eißfeldt in Milwaukee, Wis., 19.25. By Kassirer Simon in Monroe, Mich., 20.10. (Summa.P164.18.)

From children: H429.63.

We can inform the dear friends of our orphanage that the new orphanage was inaugurated in the name of our God on November 7 of last year. At present there are 70 children to be cared for. K5543.10 have been borrowed in total and have been advanced so far without interest. However, significant sums of this will have to be paid in a few weeks. Here rich Christian friends would have the opportunity to invest their money safely in our God's bank.

Addison, III, Jan. 2, 1879; H. Bartling, Cassirian.

Further received since February 2, 1879:

From congregations -c. in Illinois: by Past. M. Große in Hartem half the Christmas Srollecte H9.15. By Past. Rauschert's congreg. in Dalton 8.00. By Rev. Sieving in Ottawa: from the orphan box in the church 4.75, Coll. at the Christmas celebration 6.40 u. from G. Hcß .50. Past. Nordens Gem. at Sauaw Grove 14.40. Past. DrögemüllerS Gem. in Arenz- ville 3.00. Mrs. Tatze in Ioliet 5.00. Past. Bohlens Gem. in Summit, Coll. at Christingle 3.50. By Rev. Dö- derlein in Homewood by Philip, Georg & Ernst Richter 2.00, H Rathe 1.00. By Past. Uffenbeck by Mrs. Dregmüller in Lockport 1.00. By Past. R'öder by Conr. Niemeyer in Ar- lington HeightS 1.00. By Past. I. T. Bötticher of the Wem. in Lime Stone 4.00. AuS Chicago: by Past. Bartling by Elise Grusling.25, Pauline Gerroncke 1.00, Christ. Friedland .15, Dorothea Sievert .50, Wilh. Poths 2.00, Fr. Kuehl 12.00 (3000 bricks), F. Bening 1.00; by Past. Wunder by H. S. 1.00, H. Meyer 1.75, F Fink 5.00; by Past. Engel- brecht by Georg Zarmstorf .50, by sr. Gem. 58.00; by Past. Holter by N. N. 5.00, Mrs. W. .50, N. N. 1.12, Mrs. Caroline Eckart 5.00, Mrs. W. Fiebcritz.50; by Rev. L. Lochner, thank- offerings by Mrs. N. N. 2.00, and by Dietr. CohrS 7.50; by Rev. WagnerS Gem. 98.00; N. Raithel for the three Groh's children 25.00. Ch. Stöhr in New Bremen 5.00. By John Harmening from two friends of the orphans 2.00. By Past. Steege in Dundee: from Franz Lange ges. 2.75 & Collecte at Franz Fölschow's wedding 4.00. From Addison: from Aug. Wolkenhauer 3.00, H. M. .50, L. Skünkel oO.OO, from the Gem. 10.00. Through I. Johnson from Past. Katthains Gem. in Hoyle- ton 5.30. By Past. Behrens at Freeport by Heinr. Voll 1.00. By Rev. G. Mochel: by his Lt. Paul congreg. in Shelbyville 8.93, by his St. John's congreg. in Shelby County 6.90, by himself 2.00. By Past. Burfeind of his congreg. in Rich 3.00. Past. Loßner's congreg. in Beecher 20.00. Christmas^ & New Year's Collecte in Woodworth by Rev. Hartmann 7.00. By Rev. Früchtenicht by s. congregation in Wheaton 1.24. Past. StrieterS Gem. in Proviso 55.00. By Rev. Duborg of sr. Cong. in Whiting 6.00. By Rev. Reinke in Chicago by Jul. Goecker and Gust. Klotz 1.00 each; by Past. Succop there from Wittwe Brandenburg 1.00,

Math. Meyne .50, Mrs. Zipperer.50, Mrs. K. 2.00; by Past. Bartling das., Coll. at the wedding of F. Alwardt and M. Ulrich 6.25. (Summa \$497.34.)
Of municipalities 2c. outside Illinois: by wl. Pros. Lindemann of Elise Schmidt in Milwaukee, Wis. 4.25. By Cassirer C. Eißfeldt that. 23.14. By Cassirer Grahl in Fort Wayne, Ind. 26.48. By Cassirer Noschke in St. Louis, Mo. 7.50 & 1.25. By Cassirer A. Paar of the Minnesota Synod 9.30. (Summa \$71.92.)
From children: By teacher Grimm in Fort Wayne of s. pupils 5.00. Acknowledged in the "Children's Gazette" 120.90. (Summa \$125.90.)
Addison, Ill, Feb. 11, 1879; H. Bartling, Cassirian.

Entered the caste of the Western District:

For the synodical treasury: from Past. Nützel's congregation at West Ely, Mo., \$5.00. Coll. from Past. Sievers' Gem. of California, Mo. \$4.90. by Past. Senne's Gem. at Alma, Kans. 6.00. Of Past. Bäckers' Gem. at Cole Camp, Mo-, 3.25. From Past. Wille's Gem, Brownsville, Mo-, 4.00. by Mr. Mich. Beyerlein, Frankenmuth, Mich., 5.00. Coll. of Past. Johanning's Gem. in Farley, Mo., 3.00. Past. Lenks Gem. in St. Louis. 5.00. Mrs. Fuchs by Past. Willner, Quincy, Ills, .50. past. Gräbner's Gem. in St. Charles, Mo., 18.85. Triune Distr. in Samt Louis 9.10. JmmanuelS Distr. the. 21.40. Zion's Distr. the. 15.00. Past. Maisch's Gem. in Harris Co. ter. the. 5.00.
For inner mission: Collecte from Past. Hilgendorfs Gem. of Bell Creek, Nebr. 2.00. by Past. Pröhl, Berlin, Wis., 100.
For the Synodal Mission: Coll. by Past. Grave- ner's congregation, St. Charles, Mo., 12.17. By Rev. Pröhl, Berlin, Wis. 3.80.
For the Negro Mission: High-z. coll. at I. H. Rett- ler by Past. Barthels in Minerstown, Mon., 7.10. Past. Bergt's congregation in Paitzdorf, Mon. 6.35. Its branch congregation, Perry Co.
For poor sick pastors: Rev. Nützel's congregation at West Ely, Mo., 3.00. Mr. Dr. Schade at St. Louis 10.00. N. N. at Colsax, Col., 1 25. Mr. Ch. Fritz through Rev. Hahn, Staunton, Ill, 5.00.
For Mrs. Pastor Sommer, deceased: Dr. Schade, St. Louis, 10.00. N. N. in Colsax, Col. 1.00.
For the emigrants. Mission in New York: Dr. Schade in St. Louis 10.00. For poor students in Springfield: Dr. Schade in St. Louis 10 a.m. M. Beyerlein in Frankenmuth, Mich. (for Brunn's tentative) 10 a.m.
For poor students in St. Louis: Hochz.-Coll. at I. Schubert by Past. Geyer, Serbin, Der., 4.50. Mrs. Barbara Lambert in New Orleans.10.00. Mr. Dr. Schade in Saint Louis 10.00.
For the deaf-mute institution: Dr. Schade in St. Louis 10.00.
For poor seminarians in Addison: Dr. Schade in St. Louis 10.00. St. Louis, Feb. 20, 1879. E. R oschke, Cassirer.

For the preachers' and teachers' widows' and orphans' fund (of the Illinois - District)
have been received:

1. contributions:
Of the pastors: O. Kaththain \$12.00; B. Burfeind, I. Dunsing, C. F. Hartmann 5.00 each; E. Hiebei, D. Kothe, I. Rau- schert, H. Engelbrecht, F. Lehmann, A. Wagner, H. Dörmann, A. Schüller, H. Ernst, H. W. Wehrsby 4.00 each; L. Höltzer 3.00; H. C. G. Schliepsiek, L. Lochner, C. Eißfeldt, F. Nuoffer 2.00 each; H. C. Witte 1.00. By Pros. H. Wyneken 4.00. From teachers: H. Bartling 4.00; E. A. Zutz 3.00; Chr. Lücke 2.00.
Two. Gifts:
By the congregation of the Past. Frederking 3.00. By Past. Bartling: by I. Hink 1.00, W. Poths 2.00. Past. Streckfuß' Gem. 13.60. thanksgiving offering from Mrs. L. Wols by Past. Streckuß ! 1.00. By Past. Seidel: from Karl and Aug. Heinecke each 2.00. ! One third of the Kirchweih coll. in d. Gem. of the Rev. Seidel 10.00. N. N. in Quincy by Rev. Höltzer 1.00. H. Rathe by Past. Döderlein 1.00. Past. Feiertags Gem. in Batavia 2.75. Past. Pohls Gem. 3.40. Dankopser of N. N. by Rev. Engelbrecht 5.00. Past. Wehrs' Gem. 11.00. F. Fink in Chicago 5.00. Mrs. Zipperer by Past. Succop 100.00. Miss. N. N. in Pckin 1.00. Past. G. Traub's Gem. 11.20. widow Eva Kraft in Dwight by Prof. Wyneken 5.00. past. E. Mariens' Gem. 8.50. Past. Engelbrechts Gem. 6.70. By Kassirer H. Bartling were delivered 63.01.
Chicago, Ill, Feb. 20, 1879. H. Wunder, Cassirer.
Received for the Castle Garden mission:
By Treasurer Bartling \$10.00 and 5.00. By Treasurer Schuricht 45.26. By Rev. Seeger 2.00. Congregation in Richmond 4.90. Congregation in Concordia 6.85. Congregation in West Seneca 1.35. Ges. at the joint celebration of the Epiphany feast of the congregations of Past. Zuckers and Past. Körners 10.00. congregation in Port Richmond 23.82. congregation in Bayonne 8.00. Chr. Otto .50. pastor. Goldammers Gem. 2.25. from the Mission Coffee Past. LenkS 10.00. Past. Schumacher's Gem. 1.75. past. F. Grothe'S Gem. 2.50. A. Krischke .30. A. Ehmann .30. Past. Th. Sprengling 3.00. C. Otto .50. Rev. Neumann of the Hanoverian Church 11.63.
New York, Feb. 1, 1879. I. Birkner, Cassirer.

Received in support of the Free Church in Saxony, et al. St: From the Bethlehem congregation of Past. F. Dreyer's in Richmond, Va, \$12.00. coll. of the congregation of Past. F. Johls in Clare- mont, Minn, \$5.00. Coll. of the Gem. of the Past. C. C. Brandt in St. Louis 10.00. Coll. of the Gem. of the Past. Birkmann at Gid- ding, Texas, 8.50. Past. I. Kaspar's comm. there 10.60.
For poor sick pastors and teachers:
By Mr. President H. C. Schwan by unknown hand from Wolcottsville \$5.00.
I. T. Schuricht,
Treasurer of the General Synod.

Castle Garden Missions Box Office - Report.

Intake:
Total-take from Jan. 1 to Dec. 31, 1878\$1572.23
Issue:
Deficit at 1 January '78\$465.71
Expenditures from Jan. 1 to Dec. 31, '78 ... 1442.93

\$1908.64 Deficit on January 1, 1879336.41

Commtssions Account: Balance at 1 January '78\$559.18
Revenue in 1878886.89
Expenditures in 1878 for advances to emigrants, support of needy persons, travel expenses ic 1149.08
Balance on January 1, 1879 \$296.99
New York, Feb. 5, 1879. I. Birkner, Cassirer.

In view of the deficit of \$336.41, the undersigned, in the name of the Mission Committee, takes the liberty of expressing the request: the dear congregations of the Honorable Synodal Conference, in addition to the blessed work on the work of the inner and Negro missions, also want to keep a warm heart and an open hand for the emigrant mission, which is so important and has been so richly blessed up to now, and also remember it especially at the mission festivals.
New York, 6 Feb. V9. F r. King,
d. Z. Chairman of the Committee.

The following pastors of the Missouri Synod have contributed to the support of my congregation: I. R. Lauritzen, H. Engelbrecht each \$1.00, M. Pros. Selle, L. Schulz each 2.00, G- Speckhard, H. E. Michels .each 1.00, H. Walker 2.00, F. I. Biltz 1.00, W. Friedrich 2.00, I. Trautmann, F. Döderlein, P. A. Weyel each 1.00, F. Dreyer 1.40, G. Präger, I. v. Brandt, I. L. Hahn each 1.00, A. Ernst 2.00.
Further: Mr. I. Meter 1.00, Past. C. Morgan's gem. 2.55, Past. G. O. Kaththain's Gem. 3.00.
May the Lord reward your love!
Indian," Pa. 3 Feb. 1879.

D. Simon.

Received for poor students: Through teacher Hesse, from the Women's Association of the Cleveland comm. (west side): 6 undershirts, 10 pairs of undershirts; for E. & A. Werfelmann, from "one who loves them" (Milwaukee postmark) \$5.00. Further, for the purchase of an organ: Through Past. Zorn, Coll. sr. Gem. in Sheboygan, \$18.00; by Miss Marie Schulte in Cleveland: 1.00 from herself, 3.00 from Miss Auguste Ziegler; by Student Zürer, of Champaign Gem. Ill, 18.00; from the Zion Gem. of the Rev. Meyer at Lincoln, Ill (Illinois Synod): 5.00 from the Woman's Club, 1.00 from Mrs. Fried. Ahrens, 20.00 from Ch. Lohrens; by Stud. Fischer, from St. Matthäus-Gem. in New York (Past. Sieker) by FrI. B. Otterstädt 1.00, Mrs. B. Nuyhorn, C. Hauffelt, F. Schack 2.00 each.
Cordially thanking
Springfield, Ill, Feb. 17, 1879. h. Wyneken.
For the seminary household in St. Louis From the parish of the Rev. Achenbach in Venedy 26 sacks of flour. From Past. Maack's parish from Mr. Huber 1 p. potatoes, 1 pail sauerkraut, 3 gall. Molaffes. From Mr. Linnhorst 1 hog of 145 lbs. W. Bsker 60 lbs. of meat. Mr. Schürmann 1 p. of corn meal, 1 bush. Beets. Carl Burgdorf 80 lbs. fresh meat, 10 psd. sausage. Paul Gast 10 gall. Concord wine. Mrs. Ven- ningroth 8 lbs. butter, 4 gall. Jelly. By Kassirer Roschke \$11.75.
For poor students: From the Bremen Women's Association 4 quilts, 12 underpants, 6 undershirts, 1 pr. stockings. From Mrs. Nothdurft 6 pr. stockings, 1 handkerchief. From the women's club of the congregation of the Rev. Fr. Schaller in Red Bud 3 quilts, 2 undershirts, 2 pr. stockings. From Mr. Brockmann (Zion congregation in St. Louis) 1 overskirt, 1 quilt. St. Louis, Feb. 20, 1879. H. Jungkuntz.

With heartfelt thanks to God and the dear givers, the undersigned certifies that he has received the following gifts for the support of his congregation as of February 15 of this year: From Rev. Speckhardt's congregation in Royal Oak, Mich. \$2.19. Past. Mark- worth's Gem. in Wyandotte, Mich. \$4.30. from the treasury of the N'ördl. Distr. \$69.87. Past. Bürgers Gem. in Hart, Minn, 2.25. out of the treasury of Ill's Distr. 13.00. Carl Frühauf, Frazer, Mich. .50. by KassirerBartling 24.25; 5.00; 6.00; 16.25; 5.00. by Kass. Eissfeldt 2.72. By Kaff. Simon 1.00. By Kaff. Noschke by members of the parish of Past. Leßmanns in Sherrills Mount, Iowa, 4.25 and by Past. Mallon, Harrison Co, Iowa, 1.30. By Kaff. Birkner 1.00. C. H. Rohe.

For poor students received through Mr. Past. F. Dreyer of his. Gem. in Richmond, Va. (specifically for Stud. Goßweiler) \$7.25. By Mr. General Casfirer Schuricht 36.68. By Mr. Mission Pastor I. E. Friedrich in Jankton, Oak. 5.00.
Many thanks!
C. F. W. Walther.

From some members of the congregation Past. Lochners in Chicago \$7.50 for the congregation in Vera for their church building, certified with thanksL . Frese.

Correction.

In my receipt in the "Luth." No. 4. "From the congregation in St. Charls, Mo. read instead of "by Past. Skevers \$29.80, by himself.75, etc.": by Past. sievers \$75.00, and collectirt by himself 29.80, by Past. Gräbner 19.75, by teacher Hölscher 9.20, by teacher Crämer 6.25, by teacher Walter 6.00, by the Jungfrauen-Verein 4.00.
Norris, Wayne Co, Mich, 20 Feb 1879.

G. Speckhard.

Bucher ad

Communism and Socialism. Minutes of the First German Evangelical Lutheran Congregation U. A. C. at St. Louis, Mo. A stenographic report of four lectures delivered, and by resolution of the congregation published by Prof. C. F. AV. Walther, D. D. Translated from the German by D. Simon, A. M., luth. pastor at Indiana, Pa. St. Louis, Mo. 1879.

It would be a pity if the reader were to be indifferent to the appearance of this already well-known work in English. The subject treated therein is the equipment and strengthening for a struggle in which every individual without exception will soon have to take an open and decisive stand, and his choice will then, according to his position, be either salvation or ruin for himself and his neighbour. The present labor movement, since the oppressed situation of the manual workers is giving it more and more free rein, is rolling over our country like a mighty river, so that even now no mind can remain untouched by the beating of its waves. To acquaint the reader with this movement in detail and to help him to a correct judgment from the only approvable point of view of probity and justice is, as we know, the purpose of this writing, which is small in size but rich in content. The urgently expressed wish to see the usefulness of the same extended still further by a translation into the English language has been fulfilled by Pastor Simon in Indiana, Pa. In fluent, clear, and vigorous language, he has reproduced the manifold instruction, the striking evidence, and the powerful admonition which it contains. If we were far removed from that movement, and if it were only a matter of spending an hour in useful and pleasant conversation through English reading, this work would be recommended because of its popular, attractive style and interesting content. But what invites and urges the widest circulation of it is not the guarantee of mere amusement. The power which Communist ideas have already acquired over so many thousands of our fellow-citizens, the general upheaval of social conditions and relations which has already begun with great earnestness, the nature of the near future which is to be prepared for us and our children by it, are things which must make us feel it our duty to intervene decisively and with clear consciousness for truth, right and justice, to set right in love those who have already been led astray; To instruct and warn the undecided, the well-meaning, exposed to the power of deception, in an effective manner; but to oppose the malicious with full victorious dignity. To fulfil this duty also in our intercourse with fellow-citizens of English tongue, an excellent aid is given us in this writing. It is of course, alas! a common trait of human nature to throw to the winds the warning of approaching misfortune, which might be restrained by compliance with it; but then, when the misfortune is there, to cry out in useless, foolish lamentation: Who would have thought it could come to this! Now it may still be possible to ward off the impending evil. Let every one, then, who is aware that the happiness of his family and his descendants is entrusted to his hands, and who still has a heart for the happiness of the poor deceived, faithfully use every means at his disposal to help the truth to triumph over the pernicious error, and by his own use of this writing, as well as by spreading it among his English-speaking friends and comrades, make himself partaker of the benefits which God has given to truth and right as inseparable companions.

R. L.

The first part of the book is the first part of the book, which was published in the first part of the book, which was published in the second part of the book. In commission with Heinrich I. Naumann in Dresden.

It gives us great joy to be able to present this Synodal Report of our brethren in Germany. It is not without heartfelt joy that one can take it in hand and see from it how the dear brethren zeal with holy zeal for the pure doctrine of the divine Word, how they have in mind their high output.

The report contains 119 pages. One hundred and some contain reports on the doctrinal discussions. The first subject, which was discussed with warmth and thoroughness, was "indifferentism, i.e., indifference to the pure doctrine of the Word of God", - according to an excellent draft by Mr. Past. IM Stöckhardt. The first thesis describes the 'indifferentism as the cancer of the

The first thesis states that indifferentism is a fundamental part of modern Lutheranism, and gives the reasons why it was discussed, namely, "not out of quarrelsomeness and dogmatism, but primarily because God's will and commandment obligate us to fight every contradiction against God's word, and because we have our own and others' salvation at heart, which is endangered by that abomination. According to the second thesis, indifferentism manifests itself n. as indifference to religion in general, d. as disdain for pure doctrine, c. as toleration of false doctrine, both gross and subtle, e. as toleration of practice contrary to Scripture, e. as mediation and fusion of false and pure doctrine, 5. as communion and church fellowship with those of other faiths, 8- as renunciation of necessary, Scriptural practice." AIS "the ground and root of indifferentism," the third thesis designates "unbelief"; for "indiffercntists are not caught with their consciences in God's word, especially not in the article of justification; they subordinate the doctrine which is of our God to their own inclinations, thoughts of reason, and earthly considerations." The fourth thesis shows how reprehensible indifferentism is, because it "contends with God's word, and that u. with the holy commandment of God to keep the church pure in all its parts, b. with the earnest warning against any falsification of it, c. with the decisive command to punish and separate from all false teachers and communities, d. with the express condemnation of all indifferentism as an abominable and condemnable sin. The fifth thesis gave rise to the proof that "the orthodox Church of all times has most decidedly combated indifferentism". On the basis of the sixth thesis it was spoken of "the terrible consequence and effect of indifferentism," and on the basis of the seventh and last of "the united and sufficient antidote" against the same. We see that the dear brethren have not merely spoken of indifferentism in general terms, but have attacked it, even the most subtle and refined, with all seriousness.

The second main subject was "The task of the Evangelical Free Church in Germany. (Last year, the right of this church was discussed.) What is communicated from what was discussed is so rich in content that we cannot make a short excerpt from it. As the negotiations on the first-mentioned subject are important for us, since we, too, have to fight against indifferentism on all sides, so also the negotiations on the second point contain much, very much, that is also to be taken to heart by us here. The report therefore also deserves the widest circulation within us. It also contains the excellent synodal speech by the president of the church, Pastor Ruhlands, the treasurer's report, parochial reports, and so on. It gives an insight into the faithful work of our brethren. May the Lord of the Church further bless them and promote their work.

The report is also available from our Concordia publishing house. Price: 50 cents. G.

Blüthenlese aus der deutsch-christlichen Unterhaltungs - Literatur. In deliveries edited by Louis Lange. Delivery 2. Saint Louis, Mo. 1879.

The Christian, too, has an earthly profession at the same time as his heavenly one. The same person who is a Christian is also a citizen. But as different as the one profession of the Christian is from the other, the two are not opposed to each other; rather, in the case of the Christian, the works of his earthly profession are to be consecrated and sanctified by those of his heavenly profession. Therefore it is also an urgent need for Christians to have, among other things, such reading material, which, if it does not refer first of all to their heavenly calling, is nevertheless of such a nature that it does not stand in opposition to their heavenly calling. It is true that here in America, too, many have announced their intention of publishing such non-religious papers as Christians can read for themselves, without being disturbed in their faith, and give to their own with a good conscience; but, unfortunately, so far all such papers have been bitterly exchanged by Christians, and if many Christians have nevertheless kept, nay, supported, such papers, because they are supposed to be intended especially for them, these papers have become only the more dangerous and pernicious to Christians. For if they read those published by decidedly unbelievers, they would read them with constant scrutiny, while they read secular journals, which go out under the Christian flag, in the good confidence that they contain nothing unchristian; hence they partake of the sweet poison contained in them as if it were sugar bread. Praise be to God, however, that we have a newspaper which has so far not deceived its readers with its Christian figurehead, but has kept its promise to the best of its ability for almost 25 years and has thus proved itself. This is our dear "Evening School". The blessing it has brought so far is quite incalculable. Not only have the newspapers published by unbelievers and therefore saturated with the poison of unbelief and ungodliness like a sponge with water been displaced by it in thousands of Christian families, but it has also promoted the Christian evaluation of contemporary events among its readers.

The above-mentioned "Blüthelese" is a companion to the "Evening School" and is intended to serve those Christians who, in addition to the writings which serve solely for edification, want to spend time in leisure.

who also want to read something for their "entertainment" and at the same time useful to them. We can confidently assure our readers that this "second delivery" also contains such reading material. It contains the following main articles on 64 pages in large octavo. First, a most interesting story from the time of the Reformation, as told by the author himself, although somewhat modernized. The second main article contains a well-written, more detailed description of the Parisian blood wedding; the third an account of the Capitulation of Sedan, followed by a biography of Count Moltke. In addition, there are a number of attractive small articles, both prosaic and poetic. May the Lord continue to guide the dear "Evening School" on its tour through our congregations and make it, together with its companion, an ever more efficient and ever more blessed instrument for the spreading of a Christian view of the things of this world. W. [Walther]

In memory of the blessed director J. C. W.

Lindemann. Speech and sermon held at his funeral on January 20, 1879, with the picture of the blessed. The proceeds will go to the widow left behind. St. Louis, Mo. Printed by L. Lange.

This 16-page pamphlet needs no recommendation. Without doubt the communication of the title is sufficient. Who would not like to have a well-founded picture of the blessed Dir. Lindemann? Who would not like to read the words spoken at his funeral by the Reverend President of the Illinois District, Mr. Past. Wunder, and by the Reverend President of the General Synod, Mr. Rev. Swan? And who would not like to give a small mite to the widow of the deserving man?

The price is as follows if sent postage paid:

One copy 10 Cts.,

the dozen K1.00, the hundred P8.00. Man adressire r Llr. D.

eor. 6Inra L ^liumi 8t"., 8t. Douis, LIo. G.

For the holy season of Passion:

Passion book by F. Lochner.

Bound. - Postage paid K1.25.

For the holy Easter season:

Easter book by F. Lochner.

Bound. - Postage Paid \$1.00.

To be obtained from the "Luth. Concordia Publishing House" (M. C.

Barthel, agent). St. Louis, Mo.

Lord God, we praise you.

Lobgesang for mixed choir by H. F. Hölter.

Price \$1.50 a dozen.

To be obtained from the "Luth. Concordia Publishing House" (M. T. Barthel, agent). St. Louis, Mo.

To you already in No. 3. of the "Lutheran" indicated

comfort and revival sermon

on Luk. 2, 21., held on January 1, 1868 by the now blessed pastor Fr. Wyneken

is only available at the address:

liev. Irok. II. Wyneken, 8prio^üv16, III. to be obtained for 5 Cts. per copy, 50 EtS. per dozen (with postage 55 Cts.).

Correction.

The address of Mr. W. Burhenn (see "Luth." No. 1. the advertisement of the Easter festival hymn "Hallelujah") is given there incorrectly in consequence of a misprint. It reads:

^lr. >Vm. Lurkevn,

134 ^Vvst List 8tr, 65i<?"\$o, 1118.

. Changed addresses:

Rev. D. Ornvk,

8Ius Doint,

6o., III.

"I. Laeppsl,

kroviso, 6ook 6o., III.

To Germany

we will send the "Lutheran" postage paid for Z1.50. This is in response to many desfallfige inquiries.

Luth. Concordia - publishing house asks for orders.

The "Lutheran" is published twice every month for the annual subscrip- tionspret" of one dollar for the out-of-town signers" who have prepaid the same. In St. koui", where the same is carried by the bearer to 'hau', the annual subscriptionSprei" is one dollar and twenty-five cents'.

The "Lutheran" is sent to Germany by post, postage paid, for Ht.hO.

Only the letters containing notices for "da" paper are to be sent to the Re. daction, but all others, containing "business," orders, cancellations, monies, etc., are to be sent to the address- „Datk. Ooonoräin-Verlnx" (bl. 6. liui tke-l, ^wentj, 6vrr>er ok hliumi 8treet L. Ineliann ^veuve, 8t. Doui", hlo. to be sent here. - In Germany This" sheet is to be ordered from Heinrich I. Naumann, 36 Pirnaische Strasse. Drerden.

Printing house of the "Luth. Concordia-Verlag."



Herausgegeben von der Deutschen Evan-
 Zeitweilig redigirt von dem

Year 35.

(Submitted.)

To the dear brethren of the Synodal
 Conference.

Dear brothers in the Lord!

As the laudable cause of the English Mission has lately been somewhat discussed among you, and our little "English Conference of Missouri" has been mentioned as an already existing, suitable nucleus around which you might gain a foothold in the West, so far as God would please to bestow it upon you, we make an attempt, according to our little ability, to express our thanks for the faithful exposition of the truth; - to the "Lutheran" for opening his columns to let our voice be heard; - but also to lay before you some facts concerning us, as they are found among us.

We are exceedingly pleased that the plan of taking us under your complete supervision and control, and of directing our missionary work, is so favorably regarded by all to whom it has come to be known. We do not, however, speak here officially; for this subject has never been formally submitted to our Conference, but has only been privately discussed by the majority of our preachers, and also by a number of members of the audience; who, however, all express their entire approbation of this plan.

As appears from the report of the calendar published by St. Peter's parish in Baltimore, there must be some misunderstanding among many of you as to our number, ability, and the like. Since we do not wish to create deceptive expectations, we report that instead of the two thousand souls indicated in the calendar, only four hundred at most make up our entire community. We count seven preachers and nine congregations. These all consist mainly of more impecunious members, who sought their home in the West. But these congregations, scattered over a large area, in connection with other points where congregations have not yet been formed, offer easily usable mission fields.

Now, dear brethren, our present intension and desire is to be excepted by you as a part of your mission field. We do not feel



Vergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

S1. Louis, Mo., the 15th of March, 1879.

No. 6.

We are in a position to bear the costs that would arise from joining the Synodal Conference as a full part of it. We are so far away from the places where the meetings are usually held that the sending of a delegate would often be omitted. We desire that you take us under your supervision and direction. In this way, what we already hold, and the work that has already been done, would become yours. Furthermore, these public lines intend to present this matter to the eyes of all the members of your Conference, in order to cause them to decide whether they approve or disapprove of the aforementioned procedure. In the case of approval, we respectfully point out that it would be appropriate for the Synodal Conference to make arrangements to send some persons to the next meeting of our Conference to discuss the measure. In the meantime we will try to bring the matter to the knowledge of all our members. If, however, one of you should be able to suggest a more advantageous measure for our union with you, we would be very pleased to hear about it. We ask the all-wise God to guide us all in all our ways.

With great joy we perceive the zeal which you manifest in your blessed evangelical work among the Negroes of our country. By thus receiving the word in its purity, many of that benighted tribe of men will gain admission to the general assembly above, to partake of the fullness of joy and the eternal delights of heaven. Since you have shown so great a participation in the spiritual welfare of that tribe, we are sure that you will show no less participation in the spiritual condition of our own tribe here in the West, especially since so many of them who are descendants of our own Church are wholly destitute of the means of grace; and especially since, after all, the English language is and will continue to be the dominant language of our nation, and there is an attraction to it among your own children. By planting churches in this Occident, you are founding refuges from the fury of the devil, in

which your children and your children's children may hasten to save.

Should these lines find a favourable reception with you, we will probably hear from you again.

L. M. Wagner,
Secr. of the Ev. Luth. Conference of Missouri 2c.
J. R. Moser.
Castor, Bollinger Co, Mo.

February 24, 1879.

(Submitted by Dr. S.)
Synod and Synodical Union.

The synods of the orthodox, i.e. Lutheran, church are only servants for the preservation and propagation of the same. Unfortunately, however, experience and the history of the day teach us that this truth of serving only for the common good of the church is by no means always so present to all synods and their members, nor does it come to the fore before and during their negotiations as it should rightly do. But as the individual Christian man has in him the old man as well as the new, so this is also the case with such ecclesiastical bodies as are called synods. Now the appearance of arrogance in the individual Christian believer, through the naughtiness and wickedness of the old man, is exceedingly abominable and hateful to God; for this very sin, in which man actually desires to be like God, is more directly opposed to God's honor than any other. And through this arrogance, as we know, that glorious angel and his followers became Satan, the adversary of God.

How now? Shall the appearance of pride in synods, as such, be less displeasing and odious to God, yea, less criminal and damnable? Woe to us so-called Missourians, if among us, as in an ecclesiastical body, this abominable sin should arise, gain ground, and display its contagious power! Woe to us if God's goodness did not lead us more and more to repentance, and if we did not begin to make our large and ever-increasing number of pastors, teachers, and congregations, our abundantly attended teaching institutions and properties, un

To ascribe our synodal printing press and book distribution with its proceeds and profit, our orphanages and other works of saving love to our own reason and power, and thereby rob God of His glory like Nebuchadnezzar of warning memory! I say again: Woe to us if such an attitude were to arise among us and not soon receive the punishment it deserves, and if we, as a synod, were to draw near to God only in hypocritical phrases, while our hearts were empty of ecclesiastical love, humility, and gratitude, but full of arrogance, self-love, and self-confidence!

Then we let pass the admonishing and warning words of Christ, which he said to his disciples, who were disputing about their rank, and which read thus, Matth. 20, 25-27: "Ye know that the rulers of the world have dominion, and the chief captains have power. It shall not be so among you: but if any man will be chief, let him be your servant; and whosoever will be chief, let him be your servant." Until now, God has also given us grace that we, also as a synod, have directed our actions and conduct according to these words and have shown serving love to other Lutheran synods many times over the past 31 years. Whoever looks at the history of our Synod up to now without a persistently held preconceived opinion and without black-colored glasses will not be able to deny this. For, next to the promotion of the glory of God and of His pure Word, what has moved us, even in our punishment, as the ruling sentiment, but serving love? What heartfelt joy it would give us if, without prejudice to the pure doctrine of the divine Word, all the synods that call themselves Lutheran were united into one large ecclesiastical body on the basis of our worthy confession and in connection with healthy confessional practice, in which no ambition, arrogance, or strife for rank would assert itself, but only the competition of serving love! How dear and pleasing it would be to us if the so-called Lutheran General Synod would abandon its "scripturally" pernicious unionism and its enthusiastic practice, if the *General Council* would not tolerate any chiliastic enthusiasts among itself, would prove the sincerity and integrity of its agreement with the church confession by practice in accordance with Scripture and confession, if its pastors would not admit false-believing preachers to their pulpits, would not administer Holy Communion to any non-Lutheran, as such, if this body would abandon its false doctrine of the power and authority of synods, as if these were more than mere deliberative ecclesiastical bodies and had legislative and judicial authority - a view that is absolutely contrary to the Gospel and the Lutheran Confession and is straight downhill to Rome! How dear and desirable it would be to us if Iowa would at last abandon its slippery yes-and-no theology and its dazzling play of colors and come to the right Christian and ecclesiastical simplicity!

What, then, are the most important obstacles to the salutary union we so long for, for which the first steps have been taken in the Synodal Conference already in existence? First of all, there is the web of lies and deception of the unionist swindle, which the Sa

tan, as his great dazzling and jiggery-pokery in the 19th century, was allowed to pour out under God's wrath and judgment also against the ungrateful and lukewarm Lutherans on this side and on the other side of the sea. The so-called Lutheran General Synod over here and the so-called Lutheran State Churches over there, which were originally almost entirely of the Lutheran confession, are a factual testimony to this; for in these Lutheran or Protestant State Churches of Germany the Lutheran Church has in fact and truth been swallowed up by the union contrary to the Scriptures; and it is nothing but mockery and derision when in the constitutions of these State Churches it is even written in §1: "The confessional state remains unimpaired." For all the following clauses have nothing else to do than to destroy this confessional state, and to make § I. knowable as a lie and a deception.

But what is the situation in the state churches of Germany which still retain the name "Lutheran" and in which the servants of the church are still bound by their confession? As far as this obligation is concerned, in recent times, e. g. in the Saxon state church, it has been so weakened and put on a screwdriver, and formulated in such ambiguous formulas, that even rationalists of the purest water, even open deniers of Christ, such as Sülze Comp. But even otherwise, in these state churches, which still call themselves Lutheran, the Lutheran confession has no power and validity to penetrate and shape ecclesiastical practice, due to the invasion of the poison of unionism. There is no question of supervision of doctrine and actual doctrinal discipline; each pastor preaches what seems good to him, according to his heart's thoughts and these and those new bits and pieces brought from the university or gleaned from the literature of the day. To punish the teaching of the Reformed Church that is contrary to Scripture is disapproved of and rebuked from above, if not forbidden. Thus also the discipline of the Lord's Supper, which is in accordance with Scripture and the confession, lies completely in abeyance. Nowhere is anything to be seen or heard of a church-ordered confession; and if a conscientious pastor refuses the sacrament to an obvious sinner, such as a drunkard or fornicator and adulterer, he is usually taken into protection by the pastor's higher authority upon his complaint. And the pastor? Well, he usually submits, and against his conscience gives Holy Communion to the impenitent sinner, and thereby falls from grace, and casts away faith and a good conscience, if he was formerly a believer; for in vain and impotent is his excuse, that he seeks to shift the blame from himself, and ascribes it to his superintendent or to the consistory; for to him the congregation is commanded by the Lord to faithful guard and care. Here, too, it is necessary to obey God more than men, and it is contrary to God's word and will to give communion to dogs and sows.

But how, you will ask, dear reader, should ecclesiastical unionism be an obstacle to the establishment of a general synodal union in the area of the Lutheran Church in this country? Now, behold, this pernicious unionism on the other side as well as on the other side has its deeper cause in the lack of fear of God and of His every word, especially those which establish articles of faith. In the hearts and consciences of these frivolous

Unionists do not live Zes. 66, 2. where it thus reads, "But I look upon him that is wretched, and of a broken spirit, and that feareth my word." And this mostly non-existent reverential awe of every word of Holy Scripture has again its deeper reason in the morbid doubtfulness of our age, which attacks anew the old proven foundation of the Church and of our salvation with its attacking and corrosive criticism, i.e. denies the literal inspiration of Holy Scripture.

Of course the whole foundation of faith for the whole church, every local congregation, and every member of it, is thereby made shaky and wavering, and the door and gate is opened to the reason of the natural man; for according to personal pleasure and taste every one is now at liberty to choose out of the Bible what seems to him to be God's Word; for even of this he has no certainty in his heart, which alone the Holy Spirit can give of the whole word of Scripture.

The most terrible thing, however, is that apart from the Lutherans, teachers and listeners who have left the Lutheran national churches for just cause, there is almost not a single reputable learned theologian and teacher at the universities who believes the literal inspiration of the Holy Scriptures from the heart; Indeed, so-called Lutheran professors, who are regarded as pillars of the Lutheran Church, have no hesitation in declaring that the doctrine of the literal inspiration of Holy Scripture is untenable, that is, an outmoded superstition. Of course, their disciples eagerly imbibe this denial, and do not conscientize themselves about later poisoning the hearts and consciences of their hearers from the pulpit, as it were, on principle.

The other reason why a general synodal union of the Lutheran Church in this country has not yet come about is the very unevangelical, i.e. un-Lutheran, petty jealousy and arrogance of individual synods or already united synodal bodies. Each would like to hover above the others; each would like to draw as many congregations as possible to itself, even if this is partly against the order of God and salvation; each would like to do missionary work on its own, on the off chance, even if it does not have the most suitable missionaries; each, where possible, also publish a larger church magazine, even if the editor lacks a broader view and scope of vision, a mature judgment founded in Scripture and confession, and is more or less guided and influenced only by partisan synodal interests.

From this petty synodal jealousy and envy come the many slurs and vituperations against the 8th Commandment, which the so-called Missourians have had to endure for years from and in the so-called Lutheran synodal papers and journals here. If the writers of these slanderous and vituperative articles were right believing and at the same time right believing Christians, that is, Lutherans, they would give glory to God with us and praise and thank Him for the fact that He has so blessed and honored us outwardly and inwardly as it is in the day. For they are not unaware that we have not arrived at this expansion and inward formation by our own reason and strength and by the application of human means, but solely by God's wonderful grace and blessing; for they know very well that from the beginning we have resisted the old-fashioned slovenliness and the dead business of almost all existing Lutheran synods.



We have not submitted ourselves to the sins and the degradation of these and those churches, but have immediately entered into a persistent struggle against them. It is by no means hidden from those liars and slanderers that we, by God's power and grace alone, against all kinds of hostility and carnal anger and reluctance of even some of our listeners, have brought the pure Lutheran doctrine and discipline into pregnancy and practice in our congregations, have enforced "in all patience and doctrine" the personal registration for confession, as well as church discipline, They have established parish schools and, following the apostolic example, have instructed and accustomed our congregations, in their representative assemblies, to order and manage their own internal and external affairs with and according to God's Word and the church confession, instead of allowing themselves to be governed in a legal manner by these and those decisions of the parish councils or the synods.

All this and other things, as our smugglers well know, were utterly contrary to the traditional and customary neglect of the Lutheran congregations, and the existing synods, which scarcely knew whether they were advisory or legislative ecclesiastical bodies exercising spiritual jurisdiction, did not have what it took to remedy this spiritual atrophy of the poor congregations; although there were sincere Lutheran-minded pastors among them.

How now? You, our enemies and adversaries, with your slanderous tongue and pen, by which, however, you ultimately only wound and corrupt yourselves - does not your own conscience force you to admit that it is God's grace, power and blessing that our dear Lutheran church is beginning to take shape within our synod? I say "beginning" on purpose, because if we compare ourselves with the New Testament mother and model church of Christianity at Jerusalem, which is described to us in Acts chapters 2 and 4, we gladly confess that we have not yet reached that model by a long shot, especially in the exuberance of brotherly love that is willing and eager to sacrifice.

In spite of our mere beginning, however, it has pleased God to bless our Synod, which only wants to be a servant and handmaid of our dear Lutheran Church, also outwardly; for its works of faith and its labor of love for the building up and further development of our Church have also given other Synods a salutary stimulus for improvement. This, praise be to God, is a historical truth. May it also open a new mouth of blasphemy for the devil in our detractors, from which they accuse us of arrogance.

Likewise, it is an undeniable historical fact that we were immediately prepared to enter into a closer ecclesiastical union with all orthodox synods on the basis of our ecclesiastical confession and practice, to which our Synodal Conference bears witness. Truly - and we can confidently call God to witness to this - this union did not take place with the intention of making ourselves high and wide as a synod, to rule and govern, but in order to serve the common benefit of our dear church to an even greater extent than within our borders.

In this prevailing attitude of serving love, which does not seek its own, let us then, also as a Synod, by God's grace and by virtue of His Word, continue, not allowing ourselves to be led either by recognition into arrogance or by slander and vituperation.

to be tempted to trembling or carnal anger; For in the sight of have he grasped? Further, whether he has good knowledge of God, according to the judgment of his Word, the attitude and the unaltered Augsburg Confession with its Apology, the two conduct of such Lutheran synods or larger ecclesiastical bodies Catechisms of the same Luther, the Schmalkaldic Articles, and is criminal and reprehensible, which, behind the figurehead of the Concordia Formula, together with the attached Declaration? the ecclesiastical confession, seek only their own, which, And such general questions can easily be resolved into more through lack of the fear of God and abundance of the fear of detailed ones, which are spread over circumstances and causes, man, tolerate false doctrine and teachers among themselves, in order to take in the better science, whether the examiner adhere to practices contrary to the confession, and thereby in knows how to give good information, and in case it does not fact promote the unionism which they reject with their mouths; happen, such symbolic books are to be sent to him to read who furthermore, even in their own congregations, do not take through with diligence, and in the meantime he is to be up a fight against the lodge brothers and neither verbally nor in suspended from promotion to office."

writing reveal and punish the anti-Christian nature of the larger Now, if the Lutheran Church has exercised such vigilance secret societies in particular, and who finally, in a good papist even in the case of children born and educated in her fold, will manner, arrogate to themselves a judicial power over the she have relaxed any of it in the case of strangers coming from congregations of their association. false-believing churches? Yea, is it but conceivable that she should have sought and appointed her church servants in false-believing communities? But the Michigan Synod is different. With them, by appointment in their midst, a Uni teacher becomes a Lutheran teacher in the twinkling of an eye. Furthermore, Pastor Eberhardt, in his defense, knows of no examination to which the teacher was subjected before his appointment to ascertain his orthodoxy. It was not investigated whether he had read the Lutheran confessional writings, "had a good knowledge of them and had grasped them with their salutary understanding"; it was not carefully examined (according to the instruction of Joh. Gerhard) whether he was "free from enthusiastic opinions and heretical errors", whether he was orthodox in the differentiating doctrines between the Lutheran and Reformed Churches and therefore renounced the union contrary to God. One would then have learned many things. Thus, for example, the teacher in question has attacked the Lutheran church since he has been here, without further cause, for using hosts in the celebration of Holy Communion. For example, since his presence here, the teacher in question has attacked the Lutheran Church for using hosts in the celebration of Holy Communion, since they are not bread at all; he has remained in error in spite of the truth testified to him. How do you think he will teach the children entrusted to his care on this point? Yes, if the communion wafers were not bread, his congregation would not celebrate communion at all; he could not participate in it with them, much less be their teacher. But all this does not concern him at all, according to the principle of the Union, and he proves by this very fact that he is still a Uniate, in spite of his membership in the Michigan Synod. The Synod of Michigan, however, did not condemn the procedure of its vice-president (for he still justifies it as good Lutheran), but exempted the said teacher. That there is nothing wrong with the Lutheran confessional fidelity of the Michigan Synod is therefore obvious. Nevertheless, the Vice-President of the Michigan Synod does not hesitate to place his Synod alongside the Missouri Synod. In the Missouri Synod, Lutherans are appointed and employed as teachers, but in the Michigan Synod, teachers of the unchurched are appointed freshly; according to the Constitution of the Missouri Synod, the candidates for school office have to submit to an examination, in the Constitution of the Michigan Synod, such a provision is missing.

(Sent in.) *)

Rescue and supplement the report on the Michigan Synod: "A little piece of American Church History."

Dear "Lutheran"!

A reply published in the "Pilger" and "Herold" (from the pen of the Vieepräses of the Michigan Synod, Chr. L. Eberhardt!) to my report published in the "Lutheraner" of November 1 of last year. This report came to my attention just before the holidays. The work of the next 14 days has delayed my answer somewhat.

Mr. Pastor Eberhard had employed a teacher with his congregation and the Synod had excluded him, who not only had been a teacher in an unchurched congregation shortly before, but also (according to the statement of the unchurched pastor in question) had been in confessional agreement with the same until the end and had never expressed any reservations of conscience concerning the unchurched church. I had condemned this as being in contradiction with the alleged confessional fidelity of the Michigan Synod. To which the reply is: The teacher had "shown, when admitted to the Synod, that he agreed with its doctrine and confession; had also pledged himself to the Lutheran confession at the time of his introduction into the ministry at his present congregation, and had not since been revealed as a false believer either before it or before the Synod." - Now the Lutheran Church, if it rightly bore this name, has from time immemorial, on the basis of divine word (1 Tim. 3:9, 10; 5:22), exercised the most scrupulous prudence in filling the teaching office in the Church, and in its Confession (Apol. Art. XX VIII fXIVZ) it has punished the counter-sanctimonious procedure of the Roman bishops. The practice in the Lutheran Church is evidenced by its church ordinances. Thus, for example, the Brunswick-Lüneburg Church Order prescribes with respect to the required examination of the orthodoxy of candidates: "Concerning the doctrine in the first place, the examination candidate shall be asked whether he is devoted to our pure faith from the bottom of his heart and intends to persevere in it to the end by the grace of God, without the aid and defense of some false opinion and harmful error? Likewise, whether he also diligently read the holy, prophetic and apostolic Scriptures first of all? Next, whether he is well acquainted with the three main Catholic symbols, the Apostolic, Nicene, and Athanasian, and has received their salutary understanding?

With regard to the objectionable lifestyle of Pastor R., his defender says that he did not make a confession of repentance because he was found blameless and blameless in front of the assembled congregation. I, too, have heard many a thing about the said congregational meeting from those present, but I judge only that much, that the investigation (if

*) Has been in the hands of the editors since the end of January.

Der Lutheraner

it deserves to be called so) must have been exceedingly superficial. The details of my report are based on the testimony of credible eye and ear witnesses. One of them, a man known to me personally as conscientious, a former visitor of R.'s church, is willing to corroborate his testimony with an oath if necessary. Whether the change of Pastor R. has given no aergernis? Pastor Eberhard denies it, and yet must admit in the same passage that a number of church members had been against Pastor R., and that after that "investigation" one member had joined the Missouri congregation there, another an English church. But would it be a good sign if the great majority of a congregation were not annoyed by the objectionable conduct of their pastor?

The defender of the Michigan Synod feels that he is on slippery ground when it comes to the story of his calling; therefore, he quickly rushes over it and briefly dismisses the matter with the remark: "In regard to this accusation, even the editorial staff of the -Lutheran^ seems to have used too much fiction; for it asks in a note: -Or will the president" 2c. That is, in fact, making the defense easy! What do you say, dear "Lutheran," to the fact that your statement of a possibility is taken for a refutation of the facts I have communicated? Logic says: the conclusion from possibility to reality is useless. But, for the benefit of a possible later defender of the Michigan Synod, there may be room here for a supplement to the report. The refusal of a congregation to pay the expenses of its new pastor was discussed back and forth for a long time, and the matter was discussed like a cat around a bush. At last a deputy arose, and by a whole number of questions pumped out the facts drip by drip, to the amusement of some of the synod members: That the congregation in question had first appointed a neighboring pastor, and had also promised in the letter of appointment to pay the suit expenses, because they would have been insignificant in this case; but that the pastor had refused the appointment, and had forwarded it to the presiding officer, who had then promoted it to a pastor in New York; that the congregation had received the new pastor with dissatisfaction, nor did it wish to pay the suit expenses, because it had not promised it to him. After this colloquy was ended, a synod member (a pastor, if I am not mistaken) moved that the matter be referred to a pastoral conference for decision. Injured by this, that delegate said that if the matter once presented to the synod were to be withdrawn from it again as soon as a more precise inquiry was made, he did not know at all what he was present for in the synodal assembly. Upon this the Praeses acknowledged "an oversight," and the appropriation of \$50.00 was made. Now, if everything in this professional matter had been done with the approval of the congregation in question, whence their dissatisfaction at the suit of the pastor and their refusal to pay the suit expenses? Mr. Praeses admitted "an oversight" before the assembled Synod, and so I reported. Now, if Mr. Vice-President were to say that it was all straightforward, it would be a family quarrel among the gentlemen of the Michigan Synod, in which I do not intend to interfere.

The next point concerns the negotiation on incorporation. What I reported about it was in accordance with the trial. But also Pastor Eberhardt

actually admits that my reproach based on this is justified. He writes: "On the request of a delegate to give the articles of the Synod, written in English, also in German, the *Attorney* (not the Synod) answered that it would make too much difficulty for him to do so; whereupon it was said by someone that the pastors *) understand English, and also most *) delegates." Accordingly, there were delegates who did not understand English, and the Synod did not grant the just desire to present the Articles in language they could understand. What was there left for these delegates, as conscientious men, but to remain silent and abstain from voting at this important trial? Have not, then, these delegates, and in them the congregations they represent, been deprived of the right to which they are entitled by the Synod? And that is what I wanted to prove by raising this point, and have thus admittedly proved.

"With regard to the election and calling of a pastor, J. S. has given his report quite correctly." So Pastor Eberhardt continues, but then asserts that his synod strives for unanimity and that, to his "knowledge, the same has always been demanded on the part of the synod where it was necessary and where, for example, full unanimity had not been reached in the vote. What the practice of the Michigan Synod was in this matter I do not know, although it does not rhyme with the assertion made that a pastor told the Synod, as a blue miracle, how he had once obtained unanimity in parish elections. I'm just dealing with the principle. So the Michigan Synod "seeks unanimity." Let us compare some of the statements made before the assembled Synod and distinguished by me during the proceedings. Pres. K. said "Here in America are different conditions. Some church members are gifted with a good deal of stupidity. A preacher cannot please all, even if he were of elasticity. Therefore the calling cannot be unanimous." Another pastor (B.): "That is a matter for the congregation in question itself, whether the preacher is chosen unanimously or by majority; in this the synod has nothing to prescribe to the congregations. Whether a preacher will accept the call to a congregation that does not call him unanimously, that is his own risk." With this the other debates concurred, with the one exception already stated in my report. So, in the language of the Michigan Synod, that is "seeking unanimity"! Pastor Eberhardt closes the passage with the sentence: "Could it not therefore also be assumed that the question about the election of pastors should only indicate the limit for practical congregational life in difficult cases of this kind, outside of which it would be difficult to achieve unanimity through the consent of those who want it otherwise? I cannot understand these words otherwise than as an abandonment of the principle previously conceded. I believe I have hit upon the somewhat obscure meaning when I paraphrase the words thus: "On paper, we put up with the rule of unanimity in the election of pastors; but when it comes to application in the practical life of the congregation, we turn a blind eye, or even both, and do not take it so strictly. If, however, it should be said in these words that the Synod dealt with a special case, this would not be in accordance with the facts.

*) Underlined by me.

The synodal hearing in question took place during the discussion of a congregational ordinance, where it was therefore necessary to establish the rule.

As far as the negotiations about parochial schools and the intermediate act mentioned by me are concerned, Pastor Eberhardt objects to the correctness of my account. I communicate from my notebook what was said during the proceedings, and it is well to note that no minutes were kept by the Synod of Michigan. Rev. H. said, "Much rests with pastors to work for the establishment of parochial schools, and to excite interest in them. But it is often omitted for fear of thereby losing favor with the congregation. We are also guilty in this." Delegate agrees that the pastors should take this matter seriously. President K.: "Keeping school is the pastors' most blessed business, if only the parents send their children." Delegate: "Surely we should also work towards requiring and employing teachers from the congregations." Pastor H.: "We have to have schools before we can hire teachers. People don't want to pay school fees." Delegate: "The people must be taught by the pastor and learn to understand that keeping schools is far too serious and important a profession for the pastor to be able to do it adequately in addition to his main ministry." President K.: "Many do not want to see the harmfulness of *public schools*." Delegate: "There must be a crowd in our synod. After all, the congregations of the Missouri Synod around us have their parochial schools and teachers. Does the harm lie in our synod? We should make a thorough inquiry there." A pastor: "Yes, the Missouri Synod is a large, spread out body. "2c. This is the hearing to which I referred in my report. Now how does Pastor Eberhardt state the matter? "That delegate first put his concern in these questions: where do we get teachers for our parochial schools? -----Could

we not also establish a teachers' seminary to train teachers for our schools, as the Missouri Synod does for theirs?" This is just out of the air. There was not a word spoken of establishing a teachers' seminary in this connection, much less that the delegate made it the main issue. Pastor Eberhardt now speaks of a "compelling conclusion that the members of the Michigan Synod must have consisted of nothing but dull heads, if they had spoken about the aforementioned matter in accordance with the Beucht." Since the report is true, the "Michigan stupidity" would be proven, but, to be noted, not according to my conclusion, but according to the conclusion of the Vice-President of the said Synod himself.

The vice-president also defends his synod as if the parochial schools were in good order. The confessions of a pastor and a delegate before the assembled synod are listed above. It is a fact that after twenty years of existence the synod counts two teachers. It is also a fact, according to the synodal reports available to me, that (if one deducts the pastors who have teachers at their side) a full quarter of the pastors do not hold a school. And does the defender of the Michigan Synod have half of the school-age children of his parishioners in his parish school? But where are the rest? And is it any better in the neighboring town of B. C.? And yet these are congregations of twenty to thirty years old, large in members-



in number and rich in means. I think that delegate was right to talk about damage to the synod.

Pastor Eberhardt reproaches me for not having indicated that the time of the meeting had ended with the reading of the paper. If the discussion had been continued later, I would be happy to state this as an addendum to my report. As it is, however, the paper has only been partially discussed. Even after the opponent's concession, it remains the case that the reading of the first quarter of the lecture was interrupted at least three times by detailed discussion, but that after the incident narrated, the remaining three quarters (although the speaker repeatedly interrupted the lecture and gave the opportunity for comments) were no longer discussed.

Pastor Eberhardt's reply is peppered with the expressions: "lie, supposed infallibility, slander, seducer, art of unfolding, addiction to diminishment," and the like. Now this is one of those (as I know from his own mouth) who take offence at the coarse polemics of the "Lutheran." He has now addressed a request to the honorable editors of the "Lutheraner" to copy his reply. Was there not the ulterior motive that at last a model of a fine, kind, friendly, loving and peaceful polemic would appear in the columns of the "Lutheraner"?

Finally, Pastor Eberhardt speaks of "a closer connection, which Missouri would certainly like to see. So this is a concession that Missouri seeks ecclesiastical unity, which was previously denied to our Synod. But as far as a connection with the Michigan Synod is concerned, I have not yet heard anything about it in our circles. On the contrary, as long as the Synod of Michigan does not abandon its un-Lutheran nature, we know of no other rapprochement than for the purpose of witnessing and fighting against it.

To you and to the grace of God, greetings, dear "Lutheran",

YourJ . S.

To the ecclesiastical chronicle.

I. America.

"The Lutheran" and the "Missionary Dove."

Recently a reader of "The Lutheran," who lives in a city in the East that lacks a Lutheran preaching ministry, wrote, among other things, the following to one of our pastors: "I wanted to write to you long ago, but I had to wait until the "Preface" was completely in our hands. I like everything quite well, especially that he has promised us to continue in the same tone as before; which I also hope and wish, for our dear Lord and Saviour Jesus also spoke harshly to the unbelievers and ungodly; and how did the prophets and other men of God speak? And if I had not got hold of the 'Lutheran' and other good books and writings of our church, I would still be led about on a fool's rope by the false-believing sects. I also like the 'missionary dove'. It, too, speaks in a genuinely biblical and Lutheran tone. Makes you know right away where you are at home. This is food for me. It is my most ardent wish and request that these leaves may continue to fight for God's cause until we have all blessedly completed our laborious course of life and triumph eternally before God's throne." - We confess that this testimony of a simple Christian has made us overcome the vituperation of

In this world of highly respected lords, that we are loveless brawlers and Over a ton of obscene books, 475 dirty pictures and 20 pounds of stereotype knockers, mightily comforts and highly exalts. W. plates have been destroyed. Since the society began its work, 23,250

"Unjust good does not help." (Prov. 10:2.) The winning pounds of bad books, 202,679 lewd pictures, and 14,420 pounds of of a large lottery ticket is often regarded as great good fortune, especially stereotype plates have been destroyed. Over a million Circulars have been by those who do not consider the shameful game of lottery to be a sin. But destroyed, and in the arrest of a man in Rochester last November, 6 boxcars that, apart from its sinfulness, it is often not even to be called an earthly were required to carry away the filth. This person had over 55 and a half happiness, may be shown by the following examples. A young man, who million Circulars printed, and had mostly distributed them when he was had hitherto kept himself in good order, won 5000 dollars in a lottery. This arrested. Ad. Vol.

whole sum was squandered by the same through a wild and disorderly life, II. foreign countries. The Saxon regional church has so far had a rationalistic and when he had nothing left of it he became a passionate gambler and church book, or so-called Agende, dating from 1812. Unfortunately, we drunkard. His reckless debts have been paid over and over again by his know this work from our own use in the time in which we ourselves were still father, and his under-loop kept secret; but he is now in prison in Illinois. Another young man from Indiana, who won 7000 dollars in a lottery, got preachers in the Saxon regional church. With wounded consciences we through the same in a few days, and is now as worthless a vagabond as read from it the church prayers, the form for the execution of baptism and can be found in the whole State. Ad. Bd. the like, until we finally could no longer bear the violation of conscience

Archbishop Purcell at Cincinnati. What a disgraceful which we committed with it, resigned our office and emigrated to America in thing it is in the pabstical church for its servants to engage in all sorts of 1838, in order to be able to enjoy the golden treasure of freedom of religion worldly dealings and even banking, of this the scandalous end which Mr. and conscience here. Since that time more and more believing pastors have Purcell'S splendid money transactions have come to is a gruesome proof, been employed in the Saxon State Church. They have repeatedly According to the latest news, his debts amount to more than 4 million expressed the wish that the old rationalistic church agenda be abolished dollars. To pay these debts is an impossibility for him and so the clean and that a more orthodox one be worked out and introduced. Thus, the church regent becomes a thief certainly of thousands of poor people who Saxon State Consistory has finally worked out a new version of the Agenda, have entrusted their savings to him as their spiritual father. Of course, with printed it, and sent it to its pastors. Unfortunately, it is nothing less than an the institutions of the Roman Church, it will never come to light who and how orthodox one. It is obviously better than the old one, but it is arranged in many have stolen these enormous sums. But it remains certain that it could such a way that even the many rationalistic preachers of the regional church only have come so far through the appalling unconscionability of the can use it to their advantage. The Landesconsistorium has done with the archbishop. He belongs among those bishops who have brazenly new Agende as with the new pastors' oath on the symbolic books. Just as transgressed the apostolic prohibition: "A bishop shall not deal dishonestly, the oath has been transformed into a screwed-down promise that both Now, in a good papal way, they are going to help the unjust steward out of believing and unbelieving pastors can interpret according to their own his foulness by setting up a lottery, and because this shameful means of senses, so the Landesconsistorium has also written the Agenda in such a making money has hitherto been forbidden by law in Ohio, they want to get way that both types of pastors can find in it and take from it what suits their the legislature to pass a law by which the lottery game is to be made honest. faith or unbelief. Not only are the pastors free to recite homemade speeches

As a London newspaper asserts, a great emigration of and prayers instead of the ones prescribed, for example, for weddings and Catholics from England to Minnesota is being prepared under the direction of baptisms, but various forms are also prescribed, some of which are obviously prepared for believing pastors, the others for unbelieving pastors. Ad. Bd. Of the baptismal forms, e. g., the "Pilgrim from Saxony," February 9, writes:

Long Silence. Hayes Hinman, residing two miles from Utica, N. "While in the first and third forms the child is asked, 'Do you believe in God I., died January 20, aged 60 years. Fifty years ago he heard his father swear the Father,' 2c. "Do you believe in Jesus Christ?" 2c. and the godparents to a member of the family, and this made such an impression on the mind answer each time with "Yes" for the child, so according to the second form of the young man that he made a vow never to speak another word. Seven the confession of faith is spoken by the baptizer in the name of the baptizing years later, when he crushed the fingers of his left hand, the pain made him congregation: "We confess: 'I believe in God the Father,' 2c. and then it is exclaim: "Oh! Later, when he saw a snake crawling over a sleeping child, simply said, 'Do you now, beloved godparents, wish that this child also be he exclaimed, "Look!" Except for these two times, he did not speak a word baptized into this faith of ours, answer with an audible 'Yes.'"" That according for fifty years. He left a significant sum to his nephew with the instruction, to this form the preacher does not have to ask the child who is to be baptized "Keep your mouth shut." A false saint, for God's Word says, "There is a whether it believes, and therefore the godparents also do not have to season for silence, and a season for speaking." Eccl. 3:9. answer this question in the place of the child, this evidently has its reason

Ad. Vol. in the fact that so many pastors of the Saxon regional church no longer believe that the children who are brought to baptism can believe and really believe. Even the "Pilgrim from Saxony" therefore remarked: "If in two forms On January 29, the annual meeting of the Society for the Prevention of Vice (lor tÜ6 kreveutiou Vies) was held in New York, on which the questioning of the person to be baptized is retained, but in the one in occasion the following was reported. During the past year, 48 arrests were between it is avoided, then it looks as if even those should find a form that is congenial to them, for whose reason it is too strong an imposition that even such small children should already believe.

although Christ says: 'Such is the kingdom of God' and we are not allowed found. We also do not have a single writing in our publishing house that to baptize them without this assumption". - But it is even more annoying that advocates separation; only the fear of separation has caused many to take the regional consistory has fallen for the rationalists, who no longer believe a cool stance against the mission. If I look at the situation with my rational in the existence of the devil, and has rationalistically pressed the eyes, I have to say that the blossoming of our mission is over. A great many renunciation of the devil at baptism into the first baptismal form, omitted it pastors are open enemies, a great many are lukewarm friends, a few are entirely in the second, and only exempted it in the third form, but here, too, faithful, firm friends. The mission is in a crisis such as has never been seen without naming the child who is to renounce the devil. Even the "Pilgrim to before. To be or not to be, that is the question. - If I look at the matter with Saxony" says about this: "An even more conspicuous concession to the the eyes of faith, it is of course different. There our eyes behold the Lord different tastes of the people in matters of faith may be seen in the different Jesus - Him alone - but that is enough. In the present crisis I advise all application of the abrenunciation (renunciation formula). In the first form it is friends of the Hermannsburg Mission to gather together in missionary reproduced with the words: ,N. N. Renunciate associations and to do this quite soon, so that we can see whether we must thou to all ungodliness, to all sinful thoughts, words, and works?' In the limit our missionary work or can continue in the old way. Should such second it is not found at all. And in the third only is it unchanged, though associations form for Hermannsburg, I ask them to contact me again the N. N. is omitted: 'Do you renounce the devil and his work and immediately."

nature alone? Here one ought not to know how the devil has done it to so The school teachers after the new fashion. In many Christians, among them also many clergymen, that they do not Germany, as is well known, the aim is to banish catechism and religion in believe the Scriptures for his sake, thus, although the Scriptures speak of general from the schools, so that, they say, the children from all religions him so clearly and irrefutably, they either flatly deny the existence of the and churches can be taught together nicely and can be taught all the more devil or want to let him travel incognito, which is of course the dearest thing in all kinds of useful subjects. Only this is to be permitted, that the children, to him, and are therefore mistaken, I say, one would not need to know this whose parents wish it, may be instructed a little in their religion alone in a in order not to get the idea, in view of the diversity of forms on this point, that subsidiary lesson. The consequence of this institution has been, among this is arranged in such a way that even those who do not believe the Holy others, that now also such subjects want to become school teachers and Scriptures in this matter can still perform a baptism or stand by as baptismal are appointed who do not want to know anything about religion. But instead witnesses without having to answer questions on this fatal point." - Since we of such subjects then being expected to do more, at least in secular matters, do not have the new liturgy ourselves and the "Pilgrim from Saxony" has not than the former Christian schoolteachers, as was promised, the very yet given a complete report on it in the number shown, we must content opposite is now often the case. As irreligious as the new-fangled school ourselves for this time with what has been communicated. From this, teachers are, as immoral, as unfaithful, as ignorant, as incompetent they however, it is already clear that the new Saxon Agenda has been worked prove themselves to be in large part. Recently, a Prussian government and out in the spirit of the union of faith with unbelief and is filled with this spirit. school administrator gave a speech before a teachers' meeting in Oppeln, If it was already highly injurious to conscience for a right-believing pastor to in which he reported on the new-fangled school teachers from his own accept and use the old Agenda, which is an heirloom from the time in which experience as follows: "In recent times, the high authorities have had to rationalism was generally predominant, it is doubly injurious to conscience issue serious reprimands to some mostly young teachers for laziness, for a right-believing pastor to accept and use this new Agenda, which dissoluteness, running up debts, gambling, and fornication. It is not at all forgives being a right-believing one. W. uncommon now for teachers to have gambled away their one-time support [Walther] in one evening, and even to have run up debts; this is all the more to be

Hermannsburg Mission. Pastor Harms writes in his deplored because the poor communities no longer know where they are missionary bulletin of January: "Our dear Superintendent Hohls has happily supposed to get the money and especially the school contributions. It is not arrived back in Hermannsburg (in Zululand in Africa) and finds the English surprising, then, that many teachers get drunk to excess in the true sense war army there in action against Cetwayo, the king of the Zulu, who has of the word, so that on the Znhouseweg the hat is found in the gutter, the gathered his entire power around him for the decisive battle against the cane in the gutter, and the owner of the hat and cane is found by the police English. For the time being, the whole Zulu battle has ceased. We alone in another street in a deplorable condition. It now often happens that a hope that the Lord will give victory to the English." (According to the latest young man of 20 or 2 years who has just come out of the seminary already news, the English have indeed been defeated, but they have immediately marries, not of his own impulse, but because it is said that he must marry. In all these moral aberrations there is a deplorable ignorance. In the second sent new troops to Africa). "From the new mission house Inspector In examination, one teacher did not know who Charlemagne was, when he Sültmann resigned and accepted the appointment as second pastor of the lived and reigned; another was unable to find a denominator with the same Kreuzgemeinde here. His successor was the Rev. Beck of Amrum in name for three or four fractions." - Would that those in America would take Ernst and Inspector Schüren give the lessons. . . . The Hanoverian this report to heart who would prefer that religion, Bible and catechism, be Consistory has withdrawn the Mission College in Hermannsburg, Lüneburg. practiced as little as possible in our schools, so that all the more can be accomplished in secular sciences! Where this way leads, our poor old Hermannsburg cannot hope for much favor from the Consistory, nor from fatherland shows. It is right that the churches should be anxious that their many pastors. Our colporteurs, who are only allowed to sell writings from children should be brought as far as possible in all the knowledge useful for our publishing house, are rejected by many pastors or even have cool exceptions. this life.

be. Luther rightly wrote: "Where the Holy Scripture does not rule, I certainly advise no one to abandon his child. Everything must perish that does not follow God's Word without ceasing. "*) - As the undersigned had already written the foreword, he received "Die Ev.-Luth. Freikirche" (The Lutheran Free Church) on February 15, in which the following is reported, which confirms and supplements what has been reported above: "In the Prussian House of Representatives, a decree of the royal government in Opole in Silesia was recently discussed, in which it reads, among other things, as follows: "Opole, December 18, 1878. In recent times, there has been a disturbing increase in the number of cases in which punishments have had to be imposed on younger teachers by the superintendence, so that we have been prompted to discuss more general measures in order to counteract the profound moral damage caused by the behavior of such teachers among the school youth and in the school communities. First of all, we mention the frivolous incurring of debts by younger teachers, which in some cases has led to the creditors being deprived of what is theirs, after the oath of manifestation has been taken, and the legal process has been fruitlessly pursued. Furthermore, we mention the immoral acts of younger teachers with schoolgirls, even with children of barely 10 years of age. In some cases, the guilty teachers have been sentenced to prison and, as a consequence, removed from the school. Teachers no longer in their teens have also succumbed to similar aberrations. There are numerous cases of complaints about excessive drinking in taverns until late at night, about excessive drinking of beer and brandy, about drunkenness, card playing, disorderly behaviour on dance floors, in village taverns in company with completely uneducated people, especially with scolded women of the lowest rank. Impregnations and suits for alimony have been the result in individual cases. At individual teachers' conferences and at gatherings of several teachers after church festivities, as well as at drinking and gambling parties, scuffles and brawls have occurred in the face of the school youth and the local inhabitants; indeed, one young teacher has even strayed into the most blatant blasphemy. In addition, there are incidents of proven perjury and attempts at perjury by a teacher who has also been convicted. Even though we have a well-founded trust in the overwhelming majority of other teachers, both young and old, that they will not join us in deploring such sad occurrences without indignation and deep regret, and that they will also deplore the lack of diligence, the waste of time, the failure to prepare seriously for the lessons, If they also deplore, without indignation, the diligence, the waste of time, the neglect of serious preparation for teaching, as well as for the second examination of not a few young teachers, and the decline of the classes or schools administered by the latter, then this alone will not remedy the moral damage that has arisen, nor will it maintain the public trust and the necessary public respect in the communities that is necessary for the entire teaching profession."- May the spirit of the same Lindemann then be "double-minded" for our dear professors in our school teachers' seminary and for the soon to be elected director of the same (2 Kings 2, 9.) and by God's grace they will succeed in educating and training more and more of our dear Synod not only skilful, but also teachers anointed by the Holy Spirit, filled with the fear of God and the love of Christ and His lambs, for our parish schools, of which we already have so many by God's grace!

W. [Walther]

*) Luther's writing: "An den christlichen Adel deutscher Nation, von des christlichen Stande- Besserung", from the year 1520. X, 386.



Re-introduction of the Death Penalty. In

Mecklenburg-Schwerin, where no death sentence has been carried out for 20 years, because the Grand Duke changed all death sentences into prison sentences, the death penalty has now been reintroduced, after the crimes that entail death sentences have increased in a frightening manner, and an execution has recently been carried out there. Ad. Bd.

Pope Leo XIII recently said to a bishop - as reported by the

"Catholic Messenger of the Faith" - "If I had a million at my disposal, immediately I would use the same to found Christian schools in Rome; I would know that I would then have put the money to very good use." - This is most astonishing. The Pope boasts of being the successor of the Apostle Peter, so after 1800 years it would be about time that the schools were well ordered. It is no wonder that in Rome and in Italy and in other strictly Catholic countries, as in Spain, Mexico, etc., banditry is so prevalent. There is a lack of Christian schools! Besides, apart from the fact that the schools founded by the pope would only be papist ones, what has been done with the millions of St. Peter's pennies that have come in since his elevation? They have been squandered on something other than the most necessary - on Christian schools.

Unintended Success. Recently, in ancient Tyre, the

Jesuits burned several Bibles; but instead of gaining any influence by this outrage, as they hoped, **they** aroused such indignation that they themselves had to make a hasty exit. Ad. Bd.

Street lamps in Jerusalem. In Jerusalem there was no

such convenience as the street lamps of our day. In the past, people had to search for their way in the darkness with lanterns, in which a meager light, nourished by olive oil, burned. Now, however, street lighting, as it is found in our cities, has become a reality there. And what is of special interest to us is that the Americans supply, if not the lamps, at least the oil by the light of which the scribes and Pharisees can walk the streets of Jerusalem. Our petroleum has also reached "the holy land" as an article of commerce, and has supplanted olive oil as a means of illumination. - As we here in the distant West have received from the ancient Jews the most glorious of all lights, which first shone brightly through the Gospel in ancient Jerusalem, so we should not merely furnish the cities of the Orient with our paraffin, but, since the light of the Gospel has been almost entirely extinguished where it first shone so brightly, so we should also send this light back into all the cities, on all the hills and in all the valleys of Judea, that He may be recognized there who once appeared there and said of Himself: "I am the light of the world." Ad. Vol.

Ordination.

On Sunday Sexagesimä Mr. Candidat C. Günther was ordained and introduced in the St- Johannis-Gemeinde zu Lote Camp on behalf of the Ehrw. Präsidiums Westlichen Districts under Assistenz deS Herrn Pastor Nething. O- Spehr.

Address: Usv. 6. Oueottreer,

Inaugurations.

Rev. H. Haake, who had been a traveling preacher from Iowa, but on account of a rheumatic complaint could not endure the long and difficult journeys through wind and weather, answered the call of the congregation at Hampton, Iowa, and was installed there on the 4th Sunday after Epiphany by order of the High". Presidium Westl. District by the undersigned. - Our dear, most important mission field in Iowa would thus again be vacant - God have mercy on the scattered Lutherans and help that they will soon and well be provided for again,

...lest they fall into the hands of the enthusiasts who are using all their strength.

H. W. Rabe.

Address: Hsv. II. 8""Ics.
Box 71 llumpton, I?rsQÜ!Il Oo., Iova.

On Sunday Quinquagesimä, February 23, Pastor D. Graf was solemnly installed in his office by the undersigned, assisted by Pastor G. Wangerin, on behalf of the Reverend President Wolbrecht.

F. Brecht.

Address: Rov. v. Oraok,
Llu" Boint, 6o., 111.

On March 2, 1879, being the first Sunday in Lent, by order of Mr. Praeses Wolbrecht, the undersigned introduced Rev. C. Schrader to his congregation at Numa, Ills.

Br. Erdmann.

Address: Rov. 0. 8olrrn<Ior,
Bum", Ranckolpti Oc> , III.

After the undersigned had to resign from his office due to a throat and chest ailment, and Pastor H. Sieger had received and accepted a regular appointment from the same, he was installed in his new office by order of the honorable Presidium of the Miitl. District, assisted by the Rev. Mr. Hahn, was installed by me in his new office on the Sunday before Lent.

Hugo Cämmerer.

Address: K "v. 8. Ltoxer,
Doestnr, ^clnms 6o., Inä.

Mission Feast.

On Sunday Sexagesimä the two Lutheran congregations at Pomeroy, Ohio, celebrated their mission feast. Pastor Herbst from Columbus preached in the morning and the undersigned in the afternoon. May this celebration also contribute to the promotion and strengthening of the unity of spirit among us!

The collecte collected for the Negro Mission was P26.55.

C. G. Hiller.

(Pcrrränk.i

Church and school inauguration.

On the 19th Sunday after Tn'n. 1878, my congregation at Lincoln, Benton Co, Mo, had the joy of dedicating to the service of the Triune God, a new, commodious church, 50X32 feet in size, adorned with a neat little steeple, together with a schoolhouse 24X20 feet in size, attached to the rear wall, on the same site where their old church, now too clini and dilapidated, had previously stood. Mr. Pa- stör G. Tönst- from Stovcr, Morgan Co. preached the dedication sermon; the day after, as the 2nd fast day, Mr. Pastor A. Bäpler from Cole Camp, Benton Co. preached - The costs for church and school have been covered up to a very small sum.

I. Net ding.

Addendum to Candidate Election Ad.

To the relevant advertisement in the previous number it should be added that the following votes for the DirecioratS candidacy have still been received:

- Two other votes were received by Mr. Pastor Gross at Buffalo, N. I., making a total of 6.
- three more Mr. Rev. Frey at Albany, N. A., making a total of 5.
- a vote by Prof. Selle in Addison, III.

Tt. Louis, Mo., March 10, 1879.

C. F. W. Walther, d Z- tar, des WahicollrgiumS.

The Canada - District of the Synod of Missouri, Ohio, &c. St.

holds, God willing, its first sessions at Elmira, Ontario, from the 17th to the 23rd of April, 1879.

All who intend to attend the meetings, either as members of the congregation or as guests, are asked to contact the pastor three weeks in advance.

On Wednesday, April 16, afternoon 4 o'clock, wagons will be ready for pickup at Berlin Station. The mail leaves Berlin afternoon 2 o'clock from the Commercial Hotel to Elmira.

All those arriving in Elmira will first want to buy

to Mr. Ruppel's shop.

If you come with the (Zrunck Irunü-Bahn) and have paid the full price on the way here, you will receive a fare reduction for the way back.

The pastors are requested to bring their parochial reports.

Dear brothers from the United States are cordially invited to attend our synodal meetings.

Shipley, Ont. 25 Feb. 1879.

H. Schröder, d. Z. Secretär.

Conferenz - Ads.

The Detroit Special Conference will meet, s. G. w., April 22nd and 23rd, at Detroit, Mich. at Mr. Pastor Hügl's.

I R Lauritzen.

The Western Missouri and Kansas Districts Conference will hold its C. meetings, s. G. w., April 16-20, at Leaven- worth, Kansas.

All who intend to participate are kindly requested to notify the undersigned at least 14 days in advance.

M. Meyer.

The New York Lehrercouscrenz will assemble, s. G. w., at Williamsburgh, N. I., from April 7 to 9.

A. E. Franke.

The combined Auglaize and Fort Wayne Conference will commence, s. G. w, on the afternoon of April 15 (Lster Tuesday) at the church of the Rev. Stubnatzy at Fort Wayne, Ind. and continue until Friday noon. Main subject: The remaining theses on Art. VII of the Formula of Concord. H. W. Querl.

Warning.

Since the New Year, a certain Mr. v. Maltzahn has forced his way into my parish in Adams County, Nebr., pretending to be a Lutheran preacher, calling the doctrine of our synod a hopeless one, and especially portraying our doctrine of absolution as blasphemy. He also succeeded in gaining a small following.

According to inquiries received from fellow ministers, he has also been living in Gasconade County, Mo. He was forbidden to enter the church there because of his ungodly teachings and life; but he forcibly broke the castle and did it so badly that he was sentenced by the courts to 20 days in jail and to pay the expenses. After such revelations he has now also lost all credit here and must search for a while. All dear congregations should therefore be warned of this man, who has already done the crooked thing of borrowing money in another man's name. E. Meyer.

"Mission and the Church."

The undersigned seeks from the above sheet number 2 and 3, year 4 (I8I>9); he will gladly refund the value of the same after indication. Vincennes, Ind. F. R. Tramm, Rev.

Proceeds to the treasury of the Eastern"" District:

For the synodical treasury: From the congregation at Bergbolz Ht.45.. parish at Port Richmond 41.71. parish at Dna- wanda 3.60. parish at Paterson I 1.19. parish at Washington 9 45. parish at Bayonne 7.40. parish at Cvhocion 5.00. parish at Rome 5.00. parish at Verona .85. parish at WolcottS- burg 2 50. parish at West Seneca 13.67. parish at Marictta 2.23. parish at Martiusoille 9.43. N. N. by Rev. King 1.00. Joh. Martin in FarmerSville 2.00. Remainder of UclurschuffeS from "Kinderblatt" by Past. Beyer 146.57. Rev. Krafft 2.00. Teacher Dörfeld 2.00.

For the widow's fund: parish in Port Richmond 5.87. parish in Tonawanda 6.27. parish in Paterson 16.45. parish in Washington 23.o3. Cong. in Bayonne 16.00. H. Felkbusen 1.00. Past. Michael 5.M. Past. Brnrncruther 4.00. Rev. Krafft 4.00. Teacher Dörfeld 2.00. A. Helber in Lona- coning 1.00.

For the Negro Mission: Trinity Parish in Buffalo 13.00. Past. M. M. 1.00. congreg. in North East 3.75. Mr. W. Wil- kenS children 2.00. Coll. at grmcinschaftl. frier of epiph. frst of congreg. Past. Zuckers and Past. Körners 14.25. Women's club in Haverstraw 2.00. Community in Bayonne 8.00. Ges. durch oas "Kinderblatt" 29.62. A. Helber 1.00.

For pastors of decrepit age: Gem. Bergholz in 3.05. Mrs. Eichhorn .50. Gem. in Farnbam 2.53. Albert Greiner l.OO. Gem. in Olean 3.51. Mrs. Pastor Bcrrneniher l.OO. Christmas coll. of the congreg. in Wellsville 7.75. Konrad Arnold .50. Ges. by the "Kinderblatt" 9.00. A. Herber 1.00.

For poor students in St. LoniS: Frl. Aug. Klose 1.00. Gem. in Port Richmond 15 00. N. N. by Rev. Köajg 5.00. N. N. by Palt. Michael 4.00. comm. in Bayonne 16.00. W'lb. Zesch 2.00. father Schmidt 1.00. past. Zuckers Gem. in Williamsburg 15.75.

For the college tuition fund: comm. in New York 7.50. comm. in North East 3.50. comm. in Olean 3 45. comm. in Allegany 2.69. comm. in Wolcottsburg 7.20.

For the Orphanage at Monnt Veruon: I. St. in Buffalo 5.00. Ges. at the Women's and Maiden's Feast in Patr- son 7.10.

For the orphanage near Boston: W. Gram 1.00. Wittwe Peter 1.00. Gem. in Meriden I0.I3 u. 8.44. Gem. in Souchington 6.00. Paul Flad .50. Mago. Reuß 1.00. Collerte at the funeral of Wm. Schmidt by Past. Moll 1.20. A member of the Jmmanuels congreg. in Baltimore 3.50.

For t h e S W a i s r n h a u s at "st. LoniS: Women's Club in Olean 6.00. Louise Rotschky 1.00. A member of the Jmman. congreg. in Baltimore 3.50.

For the deaf and dumb institution at Norris: From the piggy bank of small children duich Past. Michael l.OO. A. Helber 1.00.

Der Lutheraner

For the deceased Mrs. Pastor Sommer: N. N. by Past. King 2.00. N. N. by Past. HollS 5.00. John Möller 5.00. M. Holländer 1.00. I. F. Bruning 1.00. H. Fischer 2.00. N. N. 2.00. C. H. u. E. H. each 5.00.
For theEmigrant Mission in Baltimore: Mrs. Bloß 5.00.
For the brothers in the south suffering from yellow fever: Ges. durch das "Kmderblatt" 3.91.
For the orphanage at Addison: Wedding- Coll. at H. Willcrs 3.08.
For the community inIndiana.Pa.: Lurch Kassirer Banking 3.00.
For the congregation in Philadelphia: Teacher Richter 1.00. By Kassirer Simon 17.10. By Kassirer Bartling 5.00.
For the Heathen Mission: Joh. Martin in Farming- dale 2.00. Past. W. Dahlie S Glm. in West Seneca 1.08.
For Past. BrunnS Anstalt: Mrs. N. N. by Past. Michael 5.00.
For amr-L "I4^gLj-chii1rr at Fort Wayner From the baptismal pool of the comm. at Washington 2.00. A. Helber for Brunn's scholars 1.00.
For the German Free Church: Past. Sander- I 50. congregation in Paterson 5.00. congregation in Yorkville 2.25. congregation in Bayonne 10.00.
For the congregation in Yorkville: By Kassirer Grahl 24.13. By Kassirer Simon 1.00.
For inncreMission: Fraucnmissions-Dcrein of the Gem. Past. Eirich- in Albany 10.00. A. Helber 1.00.
New York, Feb. 1, 1879. I. Btrkn er, Cassirer.

Income to the Illinois district treasury:

For the synodical treasury: By L. Balgemann in Ad- dison H2.IX). By Teacher Garbisch tn Elk Grove 9.31. By I. Johnson of Past. KatthainS congregation in Hovleton 4.10. Past. Schuricht- Gemeinde tn St. Paul: Communion Collect 22.53, Ertracoll. 15.50. By Past. Burfeind from his congregation. Congregation in Rich 7.42 u. 10.06. By Past. Nachtigall in Waterloo from sr. Kreuz-Gem. 2.25. Past. Bartling- Gem. in Chicago 15.08. By Eh. Hänsgen from Past. Mennicke's Gem. in Rock J-land 30.00. Wcibnachts-Collecte by Past. Hahn's Gem. in Staunton 8.90. Past. Holls Gem. in Columbia 9.40. By I F. Sie- v>ng of Past. Achenbach's Gem. in Venedy 48.60. By I. W. Diersen of Past. Brauer's congregation in Crele 14.40. Past. Gieseke'S Gem. in Secor 5.00. (Summa H204.85.)
For the Synod Building Fund: Christmas and New Year's Coll. from Past. Hartmann's congregation in Woodwortb 7.00.
For the heathen mission: EpiphaniaS-Coll. by Past. Schuricht Gem. in St. Paul 6.95.
For the Negro Mission: Through Past. Engelbrecht in Chicago by I. Ehimann 2.00. By Past. Gieseke in Secor by Joh. Ratjen 2.00.
For poor students in St. Louis: Through Rev. Burfeind from his congregation in Rich 8.40. Through Rev. Reinke in Chicago by Gustav Klotz .75. by Past. Schuricht in Samt Paul from the Women's Association 3.97. By Rev. Succop in Chicago by H. Hedder 100th Past. L. Lochner- Gem. that. 20.35. By Past. Succop- Gem. das. for Otte from Jungfr. Verein 12.50 u. for Lewerenz from Frauenverein 12.50. (Summa K59.47.)
For poor students in Springfield: Through Pastor Burfeind of sr. Congregation in Rich for Hoyer 13.36. By Pastor Reinke in Chicago from the Women's Association for I. Meyer 10.00. (Summa H23.36.)
For poor college students in Fort Wayne: through Past. Bartling in Chicago: for M. Albrecht from F. Albrecht 10.00, from Jungfr.-Velein 4.00, from JünglingS-Verein 2.00; for Th. Kohn from JünglingS-Verein 16.00; for W. Wrocklage from D. Wrocklage 15.00 and the Gem. 6.00 For W. Köpchen: By Past. Succop in Cbicago by S. Ploß .13; by Past. Wunder das. by F. Fink 5.00; by Past. Wagner the. of C. Bück 1.00. By Past. Engelbrewt in Chicago by the Woman's Club for Ben- din 5.00. By I. W. Diersen by Past. Brauer- Gem. in Creie for Jul. Herrman" 10.50. (Summa P74.63.)
For the seminary household in Addison: By Kas- sirer Noschke in St. Louis 10.00.
For poor seminarians in Addison: by Kassirer Roschke in St. Louis .70. by Past. Wagner in Chicago by the Women's Association 10.00; by the congregation in Addison 15.00, F. L. Krage 2.00. For A. Beeskow: by Past. Succop in Chicago from the Young Friars' Club 12.50. For L. Kambeiß: by Past. Suc- cop in Chicago by S. Ploß .12; by Past. Wunder that. of F. Fink 5.00; by Past. Wagner the. of C. Bück 1.00. For A. Käppel: from the Jungfr.-Verein der Dreicinigk.-Gem. in Chicago as a Christmas gift 10.00. By Past. Engelbrecht in Chicago for Jul. Trapp: from the JünglingS-Verein 5.00, from the Jungfr.- Verein 5.00. From the congregation in Addison for Paul Sommer 15.00. (Summa H81.32.)
For the Emigrant Mission in Baltimore: By I. F. Sieving of Past. AchenbachS Gem. tn Venedy 7.40.
For the widow's fund: By Past. Flaxbeard in Dor- sey, Ill: communion collecte sr. Gem. that. 3.75, by members of the Gem. in Scotia, Mo., 1.25 and contribution by himself 5.00; by Rev. Schuricht- Gem. in St. Paul 6 08. (Summa .D16.08.)
For Past. Sommers Wittwe: Through Pastor Schmidt in Schaumburg from "a friend of the widows" 2.00.
For old and sick pastors and teachers: Through Past. Miracles by Bro. N. N. in Pekin 1.00 and K. F. Wolff in Chicago 5.00. By Rev. Mennicke in Rock J-land from the East Iowa & West Illinois Special Conference 11.50. (S.P17.50.)
For the Lutheran Free Church in Saxony 2c.: By I. Johnson from Past. KatthainS Gem. in Hoyleton 9.30; by Past. BartlingS Gem. in Cbicago 1.75; from Past. Wagner's congreg. that. 33.00; by Past. Mennicke's Gem. in Rock Island 8.10. (Summa-K52.15.)
Adbston, Ill, Feb. 15, 1879. H. Bartling, Cassirian.

For the local seminar library

m "t splendid thanks received from an unnamed person: Msmo- rinlo ÜitKwuii utuGo Lluttkiuk Llurt-nni k'rcücmüuAtznsis. 1603. M. Günther.

For the orphanage in Addison

I have received the following gifts of love since August 1, 1878:
From W. Tryler in Genoa, Ill, calico and 2 girls' hats. Bro. Graue at B r u s h H i l l , Ill, 100 lbs. of flour. From Crete, Ill: from Mrs. I. O. Meier 6 boys' shirts, 4 aprons, 1 quilt, 3 smack covers, j sack of dried apples; Wittwe Har- mening 2 pr. stockings. Charles Nolte at Dundee, Ill, 100 lbs. of flour. From Chicago, Ill: From Past. Wunder- Gem.: from Mrs. Schwarz 7 Pr. stockings; H. Schulz for Christmas 70 beautiful bores with "land" and nuts; Marie Aron "ge- tragen" dresses for girls and boys; Mrs. C. Otto u. Fr>u Wolf 6 jackets, 20 IdS. Clothes, 6 IdS. Gingham, 3 IdS. Trouser stuff, 20 IdS. Shirt stuff, buttons and twine. From Past. Engelbrecht's comm.: from Mrs. Ehrmann 9 scraps of stuff, 4Z IdS. Trouser stuff. From Past. BartlingS Gem.: from Mrs. Milhabn 3 waders; N. N. 5 remnants of dress stuff, 8 Pr. stockings; Mrs. Beuing 3 caps. Au- Past. SuccopS Gem.: from Mr. Pesch 1 skirt, 1 hoie; F. Reinfeldt 1 pr. boots. From Past. Reinke- Gem.: from S. Pipho 1 p. red beets, 2 p. parsnips, 1 p. roots, 1 p. onions, 28 cabbages. From Pastor Wagner's Gem.: from A. T. Müller 8 Pr. shoes; C. Bröcker 10 Jes. trouser stuff, 10 IdS. Shirt stuff; Marie Lewerenz 15 IdS. Trouser stuff together with buttons, lining and buckles; Mrs. Melchert 1 lb. woolen yarn; W. Laube 1 boy's suit; Wittwe Wettstadt 6 Pr. stockings; H. C. Zuttermeister for Christmas 1 barrel of apples. From Past. Lochner's Gem.: from Jul. Kiioop 4 petticoats, 2 remnants of calico, and for the orphan boy in the seminary 1 pair of trousers, 2 underpants, 2 undershirts, 2 Pr. Stockings, 3 handkerchiefs, 1 pair of gloves, 1 shawl; Mrs. Auguste Grubbe for Marie Klein- schmidt 1 dress, 1 petticoat, 1 shirt, 2 aprons, and for Minna Kleinschmidt 1 dress, 1 petticoat, 1 shirt, 1 Pr. stockings, 2Pr. aprons; Mrs. Friederike Runk for Clara Gerlach 1 dress, 1 petticoat, 1 shirt, 1 Pr. stockings, 2 aprons. From Past Hd'lterS Gem.: from N. Raithel 1 p. of nuts, eandy and plums for Christmas; teacher Paul 2 bores of ink, 8 combs, 1 piggy bank, 1 pocket book; Mrs. Hasselberg and Mrs. Thiele worn articles of clothing; Mrs. Buhse 6 IdS. Clothes and worn shirts; Mrs. Laumann 18 IdS. Calico, 8 pairs of stockings, 1 woolen cloth and worn shirts; Mrs. Bescho 1 ham, 41j IdS. Shirt stuff, 46 ivs. Calico, buttons, 2 rolls of thread; Mrs. Sichmann 1 hymn book; N. N. 3 quiltS; N. N. 2 pairs of stockings, 3 pr. shoes; Ir. Matz for Louise Matz 1 woll. Jacket, 1 pr. shoes; Mrs. CohrS to S. Halstedt St. 10 IdS. Calico, 6 IdS. Gingham, 9 IdS. Clothes with buttons and lining, 2 pr. shoes and worn garments.
A "S Addison, Ill: From W. Buchholz 10 p. Apples; N. N. 1 p. flour, 30 lbs. butter; Ferd. Bartling 3 p. apples, 1 p. oats, 2 p. potatoes, 1 roll butter; L. Fiene 2 p. apples, 1 p. flour; W. Stünkel 2 p. apples; H. Fiene 2 p. apples; D. Kornhaaß 1 p. apples, 1 p. potatoes; W. Fiene 2 pork shoulders, 4 pieces of bacon; H. Oehlerking a quarter of beef; Bro. Gehrke 1 quarter do, 2 p. potatoes.
Aas Rochester, Minn: From women's club, 4 dresses, 7 aprons, 6 girls' pants, 4 bodices, 6 shirts, 3 petticoats, 1 jacket, 5 pants.
From Ottawa, Ill: Clothes worn by Mrs. Frohs for boys; Mrs. Wiget the same for girls; Mrs. Bauer 1 bundle of stuff. Mrs. N. N. tn Proviso, Ill, 1 quilt, 1 pc. bacon. H. Goltermann inIorkCentre, Ill., 2 quiltS, 2 p. apples. From Past. LöberS Gem. in Niles, Illst, 1 p. onions. From Altamont, Ill: from WOtwe Louise Krull & Mrs. Louise M. Kruger 2 mätchen pants, 2 schürzni, 2 pr. stockings; Mrs. Rose 4 pr. stockings, 1 pr. shoes & worn garments. Lucian White at Fort Dodge, Jcwa, 3 pr. stockings. Dom MissionS sewing club in Past. Hallerborgs Parish, Qutncy, Ill: 28 shirts, 13 dresses, 15 jackets, 2 pants, 3 underpants. By C. G. Hartmann of the Women's Club in Effingham, Ill.: 1 quilt, 15 pr. stockings, 7 trousers, 8 shirts, 2 pr. gloves, 3 dresses, 5 IdS. Calico, 7 aprons, 6 pillowcases, 3 waistcoats, 9 handkerchiefs, 8 collars, 4 bodkins, and worn dresses. By Teacher Meibohm at Toledo, O.: from a pupil, 1 Pr. homemade pulse warmers, 1 collar.
From the women of the Past. SchüßlerS Gem. in Joliet, Ill: 12 woolen shirts, 4 cotton. Shirts for boys, 13 shirts for girls, 12 pants and 10 bodices for boys, 15 pants for girls, 23 aprons, 3 combs, 9 dresses, 10 petticoats, 4 bonnets, 10 caps, 6 suspenders, 13 pairs of stockings, 4 pairs of shoes, 1 quilt, 4 bed sheets, 6 pillow cases, & for Christmas: 6 dolls, 5 bags of candy, 2 of nuts, 1 of cake, and 1 nnt cardboard corn. From Nicollet, Minn: by Chr. Stolt 1 dress, 1 pair of shoes, 3 pr. shoes, 4 pc. wool yarn; Mrs. N. N. 1 dress, 5 aprons, 2 bodices, 2 shirts, 1 bale wool yarn, 3 pr. gloves, 3 scraps stuff. Mrs. Marie Marquardt in Richt on, Ill, 1 pc. Trouser stuff, 1 gross of buttons, 2 spools of twine. Past. DörmannS Gem. in Yorkville, Illst, 6 dresses, 2 shirts, 2 pillow cases, 1 sheet, 15 pr. stockings. Past. Ernst in Blue Island, Ill, 7 bonnets for girls.
Many thanks to all dear donors!
Addison, Ill, 15 Feb. 1879.
John Harme ning, orphan father.

As support for the building of our church the undersigned received from the congregation of Past F. Eppling in Wisconsin K10.06.
In the name of my congregation I express my heartfelt thanks to the kind donors, and wish them God's rich blessing for this benefit. H. Mäh r.

For the preachers' and teachers' widows' and orphans' fund (Western Districts)

have been received:
1. contributions.
From ?. I. F. Bünger in St. Louis K5.00. Don H. F. Hölter (teacher) there 7.00.
Two. Gifts.
From ?. C. H. Drmetro, Perryville, Mo., sent to G. Bergmann's wedding 4.00. From Dr. Schade in St. Louis 10.00.
St. Louis, Feb. 26, 1879. E. M. Grosse, Cassirer.

Received for poor students: By Hrn. k. Delete by G. Eckrt \$5.00 and by M. Merk 1.00. By Hrn ?. Landgraf 11.00 for I. Müller. By Mr. k. Leyhr, at Mr. Brahmstädt's wedding, 1.40, harvest festival collection in Town Grant 1.20, in Town Sigel .95, from himself 1.45; also by Mr. D. Daib from the support fund 15.00 - all for Dub- derstein. By Mr. k. Nothing from Mrs. I. Meuschke 1 sheet, 1 pillowcase, 3 pr. socks; H. A. Gerke 3 pr. socks; H Keuper 2 pr. socks; H. H. Eckhoff 2 towels, 1 pair of skirts; H. Eckdoff 2 pairs of socks; C- Kreißler 1 pair of socks; H. Heermann 5 pr. socks; D. Meuschke 2 pr. socks u. from Mr. I. Meuschke 1.00, H. Heermann Jr. 2.00, N. N. 2.00, from himself 1.00. From Mr. President Beyer the surplus of the children's paper 50.00. From Mr. T. Schneidewind from Hillsboro 2.50 for Eifert. By Mr. D. Grupe from his church. Gem. 5.00, from himself 1.00 for Nicmeyrr; by Mr. ?. Tbecl from sr. Gem. 15.00 for Dubberstein. By Miss I. K. at Sheboygan 5.00. By the comm. of Mr. I'. A. Wangerin 8.00 for I. Deckmann. By Mr. k. Düver from sr. Gem. 2.00 for I. Meyer. By Mr. Präs. Biltz from sr. Gem. 5 00, from the local women's association 5.00 and from C. WolterS 5.00 for Hink. By Mr. Leybe from his church. Gem. 3.30 u. ges. auf der Hochzeit des I. Hrise 2.70 für Dubberstein. By Mr. Teacher Dorn collected in Mr. ?. LoßnerS Gem. 6.50 for Deckmann By Mr. 1'. A. K. W. Th. Tick, restitution of former support from this Casse 41.00. By Mr. I>. M Meyer from the Women's Club of his parish 9 pr. socks & 3 bust shirts. By Mr. I>. Greif, AbendmahlScoll. sr. Gem. 4.00, from himself and P. P. 8.50 for Urban. By Mr. k. Lochner from the missionary fund of the local church 14.04. By Mr. k. Daib from the support fund 12.00 for Kaiser. By Mr. I>. Lruthäusrr from Mrs. Betz and Mrs. Widmayer 6 pairs of stockings. By Hrn. k. Hansen from the communion treasury sr. Gem. 1.30. From N. N. 5.00.

For the SrminarhausShalt: By Mr. C. Schneide- wind of Hillsboro, III, 2.50. By Mr. k. H. Sieving 2.00. By Mr. 1>. Hansen of sr. Gem. 5.75. A. Crämer.

For poor students received by Mr. Teacher Wukasch in Frohna, Mo., from the worthy Virgins' Association there P10.00. By Mr. Zorn in Sheboygan, Wis. from its congregation for A. Bender 25.00 and for E. Heinicke 7.00. From the worthy Young Men's Association of the JmmanuelSGem. at St. Louis, the Collecte at the JahrSfeste of the same in the amount of 14.20. By Mr. k. Koch in Grand RapidS, Mich. from the worthy women's club of his congregation. Gem. 6 handkerchiefs, 2 quilts and 2 pairs of stockings. By Mr. I>. Hahn in Staunton, III, from the worthy women's club in sr. Gem. 2 bust shirts, 6 pr. undergarments, 4 pr. stockings, and 1 bed sheet. From the worthy women's association in the local Zion congregation 12 undershirts. Through Mr. I'. Heitmüller in Columbus, Ind. from his own congregation. Gem. at the Cliftv 5.50. By Mr. Teacher Hesse from the worthy women's club of the Gem. Mr. k. NiemannS at Cleveland, O" specifically for Stud. Bente 12.00.

C. F. W. Walther.

For the Free Church in Saxony u. a. St. received: From the congregation of k. F. Ottmanns at Collinsville, III, \$24.00. CommunionScollecte at the Dreieinigkeitsgrm. D. P. A. WeyelS at Darmstadt, Ind., 11.00. From the congregation of I>. I. Nethings at Lincoln, Mo., 7.00. By k. W. F. Hitzemann at Long Prairie, Minn, by sr. Gem. 1.00, by himself 1.00.

For the Memphis community:

By k. I. Ansonge at Paducah, Ky. h7.40.

I. T. Schuricht, Kassirer b. Allg. Synod.

Received for the needy in New Orleans. By Theo. Mrrs from the congregation of k. C- H. Althoff, Greenville, O., (Specifically for the widows of our ?I> who died of yellow fever.) 19.00. By D. F. Gerstmann of his. Gem. in FrelSburg, Tex., (second consignment) 8.50. By Mr. I. T. Schuricht, Treasurer of the General Synod, 500.s)0.

New Orleans, March 4, 1879 ChaS. W. Sauer, Secr. d. Untrrstützungs-Tommittee.

Correction.

In the "Lutheran" No. 4. in my receipt "For the Wai- sen House in Addison" read instead of "from N. N. in Kirchhain P1.00": For poor students in St. Louis from Mrs. N. N. in Kirchhain \$1.00. C Eissfeldt.

Advertisements.

COMMUNISM AND SOCIALISM.

A Translation from the German of Dr. C. F. W. Walther's Lectures by D. Simon, A. M. Price 25 Cts.

Ad for the Passion Season.

To be obtained from the undersigned:

1. liturgy for a Char Friday service,
2. choral songs for this liturgy -

both presented by Pastor Friedrich Lochner.

With respect to the choral songs, the remark that the music given here is "a legacy of the time when truly ecclesiastical music was still created".

Price of liturgy: 5 CtS. the booklet, 40 Cts. the dozen.

Price of choral songs: 10 cts. the booklet, \$1.00 the dozen.

L Volkening.

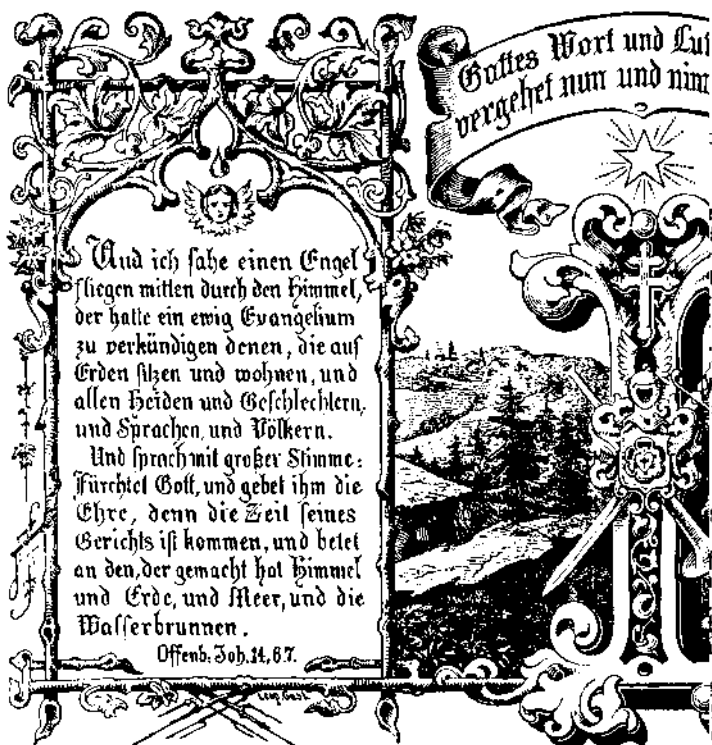
901 4th 8tr, 8b. Douis, Llo.

Changed address:

Itev. ck. D. Hirsçümann, Llurnsnu, Oustsr Oo., OvI.

The Lutheran is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance.

In St. Louis, where it is carried by the carrier to the house, the annual subscription price is one dollar and twenty-five lent.



Herausgegeben von der Deutschen Evan-
gelischen Mission in China

Year 35.

Reminder.

O that I may be blessed, blessed, I always sigh, sigh it heartily
day and night. That is it, which often makes me so glad, Often
again so frightened. - I will through Thee, through Thee, Thou
my Saviour; Therefore I lie before Thee on my knees; I know for
certain Thou wilt not cast me out, Thou wilt also draw me into
Thy heaven." In spite of my weakness, my many sins, You do
not reject me, O man on the cross;

I am all dark, I am full of night and sins, Thou takest me yet
when mine eye breaketh.

Often when I pray, my bones tremble And my limbs grow dull
and cold, Then a sound resounds, a sound from the cross. That
flows through me so warmly, so comfortingly warm. How will I
feel when I see you one day, my Lord and God, there in the
crowd of angels! Then I am no longer dark, no longer sinful, In
Your light I am also as clear as day! Look upon me, O Lord,
whom Thy law terrifieth! Oh, see me here in the dust pleading
before Thee! Then am I, oh, so blest, so glad. If thou wilt but
look upon me with a glance.

John 3:16.

Fort Wayne, Aug. 2, 1852, J. C. W. Lindemann. *)

When did Dr. Martin Luther's Small Catechism first appear?

Much has been argued about this question, but even the
most learned men, the greatest book connoisseurs, the most
thorough researchers of history and antiquity have not yet been
able to answer it completely.

That Luther wrote both his large and his small catechism 350
years ago, namely in 1529, and put them into print, is beyond
doubt; but which of the two Luther first worked out and published
in that year is a matter of great dispute among scholars. As
much effort as one has made to find a copy of the original edition
or of the first edition of the small

*) Blessed L. sent the above little poem to a friend shortly after his arrival in Fort
Wayne in 1852, and it has been sent to us for publication in the "Lutheran".



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrers-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., April 1, 1879.

No. 7.

The first edition of the Catechism, however, has not yet been found, not even in the largest princely and city libraries. Probably the copies were soon read to pieces and thus perished, although according to the reports from Luther's time the first edition was very beautifully furnished and provided with many pictures.

We do not pretend to be scholars, but according to our little understanding we seem to be certain that Luther wrote and printed his Large Catechism in 1529 and his Small Catechism afterwards. The following is our proof of this.

Among Luther's letters of 1529 is a letter to Martin Goliz, preacher in Brunswick, to whom the dear man of God wrote, among other things, the following on January 15: "At the moment I am busy making a catechism for the simple village people. Pray diligently for me with yours." *) That he was in the process of working out a catechism, Luther remarks only once more in 1529 in the letters written by him in that year and still extant, namely in one addressed on March 3 of that year to the preacher Hausmann in Zwickau, in which Luther writes: "The catechism is not yet finished, my dear Hausmann, but it will be completed in a short time." **)

From these expressions of Luther himself it is clearly seen that on March 3, 1529, neither of Luther's catechisms was ready, for if at least one of them had been published at that time, Luther would undoubtedly not have written in general: "I am busy making a catechism," but he would have said: "I am busy making a new, or a larger, or a smaller catechism.

*Löschner has reported this letter in his Innocent News of 1720, page 894. f. from Luther's own handwriting. It is written in Latin. The above sentence reads: "*Modo in parando Catechismo pro rudibus paganis versor. Tu pro me cum tuis diligenter ora.*" In Luther's works by Walch it is found fitch translated into German in Tomus XXI, page 1142.

**) S. Luther's works by Walch. XXI, 1370.

But that the larger Catechism was worked out and published by Luther first, and only then the smaller one, seems to us to be irrefutable from the fact that Luther, in the preface to his Small Catechism, writes, among other things, the following: "Thirdly: When thou hast now taught them such a short Catechism, then take the large Catechism before thee, and give them also richer and wider understanding; there strike out every commandment, petition, and piece, with its various works, benefits, pieties, journeys, and harms."

According to this, it is beyond doubt that when Luther put his small catechism into print, a large one must have already existed. That this one, however, could not have been other than the one published by Luther himself, is evident from the fact that, first, Luther would otherwise necessarily have said which one he meant, and, second, from the fact that at that time there was no other large catechism from which the preacher or teacher could have obtained "richer and broader understanding.

To this is added the following:

(1) Of the catechism which Luther first wrote, Luther says that he made it "for the simple village people"; but on the title of the small catechism is written: "For the common pastors and preachers. From this, too, it can rightly be concluded that Luther first made the Large Catechism and then the Small Catechism as an excerpt for instruction in church and school.

(2) There are still two Latin translations of the Large Catechism from the year 1529; one is that of Johannes Lonicer, in which the dedication has the date of May 15, 1529; the other is that of Obsopoeus, which appeared in print in the month of July 1529. From this, too, we must conclude that the Large Catechism came out first, and the Small Catechism only after it.

As certain as it is that Luther's Large Catechism was published before the month of June in the year 1529, since the first Latin translation of it came out in that month, it is uncertain in which month of the same year the little golden book, the Small Catechism, was published. Since still in the same year several

new imprints of it have come out/) so we may well assume that to try to ascertain the hour of it is forbidden. Therefore, all who the Small Catechism also came to light no later than about the have ever tried to determine the exact time of Judgment Day month of October, which month has also really been regarded have been disgraced. They have only made themselves and declared by many scholars for not inconsiderable reasons ridiculous, for whoever wants to investigate what God has to be the birth month of Luther's Second Catechism. hidden, and whoever dares to pass off his own ideas as God's

So then, if we want to celebrate the fourth and a half revelation and to proclaim the day of the occurrence of such an hundredth anniversary of the Catechism this year, as this event in advance, is a dreamer and deserves to be laughed at by unspeakably great gift of God is well worth it, it will be best if we the world. When in the year 1533 the preacher Michael Stifel celebrate this anniversary in a service on this year's Reformation came to Wittenberg and prophesied that in that year, in the tenth Feast on 31 October. May God give us His Spirit for this and may month, in the 42nd week, on a Monday at the eighth hour, the He bless it abundantly! W. last day would come, Luther imposed upon him silence about this [Walther] raving. But Stifel, though he was, as Luther himself says of him, an otherwise God-fearing man, was so taken up with his opinion that he thought himself the last trumpet of God, and said that he must not keep it quiet, but must proclaim what had been revealed to him. And to Luther he said, "O how it grieves me, and how sorry I am that you do not believe this!" But on what did the man in question base his opinion? He had seen a rainbow early in the morning, when the sun was going out, and he had thought of the future of Christ. But Luther said to him, "No, dear Master, it will not happen with rainbows, but in one stroke fire, thunder, and lightning will consume the whole creature. It is only a matter of one stroke. In a moment we shall all be dead and changed. A

(Sent in by Pastor Köstering.)

Why must a Christian believe without any doubt, and also cheerfully confess, that the last day may come at any moment?

This question is so important in our time not only because an innumerable multitude of ungodly men brazenly deny the future of the last day; nor only because the chiliastic enthusiasts still postpone the dawning of the last day into the far blue distance; but especially because we live in a time when, through the powerful influence of Satan, even the wise virgins grow sleepy. Luther said to his household and table companions, "M. Stifel and where even the elect would be deceived if it were possible. said against me eighteen weeks ago that the last day should If, therefore, there is any need of inculcating a word of God to certainly come before Michaelmas. We have Michaelmas Christians, it is first of all the warning of Christ, when he says, available except for one day, you may send yourselves. I would "But take heed lest your hearts be troubled with eating and like to give away my children's patronage money, but I am afraid drinking, and with cares of food, and that day come upon you that no one will want to accept it, because tomorrow evening at quickly." These words indicate to us not only the greatness of six is the time when we will all be sitting in heaven. O how we the danger in which Christians stand, but also from what side they shall be ashamed!" With such and other words Luther mocked M. greatest danger threatens them, namely, that, being entangled in the nature of this world, and entangled in cares for this life, they may at last become quite secure, and forget that they ought to wait and hasten with holy walk and godly nature to the future he would have no further need of them. But the saddest thing of the day of the Lord. And has not this danger, foreshadowed about this matter is that the foolish beginning of this kind of false by Christ, already crept upon and seized many Christians? Do prophets has served to strengthen the unbelieving world in its not many say, if not with words, yet with their careless, frivolous, certainty, so that it now denies all the more boldly and brazenly and worldly walk and nature, "My Lord is not yet coming for a that a last day is to come.

long time"? If, then, as cannot be denied, even Christians are infected by the spirit of this atheistic and materialistic Noahide age, and some of them are already deadly poisoned, there is probably no more salutary remedy for their disillusionment than to remind them of the nearness of the last day. Let us therefore, now seek the answer to the question:

Why must a Christian believe without any doubt, and also cheerfully confess, that the last day may come at any moment? But as earnestly as God has forbidden the rash investigation and foolhardy determination of the actual time of Judgment Day, so urgently does He admonish us in His Word not to place the dawning of that fatal day in the gray future, but to look forward to it daily and hourly with watchfulness and prayer. As far, therefore, as we ought to refrain from idly anticipating the coming of that day, so little ought we ever to think ourselves safe from its sudden onset. For as little as we can say that it will come to-day, or that

That the Day of Judgment may come at any moment is what it must come to-day, so firmly and definitely must we the Scriptures compel us to believe. God has hidden from men the actual time when that great and terrible day will come, but at the same time he has prevented all the arrogance of men from knowing the day and the time of the judgment.

*) H. Härtung in Leipzig has recently procured a literal, faithful reprint of the reprint of the Wittenberg original edition, which was already published in 1529 in Erfurt.

yet-believe and confess that he can come today and at any hour. But if you ask, "What moves us to believe this?" I answer, "Only the clear words of Christ and his apostles, which are the foundation of Christian faith.

For first of all the holy scripture testifieth with clear and certain words, that the day of the Lord is at hand. For thus it is written, "Little child, it is the last hour." And, "The end of all things is at hand." And again, The future of the Lord is at hand. Likewise, Behold, the judge is at the door. And again, "For a little while he that shall come shall come, and not be pardoned." As definitely as it is said in these sayings that the last day is near, so earnestly do Christ and his apostles admonish the Christians that they should be skillful in holy living and godly conduct to wait for the future of the day of the Lord. Christ says, "But of that day and hour knoweth no man, no, not the angels which are in heaven, but my Father only." If then no creature can know and determine when this day will come, is it not wrong to say that it can come today? and does not this mean, after all, to want to determine an exact time? Let that be far off! For immediately after the saying just adduced, our Saviour says, "Watch **therefore** (because the future of the Lord is hidden from you); for ye know not what hour your Lord will come." And, "**Therefore be** ye also ready: for the Son of man shall come in an hour when ye think not." Behold, how just from this, because the day is near, but the hour is hidden, it follows for us that we should wait for it every moment, because it may come at any moment! In the same way Paul exhorts the Christians when he writes: "Ye yourselves know that the day of the Lord will come as a thief in the night. Let us not therefore sleep, as others do, but let us watch and be sober." Why is that? Precisely because the day of judgment may come at any moment. These few sayings, to which we could add a whole series, sufficiently prove that we can not only expect the fatal day daily and hourly, but, obedient to the word of God, must expect it. Yes, say the clever chiliasts, we also confess that the last day may come at any moment, inasmuch as the day of every man's death is also his last day! But in this they betray their mischievousness and dishonesty, and thus put upon themselves the seal of a false spirit, in that they seem to agree with the word of God, but in reality deny it. For we are not here speaking of whether the day of your death may be called your last day, but of whether you believe and confess that the last day of the world, or the end of the world, and with it the future of Christ in judgment on the living and the dead, may or may not dawn any day. Now he that denies this, and yet says that he believes the sayings which are put on, by referring them to death, is a liar, unless he be not sane. For it is not of every coming of the Lord, nor in any other way than, for instance, by death, but precisely of his coming again to judgment that the passage referred to speaks, and with regard to the same is called out to all: Watch, watch!

Another saith, I also believe the proverbs which are spoken of, that is, the last time and the last hour; but I understand this to mean that the whole time of the New Testament is called the last hour; and this has now been more than 1800 years; therefore it does not follow that I must believe that the breaking in of the last day may take place at any moment! To this objection it must be answered, that, to be sure, the whole New Testament period is called the last hour; but why? Is it not precisely because, from the time of Christ's ascension, Christians are to expect his return to judgment at any moment? Also, we know that the hour of the New Testament has already been long; but does it then follow that it will be long still? or rather, that it may come to an end at any moment? I ask thee, Christian reader, who have reverence for God's word, Are not these our conclusions quite Christian and reasonable, and agreeable to Christ's and his apostles' doctrine? Well then, believe it also, and cheerfully confess it, that the last day may come at any moment, and so walk before the Lord, that thou be not ashamed before him in his coming.

But just as the Scriptures testify with certainty that the last day is near, and therefore call us to watch, so they also give us certain signs which precede the last day and tell us of its nearness. These are of two kinds, namely, signs in the kingdom of nature and signs in the kingdom of God. Of the signs in the kingdom of nature our Saviour speaks, saying, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth men shall be afraid, and shall tremble; and the sea and the waves of waters shall roar," and so forth. Now it cannot be denied that all these signs have already existed. For have not strange phenomena and great changes in the heavenly bodies already been perceived? Have not the waves of the sea often roared and their foaming floods poured over parts of the earth's surface and swallowed up many people? Has it not often, often, become frightening, even desperately frightening, for men on earth, when terrible earthquakes, or storms, or wars, or famines, or pestilences (such as the yellow fever) have arisen? and have not all these signs occurred frequently in our lifetime, and do they not, so to speak, happen before our eyes every day? - But it is just the same with the signs in the kingdom of God. Has not the gospel long since been preached in the whole world for a witness to all nations? Has not the apostasy prophesied of Christ and his apostles long since come to pass? Has not the prophesied Antichrist long since been discovered? Have not many false prophets arisen, proclaiming a false Christ? Has not love grown cold in many? Are not the most horrible and unnatural sins evidently going on? In view of such undeniable facts, what else can Christians expect but the day when the heavens shall melt with a great crash, the elements shall melt with heat, and the earth and all the works that are therein shall be burned up?

Against this, however, this is the main objection: It cannot be denied that many signs already point to the approach of the last day;

Nevertheless, it could not be denied that many a prophecy said two things: 1. that after his ascension he would spread concerning God's kingdom of grace was still unfulfilled. But this kingdom of grace gloriously and mightily among all nations because God is a true God, who keeps what he promises, it through the preaching of the gospel before the eyes of his cannot be said that the last day can come today, for that would enemies, in spite of all their raging and raging; you, my enemies, be like saying that the prophecy can also remain unfulfilled, and he said, should see this and yet be powerless against it. 2. But that would be to cast doubt on the truthfulness of God. To this when he shall have spread his kingdom among all nations, then we must answer, Certainly all the prophecies which have shall he come in the clouds of heaven; that is, there shall be reference to the kingdom of God's grace must be fulfilled before nothing to expect and hope for but his coming again to judgment, God will abolish it and bring it into the kingdom of glory. For as which may come at any day or hour.

for the prophecies concerning the end of all things, the coming 2. The prophecy of the spreading of the kingdom of Christ of Christ in his glory, the general resurrection of the dead, the throughout the world has been fulfilled; the gospel has already transformation of those who are still alive, the final separation of been preached among all nations; the Japhethites have already the righteous from the unrighteous, the eternal blessedness of entered the tabernacles of Shem; the believers from all nations some and the eternal damnation of others, all these facts will have already become One Flock under One Shepherd; only coincide with the last day itself and be fulfilled on that day. Therefore today, and at any hour, the fulfillment of the prophecy It can therefore only be a question here of the fulfillment of such can come to a close, and the last day can dawn, in which the prophecies as refer to the salvation of men in the time of grace, Lord will lift up his completed kingdom of grace, and bring the which time of grace concludes immediately and eternally with elect with him into the heavenly glory, but cast out the the dawning of the last day. Now we also say, These prophecies unbelievers to hell.

must all be fulfilled when the last day dawns; for the Scriptures (3) The words of Scripture, "All the Gentiles shall come and cannot be broken. But now the question arises around which all worship before the Lord," cannot possibly be applied to every controversy revolves, the question: How and in what way are individual, in the sense that every single Gentile will be these prophecies fulfilled? According to the carnal imaginations converted, because such an assumption would flatly contradict of men? O no! For just as no true prophecy has ever been, many clear passages of Scripture; as, for instance, where it is produced by human will, so also no prophecy in Scripture is written, "They are not all obedient to the gospel." And, "Many produced by its own interpretation, i.e. it is not fulfilled according are called, but few are chosen." Much less, however, can the to the thoughts of men. We have had a telling example of this in fulfillment of this prophecy still lie in the future; for then it could the case of Magister Stifel. How was the man deceived by his not be said, "All the Gentiles," but would have to be, "the Gentiles own thoughts! But in the same way, though in the opposite case, of the last time," which, however, is not written there; and yet the many are still deceived by their own thoughts, in that they chiliastic enthusiasts put this sense into those words, and pretend that some prophecies are not yet fulfilled, because they "pervert the Scriptures," as the same Pastor Röbbelen has said. are not yet so fulfilled, and can never be so fulfilled, as they hope But if any one wants to hold fast the words, "All the Gentiles," but and expect in their false imagination. To this belongs, for still expect the fulfillment of them in the future, he must of example, the prophecy, "All the Gentiles shall come and worship necessity fall into the abyss of apocatastasis (i. e., into the before the Lord." This prophecy, according to the false abominable doctrine of the bringing again of all things), and conception of those people, is to be fulfilled in such a way that suppose that all the Gentiles who have died in unbelief for 1800 every single Gentile will confess Christ as his Lord and King, years will again return to this earth before the last day, where the and thus convert. Furthermore, the prophecy of the judgment of gospel will then be preached to them, and they will all be the dragon, of the beast, and of the false prophet, which converted.

according to Revelation 20 shall be cast into the lake of fire, (4) The words of Scripture, "Blessed is he, and holy, that hath shall, according to the imagination of those people, come to part in the first resurrection," cannot possibly be interpreted as pass before the last day; likewise, the first resurrection referring to a bodily resurrection, which is to precede the last day; mentioned there shall take place in such a way that all the saints for it speaks only of the "souls" of the martyrs, and not of their shall rise bodily before the last day, and the like. To these false bodies.

ideas, which in their conclusions are also dangerous to the soul, 005 The judgment of the dragon, of the beast, and of the false we here oppose the following Scriptural propositions, which prophet, which (according to Revelation 20) shall be cast into the agree with the teaching of the orthodox church: lake of fire, shall not be executed before the last day, but on the

001 When our Saviour stood before the high council of day of judgment. Only this supposition is similar to faith, that is, Jerusalem, he said, From henceforth ye shall see the Son of according to the bright and clear sayings of Scripture. For of the man sitting on the right hand of power, and coming in the clouds devil and his angels the Scripture saith (2 Pet. 2. and Jude v. 6.), of heaven. Herewith

that they shall be kept for the judgment of the great day, with everlasting bands of darkness. And of the Antichrist (the Pope of Rome) the Scripture says (2 Thess. 2) that the Lord will make an end of him by the appearing of his future at the last judgment. Bon

But to all ungodly and enemies of Christ the scripture says that they will be gathered and thrown into the furnace of fire only at the time of harvest. (Match. 13.) Thus the erroneous opinion of the chiliasts is thoroughly laid down, that Christ will appear on earth before the last day for the destruction of the Antichrist and all the ungodly, for the raising of the saints, and for the establishment of a millennial kingdom of peace.

6. the antichrist prophesied (2 Thess. 2.) is revealed; Babel is fallen (Revelation 14.); the dreadful times of the last days (2 Tim. 3.) we see before our eyes; of^ the mockers that are to come in the last days (2 Peter 3.), the world is full; the number of false prophets and wicked servants, who say, "Peace, peace, there is no time," and, "My Lord is not yet coming" (1 Thess. 5. and Matth. 24.), is appallingly great; - therefore Christians not only can, but must, expect the hourly dawning of the last day.

(7) The sentence, "The last day may come at any moment," is not in Scripture in such words; but the thing, or truth, which it is intended to express, is confirmed to us on every page of the New Testament. "Behold, I come quickly!" so it sounds throughout the New Testament. For this reason, then, in the second article, Christianity confesses only this as future: "From then shall he come to judge the quick and the dead," i.e., from then he can and must be expected daily and hourly.

Well then, dear Christians! Take heed that ye be not lulled into carnal security by false doctrine, which postpones the last day still far off, nor by entanglement in the nature of this world, and so the day of the Lord, like a thief in the night, assail you unprepared. Rather, let it always be said of you:

To your future, Lord Jesus Christ!
Let's all hope hours;
The last day is not far off. We shall be delivered of it.
Help us to be brave. When thou comest with thy angels to the judgment.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and his shame be seen." - Amen.

Is the commandment of charity also given to merchants?

Perhaps you, dear reader, will think when you read this heading: What kind of silly question is that? And you are quite right to ask it. This question, however, is quite silly; for since God says to all men, "Love thy neighbor as thyself," this is of course also said to merchants, who are also men. And yet almost all merchants now seem to think that the commandment of charity is of no concern to them as merchants, that is, in their business. For what do they almost all do? - We will only remind you of one thing: almost all merchants do all they can to ensure that people do not buy from their neighbors, but only from them. Those who know best how to steal away the customers from their fellow merchants, and to make themselves

is now also considered the best merchant. He who knows best how to make people believe that they can get the best goods only from him, and yet buy them cheapest from him, and who engages such agents as go through the whole country and know the art of persuading people away from other merchants and bringing them to their principal, is considered an excellent businessman. It is not that such a businessman, by the shouting of his wares, wants to save his neighbor from falling into the hands of a swindler, and to give him an opportunity to obtain the best goods as cheaply as possible, that is, out of charity! Nay, self-love and the desire to get rich are his only motives; hence such a man of business asks only that he may do profitable business, even if his neighbor beside him were to perish by it. Therefore many are not satisfied with their business, even though it nourishes them; they want to get rich, and so, wherever they have an opportunity to make a profit, they do something and congratulate themselves on having beaten others to it and snatched the fat morsel from them. And would to God that such men, who live only for themselves, should be found only among those who ask nothing of eternal life! But alas, there are only too many of them even among those who want to be Christians.

Luther had to experience this in his time also among his "Christians", even though at his time they did not dare to practice some business practices that were against the love of neighbor, which are common nowadays. For example he writes the following about Matth. 6,22. 23:

"I should go through all the estates and show how they clean and adorn themselves, that avarice is called a virtue and that Mammon is praised and honored as a god. But who will tell all that the peasant in the market, the burgher in the cities, the nobleman in office and in the countryside are doing? That's enough of an example. What is it now among the great merchants of the nobility, who take it upon themselves to do almost any business, even with iron and nails? *) All this is not to be called avarice; but because God has given it, let every man seek his food with what he can, that he may lead his profession honestly" (that is, in the honor due to him) "! This is also a little light that blinds them, so that they see nothing at all before it; yet even in secular law it is so ordered that every man may lead his food and trade (in such a way) that nevertheless another may also remain before him and nourish himself. But now no one can remain before the griffins and the lions, who take all commerce to themselves, and in addition want to be called pious and honorable people! But, as I said, who could conceive all that is now governed and used in all ranks and trades of such wickedness? For what is the world but a great, wide, wild sea of all wickedness and mischievousness, adorned with good appearances and colours, which can never be fathomed? especially at the present time; which is a sign that it is not

*) In the lower country this cannot be said of the "nobles," for they do not exist here. But isn't that what the big capitalists do here, even the big borrowers, who would like to crush all other merchants with their borrowed capital, if only they could then devour all the trading profits?

can stand long, and even walk on the pit. For it goes, as they say, the older, the poorer; the longer, the poorer; and everything becomes so stingy that almost no one can have food and drink before the other, although everything is given enough by God." (Luther's Volksbibliothek. Doppelband IX. u. X. S. 284. f.)

Yes, they say, business is business; it has nothing to do with Christianity or with love. How business is to be conducted cannot be learned from the Bible, for it is not written and given for that purpose; for that there are quite other books and other rules. - Quite right, my dear fellow! the Bible does not, of course, tell you when and where you may buy the best goods, how much you are to take for each article, how you are to keep your books of account, 2c.; but it does tell you that you are to do **everything**, so also your business, not for your own honor and for your own benefit, but solidly for God's honor alone, and out of and in love for your neighbor, - or you will be eternally condemned as a wretched Sunday Christian and workday Christian with all your doings. (Read 1 Cor. 10, 31. 16, 14. Col. 3, 17. 1 Cor. 10, 24. Phil. 2, 4.)

Yes, says another, now there is no other way to do business. But in the first place this is simply not true; for there are still, praise God, godly Christians who also do business and earn their living thereby, and who would rather die than deny their Christianity in their business. And even if it were true that one could now only exist as a merchant if in his business he set aside the duties of love for his neighbor, it would still by no means follow from this that a Christian must also do business in this way; but from this it would rather follow that a Christian could not now be a merchant at all. For what I cannot do with a good conscience, that I cannot do at all. Or may he steal who believes that he cannot exist in any other way?

Yes, says a third, it is certainly not to be approved of, and it should not be so, as business is now done; but the whole world does so, and not only the actual children of the world, but also the Christians. Now if one should be lost because of this, who would be saved? - O wretched excuse! - He who goes one way with the world will also arrive at the same goal at which the world arrives; and this goal, according to the mouth of truth, is no other than - eternal damnation! (Matth. 7, 13.)

A true Christian therefore studies diligently in God's Word and in good spiritual and experiential writings, not only to see what is permissible for him as a Christian, but just as carefully, yes, even more carefully, to learn what is not permissible for him as a Christian; and he acts accordingly, even if the whole world would do otherwise. And well, well to such conscientious merchants! Let the world and false Christians think them bad business men, and despise them as limited heads: a day will come when it will be evident that many a one who was thought wise here was yet a great fool (Luk 12:20), while many a one who was thought a fool here was yet wise alone. W. [Walther]

To the ecclesiastical chronicle

I. America.

The Second Free Lutheran Church Convention in North Carolina.

In the 5th of March last, at Mount Moriah, Roman Co., N. C., there assembled a number of preachers and members of the audience from the North Carolina Synod, from the Tennessee Synod, and from the Concordia District of the Ohio Synod, and after careful and thorough discussion, unanimously adopted the following propositions as the confession of their faith: Baptism worketh regeneration, and giveth eternal blessedness to them that receive the same in faith. The grace of baptism is lost through sins against the conscience. Baptism remains firmly on God's side, even if a person falls away; through repentance, therefore, he can and should return to it. In Holy Communion the true body and blood of Christ are truly present, distributed among the bread and wine, and eaten and drunk by both worthy and unworthy communicants; by the former for the remission of sins, by the latter for judgment. Being free from Jewish ceremonial and political laws is a part of Christian liberty. By virtue of this Christian liberty, the believer in the New Testament is no longer bound to keep a Sabbath. It is the duty of the church to maintain church discipline, and consequently to exclude those who persist in false doctrine and sins. Those who apply for communion are to be examined before they are admitted. The ignorant are not to be admitted to the Sacrament. The Church, in the true sense of the word, is the invisible community of all who truly believe in Christ. The marks of the church are pure doctrine and unadulterated sacraments. Church fellowship is to be cultivated only with those who agree in all articles of faith. With regard to the last three propositions, of which the first two were unanimously adopted, the following was decided: As these propositions are considered of essential importance in our time to the Lutheran Church, and as this meeting is not so full as was desired, and as those present desire to see this subject considered by a larger meeting, that a far greater number may take the position asserted by these propositions: let them form one of the objects for the next Church Convention. - The report in "*Our Church Paper*" concludes with the words: May the blessed time not be far off in the future, when all who call themselves Lutherans "shall hold the same speech, not allowing divisions to exist among themselves, but holding firmly to one another in one mind and in one opinion," and, we add, when all shall feel the perfect joy which the One Holy Spirit works in those who see his testimony of truth, which is alive in their own hearts, shining forth also from other hearts, and thus know themselves united with them in holy love ; a joy that every faithful Lutheran will feel when reading this report.

R. L.

The "Lutheran Church Friend" and Luther's Small Catechism.

It has probably already been pointed out in all church periodicals that appear within the Lutheran and Lutheran-calling church communities in this country that the 350th anniversary of the Lutheran Catechism is to be celebrated in the course of this year. In a comment referring to this anniversary, the "Lutheran Church Friend" of Chicago writes: "It would be fitting that this year should be marked by puffing celebrations, since the Catechism is acknowledged to be the one book on which all parts of the Lutheran Church agree. Would to God that the last part of this sentence were true! Then there would be the prospect that in a very short time, perhaps as early as 1880, the 300th anniversary of the publication of the Concordia, we would be able to celebrate an event in the pure be-

The "Church Friend" is unfortunately mistaken when he thinks that all parts of the Lutheran Church in this country agree on what is written in the Small Lutheran Catechism. But the "Kirchenfreund" is unfortunately mistaken in thinking that all parts of the Lutheran Church in this country are united in what is written in the Small Lutheran Catechism. For example, the "Kirchenfreund" himself and the entire General Synod by no means heartily accept Luther's Small Catechism. This needs no long proof and should have been clear to the "Kirchenfreund" long ago. If he held for divine truth what the Small Catechism teaches about baptism, the Lord's Supper, and absolution, he could not remain in a church fellowship that denies these teachings in word and deed. Yes, it is not the case that the false teachers, against whom the Lutheran Church has had to fight and still has to fight, have only touched the highest points of the Christian doctrinal edifice; rather, the false teachers have always touched the fundamental truths of Christianity, as they are briefly summarized in Luther's Small Catechism.

[Pieper]

Methodism is evidently in decline. Although the Methodist sect is dropping some of its distinctiveness from other churches, and even surrendering more and more to worldliness like other American sects, the number of members no longer wants to increase as before, but is rather decreasing. An English paper, "*Western Methodist*," puts to its readers the question, "Why do the children of Methodists, more than the children of other denominations, leave the church of their parents and go to other churches and into the world of sin?" - We would cite as one reason, among others: The other sects have still more a certain natural honesty, and do not pretend to perfect holiness in their worldly doings.

A New Scriptural Proof. The editor of the Happy Messenger, the organ of the United Brethren, writes: "Why the 'dark ones immerse three times forward the candidate for baptism, and this is the only right, because scriptural, baptism, we recently heard, in a sermon on baptism, from one of their chief preachers. After he had rejected all other ways of baptism, because they were unscriptural, he said: 'We baptize the believer three times forward, because Jesus on the cross, when he died, bowed his head forward'.

About a Baptist baptism we learn the following from the journal: The rapture of the Baptists was so truly brought to light, what happened these days in Palmyra, Pa. These people are known to distinguish themselves from other sects by pretending that baptism must be by total immersion. Whether the act of immersion is to take place in standing or running water, whether the baptized person is to be immersed to the front or to the rear, is still an open point of contention among the rebaptizers, who are divided into about 30 sects. If a poor soul is deceived into believing this error to be the word of God, it must, in order to be sure of its salvation, allow itself to be immersed without grace and mercy, even if it is unable to stand on its feet because of physical weakness. This is what happened in the case mentioned above. The person was a sick woman. In spite of her suffering body she had to go under the icy water. She was pulled out dead. After two days she succumbed to this maltreatment.

Conscienceless debt-making for so-called pious purposes, and ungodly usury. It is these fine virtues with which the clean present Archbishop of Cincinnati, named Purcell, excuses the fact that he owes \$3,600,000 to three thousand creditors and has but a little in cash. He writes this himself in his official journal, the "Catholic Telegraph," where he seeks to whiten himself with the following account:

Then (namely, when he became Bishop of Cincinnati) I soon had to incur debts for the many needs of the diocese. On this debt I had to pay interest, and this interest, according to the report of the trustees who examined the financial condition of the diocese, now amounts to more than half of the total debt. I believe I can state with certainty that of the debt incurred by the financial agent of the Diocese, no more than \$500,000 was money deposited with him. The rest is the result of compound interest. As proof, I will cite one of the many facts that have come to light. Yesterday a creditor came forward with a claim of \$1100. He admitted that K800 of this was interest, and agreed to take K300, the original deposit. It is the same with the claims of hundreds. In law and equity the debt of the diocese does not exceed \$1,000,000. In their account of the money lent to or deposited with the financial agent of the diocese, the trustees and others have overlooked an important item of expenditure. Until 1852 no general collecte was ever levied in the diocese for the diocesan seminary. For twenty years, therefore, the burden of bringing up priests fell solely upon my financial agent. He obtained the seminary without asking for help from the diocese while it was still in Brown County on the land now occupied by the Ursuline Sisters. For many years he paid the salaries of the professors and defrayed the expenses of living necessities, clothing and education of the seminarians. During the same period he defrayed all the expenses of clerical students at Mount St. Mary, Emmetsburg, in France and Rome. In the course of twenty years these expenses, which by right should have been borne by the whole diocese, grew to a large sum. In my various journeys to Europe I had the interest of religion at heart; especially did I always look around for priests of German, Irish, and other nationalities for our mission, and defrayed the expense of a library of at least 16,000 volumes, a physical apparatus, etc., etc. All this cost a great deal of money out of the treasury of the diocese, which has lately enraptured me with the sums expended in building the orphanage at Cumminsville, churches and the cathedral, and other buildings for the seminarians and for schools for many years." In the following the shameless man still apologizes loudly that he had left his money transactions to his "Reverend" (!!) brother, who had "generously" offered to do so, but knew nothing about money transactions. Indeed a lovely pair of brothers! No banker, who has robbed thousands and thousands of their sweat and blood through his unscrupulous, dissolute economy, has ever tried to present himself publicly as an innocent lamb to be pitied more insolently and at the same time more hypocritically than this faithful servant of his unholiness, the Pope.

[Walther]

II. foreign countries.

Mockery of the Lord's Supper. The "Sächsische Kirchen- und Schulblatt" (Saxon Church and School Gazette) of February 20 reported the following from Saxony: "We conclude this time with the announcement of an event that terribly reveals the apostasy of our people. Right in the first hours of the new year, as it has begun with horrible acts of brutality etc. everywhere, an outrageous profanation of the Holy Communion was carried out in the restaurant 'zur Glocke' in Plagwitz. Nine men had clothed themselves with white cloths, and eight of them were seated at a table on which a spirit flame was blazing high, while one of them stood in front of the table and distributed bread with the words: "This is my body, which is sacrificed for you.

Two patrolling guards had noticed this criminal game and arrested the bread healer; the others escaped, but will all be caught and brought to justice."

The English government gives the missionaries in the various heathen countries all possible external protection. But it is not at all consistent with this when the same government sends such representatives among the heathen who show nothing less than Christian conduct; who not only do not confess their Christianity, but downright deny it. We find an example of this in the Lutheran Magazine: The *Bombay Guardian* reports with pain that the governor of Bombay attended the last Ganupati festival in the house of a Hindu in such a way that he sat there for half an hour, listening to a hymn of praise to the idol and watching the worshippers, all as if he had been in complete agreement with it. The principal of the first government school in Bombay continues to publicly attack Christianity and to disparage it against the heathen religions, as if that were neutrality in matters of religion. But he is said to have recently received a hint from his superiors to be more careful.

Chiliastic Hopes. In the *Mecklenburgische Kirchen- und Zeitblatt* of March 5 we read: "According to rumor, (the Jew) Baron von Rothschild recently made a loan of 200 million francs to Turkey and in return received a mortgage note on the entire land of Palestine. As a result of this the Jews are said to be moving there in greater numbers, and chiliasts want to see in this the beginning of the fulfillment of the prophecy concerning the alleged future of Israel," that all Jews would finally convert to Christ.

Something about borrowing.

Many, when they are offended, think that right Christian conduct towards their offenders consists in immediately assuring the offenders that they are forgiven. Some really do this out of tender conscience, others out of contempt for the sin. But this is a mistake in any case. If a wanton offender repentantly recognizes and confesses his sin, the offended must of course be ready in his heart to forgive him at once, however gross and atrocious the offense may have been. Yes, if the insult has been done unknowingly, without intention, perhaps from a mistaken conscience, or in general from weakness, then in most cases the most Christian thing to do is to overlook the insult, or at least only to send the insulter a friendly reminder and warning. If, on the other hand, a wanton insulter does not recognize his sin, but on the contrary still wants to have acted rightly, the insulted person can no more forgive him his sin than God himself can. Indeed, he who does this does not do a work of love, but rather sins against his offender as well as against God; against God, by casting pearls before swine and giving the holy things to dogs (Matt. 7:5); against the offender, however, he sins by giving him false comfort and thus causing him to become hardened in his sins and, if he does not repent, to be eternally lost. An offended man, as I have said, must always be ready in his heart to forgive, every hour, every moment; but he may not assure his offender of his forgiveness with his mouth or pen until he says, without clauses, "I repent." (Luk 17:3, 4.) But that an offended man should only then absolve his offender of his sin, this must not be done out of unforgiveness and hard-heartedness,

but only for God's glory and the offending party's salvation. Luther speaks very well about this. He writes in the interpretation of Matth. 6, 14. 15. among other things the following:

"A Christian should be ready to forgive anyone who hurts him, but if the other person does not want to acknowledge the sin or remit it, but continues to do so, you cannot forgive him, not for your sake but for his own, because he does not want to be forgiven. But as soon as he admits his guilt and desires forgiveness, it shall all be given, and absolution shall quickly follow. For since he punishes himself and lets sin fall away, so that no sin remains with him, let it rather fall away. But where he himself holds it, and will not let it fall, I cannot take it from him, but must leave him stuck in it, as he himself makes futile sin into futile. In sum, if he will not acknowledge himself, his conscience is to be weighed down most heavily, and no mercy is to be shown to him who wills to be the devil's own. Again, where he confesseth sin, and abbideth thee, and thou forgivest him not, thou hast brought it upon thyself to condemn thee also." (See: Luther's People's Library. Double Vol. 9. and 10. p. 239.)

Not only each individual Christian, but also the entire Christian congregation, should proceed according to these principles. Obvious sins are not to be forgiven easily, but only when the one who has sinned acknowledges his sin and humbly confesses and aborts it. But to those members who evidently sin against God's word, and yet, in spite of all reproof, admonition, and punishment from God's word, want to have done right, it shall retain the sin, "so long as they do not repent." W. [Walther]

Pastor Claus Harms and the bookbinder Möller.

In Lübeck lived an old, pious bookbinder named Möller, a childhood friend of Claus Harms. One day Möller went to visit Pastor Harms in Kiel, by mail, because at that time there was no other way. Arriving in Kiel in the evening, he goes straight to the pastor's house. On the way, both old acquaintances meet. Harms walks along with a downcast look and does not even notice his old friend Möller, who suddenly stands in front of him and addresses him in his childishly cheerful manner:

Well, Harms, what's wrong with you, you're walking as if you were splitting the bar?

Harms startles: Süh da, Möller - segt he - un Willkomm' in Kiel.

But then he walks along again, depressed and monosyllabic, next to Möller.

But Harms, what's wrong with you? - Möller says - I don't understand you, so tell me.

Oh - says Harms - I just came from a great criminal, and I tried everything to convert him, but nothing came of it, he remained an obstinate sinner.

Segt Möller: Dat is man god.

Harms shouted, "That's good!" And you swept it, Möller? I didn't think that about you.

Yes - says Möller - it's a good thing you can't convert the poor sinner. If that was the case, then Claus Harms would have said...: "I've really converted that sinner.

Möller - says Harms - come with me, up min Stuv wöhl't wi wieder davon spräken.

What further negotiations Harms and Möller had, I do not know. But Harms will certainly have warmly shaken the hand of his old friend and brother for the beautiful sermon he preached to him. (Ref. Kz.)

Do right and spare no one.

In the inn "zum Bären" in the little town of N., a number of peasants were sitting over a glass of wine and talking about this and that, until finally the conversation turned to the church and the Word of God. A Winkeladvocat who was present, who had been brought to town today by his highly ambiguous office, and who naturally belonged to the enlightened, thought that now was the time to bring his enlightenment to the man. And, as such wash-mouths always do, he soon talked and blasphemed at the top of his voice. Again and again he said: "Do right and shun no one - that is my principle and that is the right religion, everything else is priest talk." One of the people present would have liked to shut him up and therefore asked him whether he really always did the right thing. Challengingly, the enlightened hero of virtue stroked his beard and said, "I want to see him who proves me wrong." - A peasant, who had hitherto been sitting almost unnoticed behind the stove, rose, walked swiftly to the door, took up his position there, and said to the company, whose attention had now been drawn to him: "I can bear witness that this gentleman does everything right and spares no one. Only to-day he has smeared me well, and just now he has lied well, and, as it seems to me, he has drunk well to-day; so he does everything well, and spares neither God nor man." Hastily the peasant disappeared through the door - and the laughter of the company soon drove the enlightened righteous man behind him. (Sunday post.)

A Swedenborgian preacher

was thus addressed by someone: "Mr. N. N., you say that we shall do the same business in heaven that we have done on earth! - "Yes," replied the Swedenborgian, "that is quite in accordance with reason; for the Creator Himself is not idle, and should His creatures be?" - "Well," he was replied, "tell me, then, will the people there die?" - "Certainly not," said the preacher; "they are immortal, like the Creator himself." - "Well," replied his opponent, "then I should like to know what they will give me to do; for in this world I am a gravedigger of death."

The three robber ships.

Luther writes:

There are always three predatory ships moving around us. First, our corrupt nature; second, the world; third, false doctrine. For the sake of these three things it is almost (that is, very) dangerous to be in the world. In the third part (false doctrine) Satan needs men of great understanding and ability, whose word spreads like cancer. Therefore it is necessary to keep above the word and to pray, lest we take the opinion of some people, who say, "There is no harm in dealing with such people." This delusion corrupts very many. There is much harm in their company; there is the devil under it.

(IX, 1128.)

Reading Fruit.

"I once heard from an old peasant at Engelthal in the Wetterau how he had kept a saying from the ancients, which thus reads:

If Christ were not born to us, The whole world would be lost,
Poor Christianity would have to, The priests would be mightily
sorry."

So told Erasmus Alberus in 1539.

(Evangelical Lutheran Messenger of Peace.)



Inaugurations.

In accordance with the commission received, the Rev. C. L. Janzow was introduced to his congregation in Frohna by the undersigned, assisted by the Rev. Pennekamp, on Sunday Reminiscere, March 9.

F. Köstering.

Address: ksv. 0. l-. 3a.n2ow,

A'i-odnL, ? orr^ Oo., ^lo.

Received commission, Rev. G. F. See- meyer was installed in the midst of his congregation at Willshire, Van Wert Co, O., on Sunday, Sexagesimä. - G. Spigel.

Address: Rvv. 6. l'. Loorvoyer,

Willsiirs, Van 'Wert Oo., 0.

Mr. Pastor A. O. Engel, called after a well passed Colloquium, was commissioned on Sunday Reminiscere at Otto, Cataraugus Co-, N. I., assisted by Mr. Rev. Rademacher, and on the 13th of March at Little Valley by

H. Äanold.

Address: kov. O. LnZel,
Otto, OrtttsrnuAus Oo., 17.

On Sunday Lätare, March 23, Rev. F. W. Foehlinger, in accordance with the commission received, was installed by the undersigned, assisted by the Rev. S. Keyl, in the midst of fine new congregations at IonkerS and Hastings, N. A.

G. C. Holls.

Address: Uev. l'. W. l'ovklmxtzr,

16 Huvtkorn Kondors, Wostcdoktvr Oo., III.

By order of the High Hon. Pres. of the Minnesota - Synod, Rev. M. Tirmenstein, having received a call from TrinityS Parish, St. Paul, Minn. and accepted with the consent of his congregation at New Orleans, La. was inducted by the undersigned on Sunday Oculi, assisted by Rev. Streißguth on Jerem. 3, 15. inaugurated.

I. N. Volkert.

Warning.

A warning is hereby given against a certain Kieme, who pretends to have been a preacher in California, and to have some knowledge of Assyrian, since he has shamefully swindled several persons here who would take care of him out of charity, and has been revealed as a vile hypocrite.

Boston, Mass.

C. J. H. Fick, Rev.

To the message.

The supply of the "Consolation and Revival Sermon", delivered by my blessed father, (2000 copies) is exhausted. A new printing can only take place if enough orders are received to at least cover the costs. I will gladly accept such orders. This is in response to the many orders that are still coming in daily. I would be very pleased if the outstanding payments were made without delay so that I could finally settle up.

H. Wyneken.

The Eastern District of the Synod of Missouri, Ohio, &c. States

Assembles, s. G. w., May 7, at the church of the Rev. C. Gross, at Buffalo, N. I.

The subject of the discussion will be, "The great benefit which God has done to His Church by Luther's Small Catechism."

A pastoral conference is held the day after the synod closes.

Each pastor of the district shall submit a complete parochial report.

The minutes of the District Conferences shall also be submitted to the Synod for its consideration.

F. Dreyer.

Preliminary Indication.

The Iowa District of the Lutheran Synod of Missouri, Ohio, &c. States will, God willing, hold its first meetings at Fort Dodgr, Iowa, August 20, and the following days.

F. I. Biltz,

President of the Western District.

The Canada - District of the Synod of Missouri, Ohio, &c. St.

holds, God willing, its first sessions at Elmira, Ontario, from April 17trn to 23, 1879.

All who intend to attend the meetings as synod members or as guests are requested to report to the local pastor three weeks in advance.

On Wednesday, April 16, at 4 o'clock in the afternoon, carts will be ready for pickup at the Berlin Station.

Mail leaves Berlin afternoon 2 o'clock from Commercial Hotel to Elmira. All those arriving in Elmira first want to go to Mr. Ruppel's shop. Those who come with the Or "nä Drunk-Bahn and have paid the full price on the way here, will receive a fare reduction for the way back. The pastors are requested to bring their parochial reports. Dear brothers from the United States are cordially invited to attend our synodal meetings. Shipley, Ont. 25 Frbr. 1879.

H. Schröder, d. Z. Secretär.

Concordia Academy and High School for Daughters at St. Louis, Mo.

The purpose and destiny of the institution mentioned in the title is to offer its pupils the opportunity to acquire a general education based on train on Thursday, on account of the long distance from the stations to Christianity and thus to prepare themselves thoroughly for any profession the parsonage. Brethren coming by way of Hempstead will be picked up in life. The following subjects are taught at the Academy: Religion, English, German, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing, Drawing. - In the teaching of English, Geography, Arithmetic, Algebra, Geometry, Physics, and Accountancy, the language of instruction is English; in the other subjects, German. - Latin is excluded from the subjects taught, especially for those boys who later wish to enter a Latin school, a Gymnasium, so that other pupils are exempted from taking part in this instruction at the request of their parents.

The subjects in which the girls receive instruction in the Höhere Töchtereschule are as follows: Religion, English, German, Geography, World History, Arithmetic, Scrapbook, Drawing and Female Handicrafts.

The moral conduct of the pupils is carefully supervised, and above all attention is paid to awakening, maintaining and strengthening a truly Christian sense in them.

The school fees are H40.00 per year for boys and H20.00 per year for girls, payable quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction. Out-of-town pupils will be placed in Christian families; board and lodging for the same can be procured for about \$12.00 per month.

The next regular admission of new pupils will take place, God willing, on April 16. Parents and other persons who wish to entrust boys or girls to our institution are requested to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director,
1921 8outü 9tü 8tr., 8t. Louis, >Io.

Conferenz - Ads.

The Grand RapidS Specialconference will assemble, s. G. w., at New Haven, on Tuesday and Wednesday, the 29th and 30th of April.

The Southern Michigan Specialconference will meet, s. G. w., April 22nd and 23rd, at Monroe, Mich.

H. Gose.

The mixed Central - Conference hold their meetings, s. G. w., April 22nd and 23rd, at Fort Atkinson. Meeting on Monday evening. Dowidat.

Eincinnati Pastoral and Teachers' Conference, s. G. w-, held April 17-21, in Aurora, Ind.

The teachers have to start their negotiations already on the 16th. Pastor G. Runkel asks for immediate registration.

E. Kretzmann.

The Southeastern Pastoral Conference of the Western District will hold its sessions, s. G. w., from the 24th to the 27th of April, at the congregation of Mr. Rev. Lenks, in St. Louis. Subject: Theses on the doctrine of the person of Christ.

Registration desired. M. Hein.

The Arkansas Pastors' and Teachers' Conference will meet, s. G. w., April 16-19, at Pastor Obermeyer's, in Littlr Rock. Subject: concordia formula, Art. I, Conclusion.

F- Berg.

The Northern Illinois Pastoral Conference will meet, s. G. w., April 15-17, at the church of Mr. Pastor Bartling in Chicago. Those who are unable to attend may notify the Lemtor looi in time.

L. v. Schenck.

The Wtnnebago Teachers' Conference will meet, s. G. w., April 7, afternoon 2 o'clock, at the school of Mr. Teacher Meier at Oshkosh, WiS. R. Frttzke.

Meeting of the Springfield Specialconference on Easter Tuesday, April 15, in the Seminary Building. H. Wyneken.

The mixed Dubuque Localconference meets, s. G. w., April 29, at Pastor Klindworth's house in Galena.

H. W. Leßmann.

The TexaS Districts Conference will meet April 25-29 at Pastor Rösenrr, Rose Hill, Harris Co.

G. Birkmann.

XL. The I. brethren are requested to arrive as early as the morning by wagon from Hockley, those traveling by way of Houston from CypreSs. Registration is requested. Paul Rösener.

The Western Missouri and Kansas Districts Conference will hold its meetings, s. G. w., April 16-20, at Leaven- worth, Kansas.

All who intend to participate are kindly requested to notify the undersigned at least 14 days in advance. M. Meyer.

The combined Auglaize and Fort Wayne Conference will commence, s. G. w., on the afternoon of April 15 (Easter Tuesday) at the church of the Rev. Stubnatzy at Fort Wayne, Ind. and continue until Friday noon.

Main subject: The remaining theses on Art. VII of the Formula of Concord. H. W. Querl.

For your consideration.

My conference advertisement in the "Lutheran" of March 15 is hereby temporarily withdrawn. I. R. Lauritzen.

Entered the coffee of the Western District:

For the synodical treasury: from Past. Spehr's congregation at Lake Creek, Mo., H5.00. L. Biltz's congregation at Concordia, Mo., 13.00. L. Lenk's congregation at St. Louis, 5.00. Triunity District at St. Louis, 8.75. L. Brandt's congregation at Lowell, Mo., 10.00. L. Senne's congregation at Ottawa, Ont, 3.00. L. Häßler's ZionS- Gem. in Seward Co. nebr. 11.74. whose JmmanuelS- Gem. 5.51. A. Pillack by L. Birkmann, GiddingS, Tex. 5.00. B. F. in Memphis, Tenn. 2.00. D. Stiemke's Gem. in Fayette Co, Tex. 15.50.

For inner mission: N. N. by k. Biltz, Concordia, Mo., 50.00. G. Mertz by D. Mießler, St. Louis Co, Mo, .50. coll. ges. at Mr. Goobmann's infant baptism by k. Strafen, Omaha, Nebr. (for mission in Nebr.) 4.65.

For the negro mission: gem. of L. Michels, Franklin Co, Mo, 2.00. L. Stiemke's gem. in Fayette Co, Ter, 5.00. Coll. sent on C. Dube's infant baptism by L. Birkmann, Gibdings, Tex, 3.00. By L. Besel, Gутtenberg, Iowa, of N. N. .50. Mrs. S. and Kr. each 1.00.

For poor students in St. Louis: L. Stiemke's Gem. in Fayette Co, Ter, 5.00. L. Birkmann, GiddingS, Ter, 3.30. By the same: Toll, ges. on Jacob's infant baptism 2.20 and ges. on A. Noack's infant baptism 1.50. B. F., Memphis, Tenn. 2.00.

For poor sick pastors: B. F. in Memphis, Tenn. at 1.00. For Mrs. Pastor Sommer, deceased: N. N. by k. Grimm, Vandalia, Mo., 1.25. Mrs. Rabe by L. Biltz, Concordia, Mo., 1.00.

For college student Herrmann in Fort Wayne, D. Spehr's Gem. in Lake C. Creek, Mo., 5.00. St. Louis, March 20, 1879. E. Roschke, Cassirian.

Entered the coffee of the Northern District:

For the synodical treasury: By L. Hahn H2.00. Gem. in Bay City 12.35. By L. Lehmann 3.00. Gem. in Rich- mond 2.35. Gem. in Big Rapids 2.25. Gem. in Amelith 9.98. Gem. in Montague 4.60. L. JüngelS Gem. in Calcdonia 3.00. Gem. in Grand Rapids 11.44. Gem. in Waldenburg 9.90th Cong. of L. Moll at Detroit 10.00- Cong. at DallaS 2.50. Cong. at Frankenmuth 28.75. Cong. at Adrian .70. Cong. at LiSbon 4.27. Cong. at Saginaw 12.00. Cong. at Frankenlust 19.00 & 13 60. I. G. White 5.00. Cong. at Roseville 8.50. Cong. at Sebewaing 9.51.

To the seminary household in Springfield: Gem. in Amelith 4.35. For the Emigrant Mission: Amelith parish 2.00. Frankentrost parish 3.22. Sebewaing parish 5.61. Frankenlust parish 11.59. L. Sievers 3.41.

For the Deaf and Dumb Institution: Congregation at Wyandotte 3.00. Mr. Ch. Stütz" 1.00. Christmas tree lolli. by school children at Bay City 8.30. Congregation at Saginaw 7.10. Mr. F. Nemberg 1 00. By D. Ernst 6.50. parish to Tandy Creek 3.06. Mr. Stelsriede, Sr. in Saginaw 5.00.

For poor students in Fort Wayne: L. Tornry for Drögemüller 5.00. Mr. F. Auch 1.25.

For poor students in Springfield: women's club in Montague 6.00. Hrn. F. Also 1/25.

For poor pupils in Addison: Mr. F. Also 1.25. Gem. in miller for M. AhrenS 2.00.

For widow's fund: congreg. in Sebewaing 12.19. L. Hahn .81. congreg. in Big Rapids 2.35. congreg. in Belknap Townsh. 2.05. L. DruckenmuellerS Gem. in RogerS City 1.50. Gem. in Amelith 2.43. Sunday School in Montague 1.00. k. Torney 4 00. k. Wuggazer 2 00. I. Koch 4.00. comm. in

Monroe 7.58. I. Brehm in Monroe 1.00. G. Wolkenstöcker in Frankentrost 1.00. F. Schumacher in Petersburg 1.00. By R. Ernst 31.79. By Mrs. C. Mohr for Mrs. R. Fleischmann 2.00. R. Witte 1.00. Congregation in Frankenlust 14.52. R. Sievers 5.00. Mr. Stelsriede Sr. in Saginaw 5.00. By R. Sievers for Mrs. R. Both in Mobile 3.49. N. N. by R. Weisel 1.00. Mrs. Ledrer N. N., Thank offering for God's gracious help in grave illness, 2.0<". R. Schwankovsky 3.00 un^ by dens. (Wedding Offeringcr) 2.00. Mr. N. N. in Monroe for Mrs. R. Sommer 3.00.

For the orphanage in Addison: Women's Club in Montague 2.00. Community in Ludington l.5l>. Karl u. Gustav F nzel in Monroe .M. To the pupils of R. Wuggazer .50. Christoph u. Dorothea Drögemüller .10. Through R. Ernst

For the orphanage near St. Louis: Congreg. in Saginaw 7 10.

For the heathen mission: congregation in Frankmlust 7.00 For the inner mission: congregation in Port Hope 5.75.

Comm. in Rock Falls 3.00. Comm. in Port Crescent 1.63. Comm. in Belknap Townsh. 2.56. Township of Sect. XII. .44. comm. in Benona 2.25. comm. in Grand Rapids 6.26. comm. in St. Johns .90. comm. in Dallas 2.60. comm. in Ri'chville 3.45. comm. of R. Hügli in Detroit 9 00. teacher I H. Ch. Meyer, teacher S. each 1.00. N. N. by Mr. Reif for teacher Zacharias in Wal- denburg 2.00. Hochz.-Coll. by I. F. Boehm 4.50. Coll. by Mr. C. Brauns in Coldwater by R. Häuser 2.50.

For sick and emeritus pastors and teachers: Congregation in Manistee 10.00. Mr. F. Stephens in Montague 1.25. F. Krekel in Grand Rapids 5.00. Mrs. Reitz and Mrs. Zelt in Lansing 1.00 each. By D. Lemke for R. Jske 4.00. Lemke for R. Jske 4.00. To the school children of teacher Pfeiffer 3.70. By R. Ernst 1.00. By Mr. L. Reisig from Mr. ?. Finze! for R. Jske 2.00. Parish of R. Cämmerer 11.01. From the blessed Mr. Stöckert in Monroe for R. Jske 2.00. Parish in Fräser 4.00. Parish of R. Cämmerer 2.00.

For the hospital in St. Louis: Mr. I. M. Förster 1.00.

For the Negro Mission: Amelith congregation 3.03. Ludington congregation 2.25. Big Rapids congregation 2.00. Missionary hour collection at teacher Simon's school 3.06. Fron- kentrost congregation 3.22. Frankenmuth congregation 23.81. From the missionary treasury of the Adrian congregation 10.00. Through R. H. O. Schmidt from G. Klenk 4.00 and from G. Klenk Jr. 1.00. Congregation in Saginaw 7.50. From the missionary treasury of the pupils of Cantor Himmler 10.00. By R. Ernst 2.00. Congregation Frankenlust 7.00- To the school children of Teacher Meyer in Monroe 2.45. Congregation of R. Dolz in East Saginaw 4.00.

For R. Handschke's parish: Congregation in Saginaw 5.00. Congregation in Frankenlust 8.00.

For the survivors of those who died of yellow fever. Pastors: congregation of R. Moll in Detroit 13.86.

For St. Paul Parish in Detroit: Gem. in Amelirh 3.81.

For the parish of D. Hirschmann: Gem. Frauknluft 12.50.

For the Saxon Free Church: congregation at Manistee 10.75. congregation at Frankenmuth 34.07. by R. Ernst 2.55. congregation at Sturgis & Sherman Township 3.00. congregation at Hillsdale 4.25. congregation at Frankenlust 13.00.

Monroe, March 8, 1879, I. S. Simon, Cassirer.

Income to the coffers of the "Eastern" District:

For the synodical treasury: don of the congregation at Johnsburg \$1.58. R. Fleckenstein 2.00. congregation at Paterson 7.38. congregation at York 11.44. St. John's congregation at Williamsburg 12.M. St. John's congregation at St. John's 16.59. congregation at Ashford 3.IX). Trinity Parish at Buffalo 7.00.

For the widow's fund: R. Flrckenstein 3.00. A member of the Martini congreg. in Baltimore 2.00. By R. F. W. Schmitt, ges. at the home of M. W., .39. R. Kanold 2.00. R. Frey'S congreg. in Albany 10.00.

For Mrs. R. Oestermeier, widowed: ByD. F. W. Schmitt ges. in the house of C. W. 1.90.

For Mrs. R. Sommer: Ges. durch!'. Flrckenstein by F. Engelhardt, F. Schneider, I. Richter, Mrs. Ries each 1.00, Mrs. R. Göhringer, R. Fleckenstein each .50.

For the orphanage nearBoston: Don a member of the Martini congreg. in Baltimore 1.00. R. Frey's congreg. in Albany 10.00. Wittwe Schorr in Buffalo 2.50.

For the Institution for the Deaf and Dumb at Norris: By R. F. W. Schmitt, ges. at the home of F. H., 1.67. By I'. Gross, ges. in Buffalo at the examination of Joh. Lotz, gew. pupil, 15.10. E. Beyer 2.00.

For sick pastors: G. M. in Johnsburg 2.00. Cong. in Basswood Hill 2.50. C. S. .70. R. Frey's Cong. in Albany 10.00.

For the Negro Mission: Congregation in Rockville 6.25. To the Confirmands D. King 3.00.

For the college maintenance fund: parish in New York 9.05. St. Joh.-Gem. in St. Johannisburg 9.Ä).

For the church building in Planitz: E. Hänselt, F. Schäfer, R. König each 2.00.

For the German Free Church: l>. Kothe 5.00. Gem. in Port Richmond 7.50.

For poor students in St. Louis: By R. Brömer 3.M. A member of the Martini congregation in Baltimore 2.00. From Buffalo: by Wittwe Peters 5.00, Wittwe Schorr 2.50, E- Beyer 2.00, H. Fischer, W. Gram, A. Nill, H. Harder, W. Sieffert each 1.00, C. Altemoos, W. Schwimm, H. Linke, I. Stöker, W. Grimm each.50, Wittwe Mieser, G. Rothen, C. Grässer, Wittwe Ackermann each .25, N. N. 1.00, total 19.00.

For poor students in Addison: to a member of the Martini congreg. in Baltimore 2.00.

For the Philadelphia congregation: Port Richmond congregation 5.00. By Kassirer Bartling 8.05.

For the parish in Yorkville: parish in Port Rich moon 2.00.

-rr-r R. Ricbmann's Pittsburgh congregation: by Kaff. Bartling 4.75. New York, March 1, 1879. I. Birkner, Cassirer.

Income into the coffers of the Northwestern District:

For the orphanage at St. Laus: By k. Präger from Mrs. P. P. \$1.00.

For sick pastors and teachers: Don R. Kühle, Milwaukee, 2.00.

For the deaf and dumb institution in Norris: By widow Sophie Strchlow s. on 50th birthday 8.10.

For the synodical treasury: D. Hilds Gem. at Cedarburgh 4.89, R. I. I. Walker's Gem. in New London 1.55, to Bear Creek 1.26, to Maple Creek 1.30, in Larabce 1.77, in Clintonville 1.00. R. Ph. Wambsganß' Gem. in Arell 9.0>l. R. A. Hert wig 2.00. St. John's parish in Fredonia 5.00. I'. C. F. Ebert's former comm. in Hancock 19.00. R. Ed. Theel's comm. in Meehan 8.50. Den I'k. E. Aulich, C. M. Zorn, F. Johl each 2.00. The teachers Damköhler and Grothmann each 2.00. From the same Mrs. A. Metz in Oshkosh 2.00.

For the Emigrant Mission in New York: R. Hilds Gem. in Cedarburg 5 30. By I'. Coiner of Mrs. P. P. 1 00. The sel. Mrs. A Metz^DO.

For the negro mission, R. Hild's congregation at Cedarburg 4.66. N. N. of S. 1.10. R. G. F. H. Schaaf's congregation at Rochester 2.25. R. F. Leyhe's congregation at Grand Rapids 2.11. F. Brandner at Milwaukee .25.

For the widow's fund: The teachers H. Ehlen, Fritz- lass, A. Damköhler, Grothmann each 4.00. R. A. Hertwig 3.00. The DR. H. F. Pröhl, E. Aulich, F. Johl each 4.00. Kühle and Zorn each 8.00. Baptismal coll. by I'. Präger 2.50. Communion Collect at the Conference by I'. F. Leyhe 4.78. N. N- in Milwaukee 1.50. Walter Lüttke 2.00. Wedding coll. at A. Brendemühl by R. Allwardt 3.57, at Fr. Schmehing 5.86, at H. Affelde 4.43, at F. Müller 2 24. Don members of the congregation of R. C. M. Zorn 1.25. By R. W. Hudtloff, Hochz.-Collerte at Geo. Schmidt, 2.86, thank offering by Mrs. Rinkel 1.00. By the bl. Mrs. A. Metz at Oshkosh 2.00. St. Stephen's congreg. at Milwaukee 22.00.

For the Free Church in Saxony: R. E. Aulichs Gem. 1.50.

For the orphanage at Addison: Don to the schoolchildren of teacher Kühle in Sheboygan 3.00. R. P. Wambsganß' congregation in Adrl 8.00. St. Stephen's congregation in Milwaukee 101.00 and later 3.10. To the pupils of teacher Hartmann in Milwaukee 3.00. Don to the blessed Mrs. A. Metz in Oshkosh 2.iX). R. F. Johl's comm. in Claremont 4.00. High-z. coll. at Carl Zuehlke's in Mayville 3.10.

For inner mission: R. Rönneke's Zion congregation in Morrison 8.38, its St. John's congregation in Rockland 2.62. R. P. H. Dicke .39, its St. Paul's congregation 1.61. R. E. Aulich's congregation 1.75. Jmm. congregation in Milwaukee 6.46. From the same Mrs. A. Metz in Oshkosh 2.00.

Milwaukee, March 18, 1879. C. Eissfeldt, Cassirer.

Received for poor students with heartfelt thanks: From the worthy sewing society of the local Zion district congregation 6 undershirts, 36 handkerchiefs, 3 linen towels and 3 pairs of stockings. By Mr. R. Dreyer in Vallonia, Ind. from Mr. F. Tormöhlen 5.00. By Mr. R. Kähler in St. Louis from Mr. Jacob Hoffman" in Lancaster, O., 2.00, and from himself 5.00. By Mr. R. Wambsganß in Allegheny, Pa. from an "old mother" in his own parish, named Lipp, 10.00. Gem. named Lipp, 10.00. Don a of our pastors in Pennsylvania 5.00. By Mr. I. T. Schuricht by Mr. Cassier Bartling 27.25 and by Mr. Cassier Birkner 69.35, and by Mr. R. KaSpar in Giddings, Ter. a Kindtaufcoll. of 4.50. C. F. W. Walther.

Received with sincere thanks from the undersigned: Don I'. LeutbäuserS Gemeinde for N. Biedermann \$5.37. By R. Niemann for Lucas from the Jünglingsverein 11.65, from the Jungfr.Derein 10.00, from individual members 8.35. By R. I. G. Nützel for G. Fischer from the Gemeinde 10.93, from the Frauenverein 2.70. By R. Weseloh at the wedding of Mr. Fr. Flamm for F. Drögemüller ges, 5.50. By R. H. Sauer, collected at the wedding of Mr. H. Gerding, 8.00, of Mr. ?. Sch. 3.00. Late: from R. Steinbach's Society for Hüschchen 7.00. From R. SuccoP's Women's Society for Lewerenz and Otte 10.00. Income of the 2nd half of the year from Hamann's Foundation 40.00. The income from this foundation, according to the deed of donation, this year goes to R. Biedermann. C. I. Otto Hanser.

For the preachers' and teachers' widows' and orphans' fund (Western Districts)

1. contributions.

Don Hrn. R. W. T. Strobel, Wilton, Iowa, \$5.00.

Two. Gifts.

Collecte of the parish of Mr. R. G. Kümplain, Scales Mount, Ill, 4.00.

St. Louis, March 26, 1879. E. M. Grosse, Cassirer.

For the preachers' and teachers' widows' and orphans' fund (middle districts)

1. contributions:

Don Hrn. R. I. G. Nütze! \$4.00.

Two. Gifts:

Don E R. F. 5.00. By Mr. I'. I. G. Nützel! by Hrn. Joh. Piel from sr. Gem. 2.00.

Indianapolis, Ind. March 22, 1879.

M. Conzelmann, Kassirer.

For the Free Church in Saxony u. a St. received: By I'. E. G. C. Markworth of his. Zion Church in Caledonia & Council River, Wis, \$3.00.

For the needy in the South:

By Mr. Kassirer I. Birkner 13.68.

For the synod treasury:

By Mr. Colporteur Krenning from the following gentlemen of Pittsburgh, given to printing shares: G. H. Meyer 25.00, H. H. Niemann 25.00, C. C. Kohne 15.00, H. R. Geilfuß 10.00. I. T. Schuricht, Treasurer of the General Synod.



For the needy in the south
received through Dr. Walther and Teacher Erck: From the St. Kreur
Parish in St. Louis 86-' > Mr. IV F. Sievers' congregation in Frankenlust,
Mich., 65.W, Mr. Köhn in Sheboygan, WiS., 10.00, Mr. ?. C. G. HillerS
Gem. in Pomeroy, O., 27.10, together 188.15. Of which sent to New
Orleans 94.15, to Memphis 94.00 - on which receipts have been sent
from there.

St. Louis, Mo.

Chr. Sieving.

For the seminar household
received: From Mr. Haarbauer 5 Bush. Potatoes. Mr. Lattage 1 barrel of
turnips. Mr. Breßmer 2 buckets of cucumbers. From k. BötticherS Gem.
in Mount PulaSki 9 bags of flour, 12 hams, 13 sides, 11 shoulders, 9 lbs.
of beef.

Springfield, Ill, March 19, 1879.

G. Pfau.

Received for the Memphis congregation: From the
congregation of Mr. IV C. Wicked on South Ridgr, Defiance, O., 9.00,
from himself 1.00.

H. W. Griebel, Secr. d. Gemeinde.

Having received from the worthy Young Men's Association of Trinity
District in St. Louis, Mo., HtO.OO for missionary purposes, certifies with
heartfelt thanks

L'ttle Rock, March 5, 1879.

F. Berg, missionary.

Book Display.

Zehrung auf dem Weg für Confirmirte der ev.-
luth.

Church. Pittsburgh, Pa.

Under this title a new memorial booklet for confirmed Christians has
just been published. The booklet itself states its purpose with the words:
"It would like to help a little that the confirmed Christians of the Lutheran
Church remain mindful of their birthright and remain joyful in their hearts
that God has made them so rich and glorious through his word. It further
seeks to cry "Stop!" to those who begin to falter," and finally to "offer a
hand to those who have already fallen, to raise them up again." In a
genuinely evangelical, heart-warming manner, it demonstrates why it is
so important to be a Lutheran Christian, and what a young man and a
virgin must do and avoid if they want to remain faithful to their Savior and
their mother church and, if they have already lost their way, turn back.
The book ends with a poem containing Christian rules of life, a small
collection of prayers, and finally a martyr's story as an example of true
faithfulness until death. The delicious booklet is quite nicely decorated
and provided with quite pretty pictures. It contains 96 pages in duodec.
Unfortunately, the writer of this advertisement does not know how much
it costs; in any case, it can be had for very little, so that the booklet is
excellently suited as a gift. It is available from the publisher, Rev. P.
Beyer, 149 6t.tr ^vv., kittsbur\$d, I^n. W.
[Wather.]

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J. C. W. Lindemann,

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An in-depth review of the book will be in the next issue of The
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Price: in half-fringes P1.75, postage: 10 Cts.

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The "Lutherische Concordia-Verlag" hereby informs the "readers" of
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Year 35.

The Lord is risen.

Christ is risen! Do you not hear it? He is risen, I do not say, but the angel tells you. By his resurrection he has purchased for us forgiveness of sins, righteousness, and eternal blessedness. Arise then, sinner, arise, awake, and triumph in this thy triumphing.

But, saith thee, that Christ is risen, I will gladly accept; that his resurrection was preached by the angel to the women, and by the women to the disciples, I will gladly believe: but that he is risen too well for me, and that his resurrection was specially preached unto me by the angel, how shall I be sure? I am a sinner, and a great sinner; what angel proclaimeth forgiveness of sins to my face? Be silent, sinner, be silent; he who tells you this is not the angel of the Lord, but the angel of hell. Close your ears, mind and heart to these devilish inspirations. What the scripture says to you here, pay attention to that. And what doth it say? It says that Christ died for all, 2 Cor. 5:15, that he gave himself for all, 1 Tim. 2:6. So he also died for you. For thou also art one of all. For if there had been any left, for whom Christ died not, he died not for all. But for this cause died he for all, that as they all died in Adam, so they also all live in Christ, 1 Cor. 15:22. For this cause therefore died he that thou also livest, because thou also diedst in Adam. But for whom he died, for them also he rose again. For he died for our sins, and was raised for our righteousness. Rom. 4, 25. Therefore he was also raised for all. Therefore he is risen for you also. His resurrection was not only proclaimed to the women by the angel, but to all men in all places, Apost. 17, 30. 17:30, Marc 16:15, for repentance and remission of sins among all nations, Luc 24:47, and so desires all this blessedness that he wills that not one of them should perish, 2 Pet 3:9. How then could he will that thou shouldst be excluded from his resurrection, and that thou shouldst not be saved?



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., April 15, 1879.

No. 8.

should not be blessed? Take heed, sinful man, that thou exclude not thyself from this rich grace of the resurrection, and deprive thyself thereof, when the risen Lord himself so earnestly desires to have thee shut up therein.

Hear ye the angel which saith unto the women with a loud voice, He is risen. If he is risen, he is not dead; if he is not dead, he is alive. If he liveth, he liveth also unto thee, and shall be with thee, as he promised Matt. 28:20, and shall be in thy midst, as he promised Matt. 18:20, and shall not leave thee an orphan, as he promised John 14:18, and thou shalt live with him, as he promised John 14:19, and shalt be with him where he is, as he promised John 17:24. Why then mournest thou? Why are you grieving? The great man of God, our vr. Luther once said to a sorrowful and afflicted man with whom he met: "Ah, what doest thou? canst thou think of nothing but thy sin and damnation? Turn thine eyes hither, and behold the man which is called Christ. Of whom it is written, Conceived of the Holy Ghost, born of Mary a virgin, suffered under Pontio Pilato, was crucified, died, and was buried, and the third day rose again from the dead. Why thinkest thou that these things are come to pass? Trust thou therefore, that thou mayest be comforted against sin, death, hell, and the devil. Therefore be of good cheer, why mournest thou? If Christ were not here, thou mightest fear." Why then, my soul, dost thou grieve, and art so troubled within me? Wait upon God, for I will yet thank him, that he will help me with his face." Ps. 42, 6. We know that Christ, being raised from the dead, dieth not henceforth; death shall not have dominion over him: for that he died, he died to sin once; but that he liveth, he liveth to God. Rom. 6, 9. 10. Luther saw this when he was once in great sadness and wrote on his table and on the walls of his study in large letters the word: *Vivit* (He lives). When he was asked by a friend why he had so often noted the word: *Vivit* (He lives), he answered, "Christ lives, and if He did not live, I would not wish to live one hour." This

Let us hold up the word "He lives" before our eyes and press it into our hearts, and in view of it overcome fear and trembling, and not despair, but be of good cheer. Christ lives, Christ conquers, Christ reigns.

(Dr. K. Dieterich.)

That Christ's body can be in the holy supper, although he is not spatially and tangibly present in it.

Many, when they hear that we Lutherans believe in the presence of the body and blood of Christ wherever Holy Communion is celebrated, think that we Lutherans believe that Christ's body and blood are spatially and tangibly present in Holy Communion; and this is therefore offensive to them. Zwingli and Ockolampad also once sought to refute Luther's doctrine of the true presence of Christ's body and blood in Holy Communion by declaring that it was impossible for a body to be spatially and tangibly present in several places at once, or even to be omnipresent. Luther therefore proved in 1528 in his "Confession of the Lord's Supper," which is usually called his great confession, that it was a great error to believe that the Son of God could be with his body only in one way, as a mere human being, namely, only spatially and tangibly somewhere.

Since many are still under the misapprehension that Christ's body cannot be present in Holy Communion because they think that Christ, the Son of God, has only one way of being present anywhere, like other mere human beings, we would like to share with you the passage from Luther's great confession in which he refutes this great and dangerous error.

Luther writes in the aforementioned Scripture, among other things, as follows:

"First, a thing in a place is *circumscriptive* or *localiter*, apprehensible, that is, when the place and the body within rhyme, meet, and measure with each other evenly, just as in the cask is the wine or the water, since the wine is no more spatial

A wood or a tree in the water does not take up more space, nor does the water give more than the amount of the tree in it. So a man walking in the air does not take more space from the air around him, nor does the air give more, than so great a man is. In this way, the place and the body are measured out in the same way from piece to piece, just as a potter measures out, shapes, and grasps the pots in his form.

Secondly, a thing in a place is *definite*, incomprehensible, if the thing or body is not tangible in a place, and does not measure itself according to the space of the place where it is, but may occupy about much space, about little space. So, they say, "the angels and spirits are in places or places"; for thus an angel or devil may be in a whole house or city; again, he may be in a chamber, chest, or box, even in a nutshell. The place is corporeal and intelligible, and has its measure by length, breadth, and thickness; but that which is within is not of the same length, breadth, or thickness with the place wherein it is; yea, it has no length or breadth at all. Thus we read in the Gospel, that the devil possesseth men, and leadeth them into it, and also leadeth into swine. Yes, Marci 5 says that a whole legion was in one man, that is, six thousand devils. This I call incomprehensible in one place: for we cannot comprehend it, nor measure it, as we measure bodies; yet it is in the same place.

In this manner was the body of Christ, when it came out of the closed sepulchre, and came to the disciples by closed doors, as the gospels show; for there is no measuring nor understanding in what place its head or feet were, when it passed through the stones, and yet had to pass through them; when it took up no room, neither did the stone give it room, but the stone remained stone, whole and solid, as before, and its body also remained as great and thick as it was before. And yet he was able to be seen beside it, as he pleased, even in places where he took up his place, and was measured according to his greatness: even so is Christ in the bread, and can be, though he may show himself beside it, understandably and visibly, where he pleaseth. For as the sealed stone and the shut door remained unchanged and unchanged, and yet his body was at the same time in the place where there was stone and wood: so also he is in the sacrament at the same time, where there is bread and wine, and yet bread and wine for themselves remain unchanged and unchanged.

Thirdly, a thing in places is *repletive*, supernatural, that is, when a thing is at once entire, in all places, and fills all places, and yet is not measured and comprehended from any place, according to the space of the place where it is. This manner is assigned to God alone, as he says in the prophet Jeremiah 23:23, I am a God from near, and not from far: for the heavens and the earth do I fill. 2c. This way is beyond all measure, beyond our reason, and must be kept in the word by faith alone. All these things have I told, that it may be seen that there are more ways of being a thing than this, than the one intelligible, bodily way, on which the devotees stand, and which is mightily enforced by Scripture, that Christ's body ought not to be alone intelligible, or bodily, in one place, taking and giving place according to his greatness; for he was in the stone of the sepulchre without such intelligible way,

likewise in the shut door, as they cannot deny. If then he could be there without room or place, according to his greatness, my dear, why should he not also be in bread without room or place, according to his greatness? But if he be in this incomprehensible manner, he is apart from the bodily creature, and is not comprehended in it, nor measured out. But who can know how this is? Who shall prove that it is false, if any man say and hold, Because he is without the creature, he is certainly where he wills that all creatures should pass through and be present to him, as in another body his bodily place or habitation?

Behold our bodily eyes and face. When we open our eyes, our face is present in a moment over five or six miles, and at the same time in all places that are within such six miles: and yet it is but one face, one eye. Can a bodily vision do this? Do you not think that God's power can also find a way for all creatures to be present and pass through Christ's body? Yea, saith thou, dost thou not thereby prove that it is so? Thanks be to you, but I prove so much with it, that the falsifiers also cannot overthrow nor prove that such things are impossible to divine power, which yet they must and ought to prove: Let them prove that God knows no way in which Christ's body can be other than in the flesh and in the flesh. If they do not do this, their doctrines are disgraced; now they can never do it.

But because we have proved from the Scriptures that Christ's body can be in more ways than this bodily way, we have thereby sufficiently proved that the words which are spoken (this is my body) are to be believed, because it is contrary to no article of faith, and moreover is according to the Scriptures; as that Christ's body is led through a sealed stone and a closed door. For since we can show one way above the bodily, understandable way, who would be so bold as to measure and compass God's power, as not to know other more ways? And yet the falsifiers cannot stand, for they prove that God's power is thus to be measured and compassed, because all their reason is that Christ's body alone must be in one place in a bodily and comprehensible way. But here it is not a matter of answering, but of jumping, and meanwhile to talk about Mrs. Allöosi.

And that I may come to my things, because our faith holds that Christ is God and man, and that the two natures are one person, so that the same person cannot be separated, he may certainly show himself in the bodily, comprehensible way, in whichever place he pleases; as he did after the resurrection, and will do at the last day. But beyond this way he can also use the other incomprehensible way, as we have shown from the Gospel in the grave and the closed door.

But if there be such a man, who is supernaturally one person with God, and apart from this man there is no God; it must follow that he also be, and may be, according to the third supernatural manner, wherever God is, and that all things be fully Christ, even according to humanity; not according to the first, bodily, intelligible manner; but according to the supernatural, divine manner. For here thou must stand and say, Christ according to the Godhead, where he is, he is a natural divine person, and is also natural and personal there: as this may well be

proves his conception in the womb. For if he were the Son of God, he would have to be natural and personal in his mother's womb and become man. Now if he is natural and personal where he is, there he must also be man. For there are not two separate persons, but one person. Where it is, there it is the one undivided person. And where thou canst say, Here is God, thou must also say, Christ the man is also there.

And if thou shouldest show a place where God is, and not man, the person is already separated, because then I could say with truth, Here is God, who is not man, and never yet became man. But not to me of God; for from this it would follow that space and place separated the two natures from one another and divided the person, when death and all devils could not separate them nor tear them from one another. And there should remain for me a bad Christ, who would no longer be a divine and a human person at the same time, except in one single place, and in all other places he would have to be a mere separated god and divine person, without humanity. No, journeyman, where you put God for me, you must also put humanity for me: they cannot be separated from each other; they have become one person, and do not separate humanity from themselves in the same way that Master Hans unzips his skirt and puts it away when he goes to sleep.

For I may give the simple a rough similitude, mankind is more closely united with God than our skin with our flesh, more closely than body and soul. Now as long as man lives and is healthy, skin and flesh, body and soul, are one thing and person, so that they cannot be separated, but where the soul is, there the body must also be; where the flesh is, there the skin must also be; and you cannot give any special place or space to the idea that the soul alone is without the body, as a kernel without a shell, or that the flesh without the skin is as an inheritance without a husk; but where one is, there the other must also be. Neither, then, can you peel off the divinity from the humanity and put it in a place where the humanity is not with it, for in doing so you would sever the person and make the humanity a shell, even a skirt, which the divinity would take off and put on, after which the place or space would be, and so the bodily space here would be so powerful that it would sever the divine person, which neither angels nor all creatures can sever.

Here thou shalt speak with Nicodemo, Joh. 3, 9.: How can this be? Shall now all place and space become one space and place, or (as the foolish spirit, according to his gross carnal sense, dreams) shall the humanity of Christ spread and stretch itself, as a coat, as far as all creatures are? Answer I, Thou must with Moses here take off the old shoes, And with Nicodemo be born anew. According to thine old conceit, which understandeth no more than the first bodily intelligible manner, thou wilt not understand this; as the enthusiasts do, who think no otherwise than as if the Godhead were bodily intelligible manner everywhere, as if God were such a great spreading thing, reaching through and over all creatures. Mark this, because they blame us for spreading out and enlarging mankind, and fencing in the Godhead with it, which words speak plainly of the bodily intelligible manner, as a peasant is in his bodice and breeches, since bodice and breeches are enlarged, that they compass the body and thighs.

Lift thyself up, thou coarse enthusiast, with such idle thoughts; if thou canst not think higher nor otherwise here, stay behind the stove, and meanwhile roast pears and apples; leave this matter in peace. For Christ passed through closed doors with his body, and yet the door was not enlarged, nor was his body drawn in; how then should mankind be enlarged here, or the Godhead fenced in, since much is another and higher way?

It is a great thing, and I do not understand it. Yes, I also lament that these carnal spirits, who can scarcely walk on the earth, untried in faith, inexperienced in spiritual things, want to fly on high above the clouds, and measure and judge such high, secret, incomprehensible things not according to the words of God, but according to their walking and creeping on earth. So it goes with them, as the poets say of Icaro: for they have also stolen strange feathers (that is, sayings of the Scriptures), and glued them on with wax (that is, made even with reason to their sense), and so fly aloft. But the wax melts, and they fall into the sea, and are drowned in all manner of error 2c.

Christ saith, If I have told you of earthly things, and ye believe not; how would ye believe, if I should tell you of heavenly things? Behold, all things are yet earthly and bodily, when Christ's body passeth through the stone and the door: for his body is a body that can be grasped, as well as the stone and the door: neither can reason yet understand how his body and the stone are at the same time in one place, when he passeth through, and the stone is not here enlarged nor enlarged further, neither is Christ's body drawn in smaller nor narrower. Here faith must blind reason, and lift it out of the bodily, comprehensible way into the other, incomprehensible way, which it does not understand, and yet cannot deny.

Must then the other way be understood by faith, and reason perish with its first, intelligible way; how much more must faith alone stand here, and reason perish in the heavenly, supernatural way, since Christ's body in the Godhead is one person with God? For every one will grant me that there is a far different and higher way in which Christ's body is in the sealed stone and closed door than in the first way, when he sits or stands in his garments or in the air around him. For here the air and the garments are stretched and spread out according to the size of his body, so that the eyes may see and the hands may grasp. But in the stone and in the door there is none.

Further, every man must also admit to me that there is still a much higher being and manner, since Christ's body is one person with God, than since he is in the stone or door; for God is not a bodily thing, but a spirit above all things. For Christ is not one person with the stone or door, as he is with God; therefore he must be more and deeper in the Godhead, than he is in the stone or door; even as he is deeper and nearer in the stone or door, than in the garment or appetite. And so the stone or door must not have expanded or spread, nor fenced in the body of Christ; much less, in the highest manner, will mankind here expand and spread, or fence in or draw in the Godhead, as the carnal mind dreams.

For the Spirit must stand here and confess to me that Christ's body is much more a supernatural body.

For he is one person with God, as he was when he was in the God is inside, because he is an inseparable person with God. sealed stone and door; for this is the highest manner and nature, Where God is, there he must be, or our faith is false.

and nothing can be higher than that a man should be one person But who shall say or think how these things are? We know with God. For the other way, as Christ's body was in the stone, that he is in God apart from all creatures, and that he is one shall also be common to all the saints in heaven, that they should person with God, but we do not know how this happens; it is pass with their body through all creatures, as it is already known and known to God alone, above nature and reason, and common to angels and devils; for the angel came to Petro into above all the angels in heaven. Because it is unknown to us, and the dungeon, Acts 12:7, even as the poltergeists come daily into yet true, we should not deny his words beforehand, for we know closed chambers and chambers. So he must also confess to me with certainty that Christ, the body of all things, cannot be where that the stone has not expanded, nor fenced in Christ's body. God is, and that such a way of being is false, which the fanciers

What then does he pretend about the highest nature and should prove, but let them be. manner, since Christ is one person with God, that there mankind Whether therefore God hath and knoweth any more ways, should expand and surround God, where it should be with God, how Christ's body is, I will not herewith deny, but have shewed everywhere? Without indicating his gross, fat, thick thoughts, how gross hemlocks are our enthusiasts, that they admit no more that he never thought of God and Christ otherwise than after the to Christ's body than the first intelligible way. But they cannot first bodily intelligible manner. Rather, if mankind be in one prove that it is contrary to our understanding, for I will not deny place, or in all places, they do not enclose the Godhead, much in any way that God's power is not so great that one body may less as the stone that was in one place enclosed its body; but be in many places at the same time, even in a bodily, intelligible they are one person with God, that where God is, there man is way. For who can prove that God is not able to do this? Who has also: what God does, that man also does: what man suffers, that seen the end of his power? The enthusiasts think that God is not God also suffers. able to do it, but who will believe their thinking? By what do they

Now Christ has three kinds of bodies, or all three ways of make such thinking certain? being. First, the comprehensible bodily manner, as he walked If it be true to think, and it be enough, I will also think better bodily on earth, taking up and giving according to his greatness; than they, and thus say, If Christ's body be in one place (as they such manner he may yet use, if he will, as he did after the say) in heaven, yet may all creatures be before him, and round resurrection, and shall use at the last day, as Paul saith, 1 Tim. about him, as the brightness of transparent air. For as it is said, 6. 3:4. when Christ shall manifest your life 2c.: in such a manner a spirit seeth, leadeth, and heareth through a wall of iron, as is he not in God, or with the Father, nor in heaven, as the foolish brightly and lightly as I see or hear through the air or glass; and spirit dreameth; for God is not a bodily room or place. And that which is thick or dark in our sight, as wood, stone, and brass, hereunto proceed the sayings which lead the spiritualists, how is unto a spirit as glass, yea, as bright air: as the spirits and Christ departeth from the world, and goeth to the Father 2c. angels prove, and Christ also proved in the sealed stone and shut door.

Second, the incomprehensible spiritual way, in which he Now I have seen crystals or precious stones, where within neither takes nor gives space, but leads through all creatures there is a little spark or flame, as in the *opal*, or a little cluster or where he wills, as my face (that I may give a rough likeness) other little bubble, and yet that same little bubble or cluster leads through air, light, or water, and is, and neither takes nor gives space; as sound or tone passeth and is by air and water, appears as if it were at all ends of the stone; for wherever the or board and wall, and neither taketh nor giveth space; item, as the stone is turned or turned, the little bubble is seen as if it were in the front of the stone, when it is in the middle of the stone. Now I light and heat passeth and is by air, water, glass, crystals, and the like, and neither giveth nor taketh space, and the like much am not speaking from the Scriptures; it is a matter of thought, or more. This is the way he used when he came out of a closed rather of imagination. If then Christ also were seated in the midst of all creatures, as in a place, like the little bubble or sparkle in tomb and through a closed door, and in the bread and wine of the Lord's Supper, and, as it is believed, when he was born of the crystal, and a place of creatures were presented to me, as that bread and wine were presented to me through the word, just of his mother 2c. as a place of the crystal was presented to me before my eyes, I should not be able to say: Behold, there is Christ's body verily in

Third, the divine, celestial way, since he is one person with God, according to which, of course, all creatures must be much more pervasive and present to him, for they are according to the other way; For if according to the same other manner he be so in and with the creatures, that they feel him not, nor touch him, nor measure him, nor understand him; how much more, more wonderfully and truly than the little spark is presented to according to this high third manner, will he be more wonderful in me in the crystal? I do not think that this is certainly so, but that all the creatures, that they measure him not, nor understand him, it is not impossible for God to do so, so that I may give the enthusiasts something to mock at and falsely interpret, as is their but rather that he has them present before him, measuring and understanding? For thou must set this being of Christ, if he be way; but nevertheless it also shows that they cannot preserve their thing, nor condemn our understanding, even if it were true, one person with God, far, far apart from creatures, as far as God since they say that Christ is in heaven in a place where he is not. is without; again, as deep and near in all creatures as

but in one place, though they neither know nor prove it. So far and supper they are now attacking, but it is not yet executed. are they from the certain truth, that though their reasoning were I know also that they may say, The images in the mirror are right (as it is not), yet by it they cannot prove their supper to be not the face itself, but the likeness thereof; as the bread and wine are the tokens of the Lord's body: wherefore this likeness is more vain bread, nor overthrow ours.

Further, that they may see how it is no art at all to think for them than against them. But again, I know that bread and anything without Scripture, I take before me the fable of Laurentii wine are not like the body of the Lord, as the image in the mirror Vallensis. There stands a preacher preaching, and his voice is a is like the face. Therefore my opinion is this: If God can make so single voice, which proceedeth out of his mouth, and is made many images of a face in a mirror in the twinkling of an eye, and and is in his mouth; And the same one voice, which is in one if such a strange thing happens naturally and visibly, it is much place, that is, in his mouth, cometh into four, five thousand, or more to be believed that he can make Christ's body truly in many ten thousand ears in one moment, and yet there is no other voice places in the bread and wine, even if it were in a bodily place, as in the same many thousand ears, but that is in the mouth of the they dream: That I may shew how nothing is their conceit, but preacher; and at the same time there is in one moment one voice that they think no more of Christ than that which is intelligible; in the mouth of the preacher, and in all the ears of the people, as and though these things were true, yet they follow not from them if his mouth and their ears were one place, without any means, what they would infer. But now it follows much less, because where the voice was, Christ's body is not in heaven in such a bodily, intelligible manner, nor can they prove that he is therefore in heaven.

Dearly beloved, if God can do these things with a bodily Now that the spirit rages against me, that if Christ's body voice, why should he not be able to do much more with the body should be everywhere where God is, I should become a of Christ, though he were in one place (as they say), and yet be Marcionist, and make a pretended Christ, because his body true in bread and wine in many places at the same time, than in could not be so great, or be so extended, as to compass the two ears? because his body is much swifter and lighter than any Godhead, which is everywhere: I answer, first, that perhaps the voice, and all creatures are more passable through him than the spirit speaks such things with great boldness and courage; for air of the voice, as he hath proved in the sepulchre, seeing no he proves not that such things follow from my speech; therefore voice can pass through a stone so easily as Christ's body can. I regard not such ravings.

But I say and think no more of these things, forasmuch as the Secondly, he knows well, *quod allegare inconueniens, non* devotees think that it is true that Christ is bodily and corporeal *in est solvere argumenta*. If it were enough for one to say that it one place: That thou mayest see abundantly, though they have does not rhyme, then no article of faith, indeed no law, could contended for the same, that yet his body may be in the supper exist in the world. But the proud, haughty spirit lets himself think by divine power, because such things are not only possible to that if he merely says that it does not rhyme, that such and such inferior creatures as voice and sound or reverberation, but also would follow from it, then it must be so and must not prove it. natural and common, and tangible and sensible; wherefore their Thirdly, he thus displays his gross foolish thoughts, that he does dreams do not stand, that there must be bread in the supper, not think otherwise of God's being in all places, than as if God because Christ's body is in heaven.

One more thing was taught among the priests, that if a mirror were broken into a thousand pieces, there would still remain in each piece the same whole image that appeared before in the whole mirror alone. Here is a single face standing before it and looking at it, and yet in all the pieces it is the same face, whole and complete in a moment. How? If Christ also be so in bread and wine, and in all things: For God can do this with the face and with the mirror, that his face may be in a thousand pieces or mirrors at once: why should he not also make Christ's body one, that not only his image, but he himself may be in many places at once, though he be in heaven in one place? for it is much easier for his body to enter into bread and wine, than for a face to enter into a mirror, than for him to pass through stone and iron, and so not to have an image or face?

O thou double-minded pope, they will cry out here. Well, cry out, whoever cries out, they will not answer with cries for a long time, nor will they overthrow anything; otherwise the geese or the asses or the full peasants would also be theologians. So I have not yet seen a piece that the enthusiasts, the great Rolands and giants, would have knocked off the pope, which they would so highly or cheaply boast against the papists. The poor woods and stones, the images, they have mewed a little, but not bitten.

Baptism

and flesh in the pot (especially because I have proved that he has other ways than in the gravestone^{2c.}); item, that God's right hand is a special place in heaven. How is it that the Spirit is so quiet here, when the greatest need is to speak? For because he is silent here, he is lost: for his faith is in this thing, that Christ's body must have no other manner of being in heaven, but *local*, as straw in sackcloth; which is publicly proved false by me. Let him be wise here, and prove it. How can he? He's gone too far into the mud, and can't get out.

Secondly, the Spirit should answer: Since Christ is both God and man, and his humanity has become one person with God, and is thus wholly drawn into God and above all creatures, so that he clings to him in the same way, how is it possible for God to be sth. since he is not man? And how is it possible, without dividing the person, that God should be here without mankind, and there with mankind? since we have not two gods, but only one God, and he is fully man, according to the one person, namely, the Son? Why does he talk so much, and here, when it is necessary, leap and speak?

If God and man are one person, and the two natures are so united that they belong together more closely than body and soul, then Christ must also be man where he is God. If in one place he is God and man, why should he not in another place also be man and God? If he be man and God in another place, why not in the third, and in the fourth, and in the fifth, and so on in all places? But if the third, fourth, and fifth places do not make him both man and God, neither does the first place make him both man and God. For if a place or a place can divide a person, the first place does so as well as all the others. This is what I was urging, because I was suggesting that God and man were one person, and that Christ had thereby acquired a supernatural being or way of being in all places.

If we are to be Christians, and think and speak rightly of Christ, we must therefore think of him that the Godhead is apart from and above all creatures. Secondly, we must think that humanity (though it is also a creature), but because it alone, and none else, is so attached to God that it is one person with the Godhead, it must also be higher, above and apart from all other creatures, yet under God alone. Well then, this is our faith. Now here we are with Christ apart from all creatures, both according to mankind and the Godhead; there we are in a different country with mankind from that in which we were on earth, that is, apart from and above all creatures, only in the Godhead. Now let faith judge and conclude here. Apart from the creatures there is nothing but God, and this humanity is therefore also apart from the creatures, so it must be, since God is, which is never lacking; but essentially it cannot be God. But because it is above all creatures, reaches out and clings to the essential God, and is where God is, it must at least be God personally, and so be in all places where God is.

It is true that here our reason is foolish to think, because it is accustomed to understand the little word 'in' in no other way than in a bodily intelligible way, as straw is in the sack and bread in the basket. Therefore, when she hears that God is in this or in that, she always thinks of the straw sack and the bread in the basket.



Bread basket. But faith understands that "in" is the same in these things as "over," "beside," "under," "through," and "through again," and "everywhere. Ah, what do I speak of such high things, which are unspeakable, and useless in the sight of the simple, and in vain in the sight of the foolish, and also harmful; for they understand them as little as the ass understands the psaltery, without being able to pinch out a little piece, which they blaspheme and profane, that they may walk idly on the main things, and leap over them, as the fether! Here he is fooling me, and he is saying from my speech that if Christ were everywhere, he could not be received with the mouth, or the mouth would have to be everywhere. This is true wickedness, because the devil has indicated himself with it.

Wherefore I will also herewith cease to speak of this piece: to whom it is necessary to counsel, he hath here enough; but he that will not, let him always go. The simple have enough of the simple words of Christ, which he saith in the Lord's Supper, This is my body."

Theses on the doctrine of the person of Christ.

1.

"This then is the true faith, if we believe and confess that our Lord Jesus Christ is the Son of God, God and man. God he is born of the Father's nature before the world, man he is born of the Mother's nature in the world. A perfect God, a perfect man." ^{^üiaE.}

28-30.)

2.

If Christ is "a perfect God" and "a perfect man," the question is how God and man can be united in him. The union is not an essential, accidental, parasitic, mystical, moral, or sacramental one, nor one formed by transformation or commingling, nor one that can ever be separated: but a personal one, and a unique one, in that the divine and human natures are but one person, which union was already effected at the moment of the origin of human nature.

3.

When divine and human natures are personally united, there is also a sharing of natures. The divine nature is part of the human nature, and the human nature is part of the divine nature. But the difference is that the divine nature is active, and the human nature is passive.

4.

"Because the two natures consist in one and the same person, and interpenetrate each other, the Logos is so present to the flesh, and the flesh to the Logos, that neither the Logos is outside the flesh, nor the flesh outside the Logos: but wherever the Logos is, he has the flesh thoroughly present (prassutisstraam gives trabet)." (Oerti. Lxe§. 1[^]. IV. § 121.) For "now after the incarnation, to the whole person of Christ belongs not only his divine, but also his assumed human nature; and as without his divinity, so also without his humanity, the person of Christ, or l'tlti Dsi inoarnati, is not whole." (Concordienf. Sotill. ve "1. VIII, 11.)

5.

When the divine and human natures are personally united, it is rightly said, "God is man" and "man is God." These and similar expressions

are, indeed, like the union which they describe, quite unique, not otherwise occurring, but actual, and not a mere phrase.

6.

When the divine and human natures are united in one person, there is also a mutual real sharing of the qualities, but in such a way that the qualities of one nature never become essential qualities of the other.

7.

He that denieth the impartation of attributes, denieth also the personal union, and maketh Christ either a mere man, or a mere God, or maketh himself two Christs.

8.

In order to make it as clear as possible what is contained in this mystery of the communication of attributes, three kinds of communication of attributes have been distinguished according to the procedures of the Concordia formula. The first is that "what is the property of one nature alone is not ascribed to nature alone, but to the whole person, who is both God and man (let him be called God or man). "But in live heure, that is, speaking in such a manner, it does not follow, what is ascribed to the person, that the same is at the same time a property of both natures, but is variously explained (sometimes by the addition of special particles) according to what nature each is ascribed to the person." (Concordienf. Solid, veol. VIII, 36. 37.)

9.

The second kind of impartation of attributes is that in which the human nature of Christ, by virtue of personal impartation from conception, is imparted all the divine attributes, partly directly and partly indirectly, for its actual possession and use, without the human nature being thereby destroyed in its essence.

10.

The third way in which attributes are communicated concerns the performance of Christ's ministry: "The person does not act and function in, with, through, or according to one nature alone, but in, according to, with, or through both natures, or, as the *Concilium Chalcedonense* says, one nature functions with the fellowship of the other, which is the same as each attribute. So Christ is our Mediator, Redeemer, King, High Priest, Head, Shepherd, not according to one nature only, whether divine or human, but according to both natures." (Concordienf. Solid, veol. VIII, 46.)

11.

The doctrine of the impartation of attributes is not the product of idle speculation, but is necessarily demanded by clear statements of Scripture, if we do not wish to flatten and pervert them, and it is the foundation on which the truth and validity of salvation stands and falls.

"Penelope Villi."

"What's your father's name? "

"His name was Peter Villi, but he died before I was born, so I never knew him."

"And your mother?"

"Her name was Therese and she died two months ago."

"How old are you?"

"I'm nine years old and I live with my aunt in N."

"My good child, who on earth advised you to come to our school, since you live an hour away, and have a school nearby as well?"

"My lord, in that school I have been studying for three years now, and I still cannot read the first primer!"

"Maybe you're studying extra hard?"

"O no! But the teacher says women and girls need not know how to read and write if they have only learned their prayers."

Penelope stayed with us, of course, and has now attended our school for almost five years with great perseverance and beautiful success. Neither frost nor heat, neither rain nor snow, nor storm could keep her from attending school.

In April 1875 Penelope came one day with tears in her eyes and told me that she had had something unpleasant with her aunt and now had to leave school to go into service; she had found a job in a noble house. I gave her a Bible as a parting gift, read to her Matt. 10:16, and told her that she was now a sheep among wolves, but that she should not lose heart, but should defend herself with the sword of God's word and promote the holy gospel to others as much as she could.

Thirteen months passed without my hearing from Penelope. But in silence she fought the good fight. Last June a letter came to me from Mrs. Ferrantini, the girl's mistress, asking me to visit her and talk to her "about religion." As I could not go out owing to illness, she came herself, accompanied by her Penelope, and told:

"When this girl enlisted for service, I thought her an ignorant, illiterate peasant girl; but within the first few days I was astonished at her skill and intellect, and grew fonder and fonder of her. The Paroco (first clergyman of the town) used to come much to our house, and at first he took his delight in the bright girl. Soon, however, he began to complain that Penelope never went to church, and urged her to come to confession and mass. It came to such a pass that at last we declared to her that she must either go to church or else leave our house. Then the girl answered undaunted: "I am very grieved and at the same time astonished that you - who are after all a learned and liberal lady - still believe the lies of the priests. I cannot make my conscience of a slave, not even to please you. My faith does not coincide with yours, and you will never succeed in snatching me from my Saviour's arm and bosom to throw me at the feet of a wretched priest. I will now make myself ready to travel, and leave your house, which has become dear to me!"

(Submitted.)

A story from Italy.

The following story is told by Giovanni Santucci, a devout schoolmaster in Italy.

On September 4, 1870, a girl dressed in black entered our Sunday School and asked one of the students if she could come.

"Alas, these words wounded my heart," the lady went on to relate. "Like image-columns my husband and my two eldest sons stood beside me; Afterwards my husband said, 'This girl is by no means a fool; We must keep her, even if we lose the priest over it!' I fancied Penelope would sit on her chamber and weep, and went to her. Then I heard her speak, and peeped in through the keyhole. She was alone, and reading aloud from a book words like, -If they have persecuted me, they will persecute you also.' - 'Thy will be done.' -The Lord is the strength of my life; of whom should I be afraid?* 'My God, I trust in thee; let me not be put to shame!' Zn deepest emotion I withdrew to my room and wept there. Soon my husband also came in to me quite moved, and said: -Penelope is a devout Christian, and reads the Bible. She must not leave us at any price? I was of the same opinion, and said, 'The priest must not set foot in my house again.' So we went up to Penelope's chamber and told her to stay. 'Only do not weep, dear madame,' she cried, when she saw my agitation, and now she told me of the holy book and its words."

Our reporter adds: "Penelope is now like a member of the Ferrantini family, in which she serves as head maid or housekeeper. The family numbers 14 persons; before every meal the lordship and servants unite in prayer. A nice hall is furnished for meetings; on the table is a large Bible printed in Rome. Religious books are read in the evenings, and the house has become, as it were, a church; twice we have celebrated Holy Communion in it. Sunday is a feast day for everyone in the house, and the servants are only allowed to do the most indispensable work. The family is truly a blessed one, and Penelope's quiet but powerful influence in this house reminds me of the parable of the mustard seed, which is the smallest of the seeds."

(Bible leaves.)

To the ecclesiastical chronicle.

I. America.

A lengthy article has appeared in the "Lutheran Herald" of New York, in which the procedure of the editorial committee of the hymnal recently published by the General Council is defended. This article also includes a critique of the Missouri hymnal. After the songs that are not found in our hymnal have been discussed at length, it is then said of the song under No. 6: "Today is the Lord's day of rest" that Missouri could not possibly consider it a core song, because already the first verse ("Do not do your weekly work") does not agree with Missouri's doctrine of Sunday. So to say, "Do not do your weekly work" contradicts Missouri's doctrine of Sunday! What, then, might Missouri teach about Sunday? It teaches, according to the Augsburg Confession, Art. 28: "Those who think that the ordinance of Sunday is established as necessary for the Sabbath are very mistaken. For the Holy Scriptures have abolished the Sabbath, and teach that all the ceremonies of the old law may be remitted after the opening of the Gospel; and yet, because it has been necessary to ordain a certain day, that the people might know when to assemble, the Christian Church has established the Sabbath as a day of worship."

Sunday decreed to do so." (Garbage. ed. p. 67.) Missouri thus teaches two things. First, that there is no divine commandment according to which this or that particular day must be celebrated as Sunday. But secondly, it teaches that because there is a definite commandment of God to teach and learn God's word in public, a day must be appointed on which to rest the labors of one's earthly occupation, and to come together for public worship. But since, as we continue in our confession, Sunday has been set aside for this purpose from time immemorial, it should be kept that way, so that it may proceed in a harmonious order and no one may cause disorder by unnecessary innovation. No one shall make a disorder by unnecessary innovation." (Great Catechism, 3rd Commandment, p. 401 f.) Now when Sunday, which from of old has been ordained in Christian liberty to be a day of public worship, approaches, the Missourians also act according to the word: "Do not do your weekly work"; they leave their weekly work, hear and learn God's word, and thus celebrate Sunday. How, therefore, the words in question should contradict the right doctrine of Sunday, we are unable to see. The reason, therefore, that the Missourian hymnal, instead of "Do not do your weekly work," has the words, "Do not hinder yourselves with work," is not that the former words were thought to be in conflict with the Lutheran doctrine of Sunday. The reading "Verhindert euch mit Arbeit nicht" was excluded because the same is found in most of the old hymnals then available to the collector; e. g., in the following: the Freylinghausen one of 1706, the Naumburg one of 1717, the Leipzig one of 1730, the Schönbürg one of 1742, the Rochlitz one of 1746, the Sorau one of 1751, the Zeitz one of 1752, the Bunzlau one of 1753, the Breslau one of 1761, the Chemnitz one of 1778. F. P. [Pieper].

"Church Fairs." Some time ago the papers reported a most scandalous fair, which the congregation of the Rev. Lutz, at Dubuque, belonging to the Iowa Synod, the first congregation of that synod, held for the benefit of a church building. Now we know well that when a congregation does wrong, the synod to which it belongs cannot be held responsible for punishing the wrongdoing. After all, there was also a Judas in the number of Christ's disciples. We therefore wished at first to be silent of those proceedings in the church at Dubuque. We expected that the Iowa Synod, its organ, would decisively reject the matter. But since the leaders of the Iowans have not done so, but have in part excused and covered up the occurrences, and have dragged our synod into the bargain with them, a few things may be remarked here. Of course, our rebuke does not have to do with the aforementioned congregation, but with the leaders of the Iowa Synod, who also show themselves here in their usual glory. The matter is this: The daily newspapers of the city of Dubuque carried reports of the same during the duration of the Fair. According to these, the congregation had done everything in its power to arouse the senses, to stimulate the desire for profit and ambition, and at the same time to lure a great deal of money out of the people's pockets for the building of the church. Besides the entrance fee and the proceeds for refreshments, a lot of money came in through raffles of objects and votes. Prizes were offered for the most popular man among the visitors of the fair, for the best and for the most popular pastor.

The prizes were to be awarded to those who received a majority of the votes, and each vote had to be paid for and brought money. Pastor Lutz threw himself so far away that he allowed himself to be voted on and to be seated next to Sectenprediger. With false believers and unbelievers the congregation made common cause. The Universalist choir gave a concert and naturally expected counter-services in their time. General Sigel, the forty-eighth, who is at present in Dubuque.

He also attended the *fair*, and one evening, after making his speech, was taken to the hall where the *fair* was held, in the most solemn manner. Because of these events the Iowans were attacked by the Wisconsin church paper. Now what do the leaders of the Iowa Synod say? They write, "that with the exception of the fact that a *fair* was held by the Dubuque congregation for the benefit of their intended church building, everything was either a lie or grossly distorted. There had, however, been a sale and raffle at the *fair* of objects made or otherwise donated by the women and virgins, and a concert had been given every evening by a music choir from the city, but anything else would be malicious slander. On the contrary, everything unchristian and frivolous was kept away with such seriousness that the children of the world were mocking and scoffing at this outrageous muckraking, as they called it, and prophesied a total failure. And in particular, the pieces listed are: Postoffice for Love Letters, Opportunity for Dancing, Communing with a Universalist Church Choir, the Pastor's Instigated Vote on Whether He Was Not the Most Popular Preacher in Town, were all fabrications and distortions that were rejected with indignation." The whole version of this rebuttal is genuinely Iowish, dishonest, full of dodges. To make the matter seem small, they say even the worldlings prophesied failures. The worldlings may well have done so before the *fair* began, but during it no one is likely to have talked of failures again. It is further denied "the vote caused by the pastor" on his person; but the question was not whether the pastor had caused the same, but whether it had really taken place. Namely, quite Iowa-ish is the either-or: "lied about or distorted," "fabrications and distortions." There is then still room for them to call one or the other distorted, if they cannot deny the fact. As far as the reports of the newspapers before us are concerned, they do not bear the stamp of slander at all; they are rather full of praise for the congregation and obviously wanted to promote the *Fair* in every way. Nor do they speak of any "failure," but only of "success." Nor do we hear that the newspaper writers have been called to account as "slanderers." When the leaders of the Iowa Synod write that "everything unchristian and frivolous was kept away," that it was "in no way unchristian, but rather, according to all (?) judgment, dignified and proper," they thereby declare the "raffles," which they at least do not deny, to be something Christian, dignified and proper. A fine moral indeed! They show, then, that they stand in regard to morals just as they stand in regard to doctrine: lax, frivolous; even games of chance, like lotteries, are mean things to them! With apparent joy they point out that a *fair* has recently been held within the Missouri Synod by a congregation in the East. We have already taken steps to have the matter investigated by the church officials concerned, but have not yet been able to learn, as this number goes to the press, whether there is any truth, and how much, in this news, which the "Kirchenfreund" first brought. But our opponents know quite well that we punish where injustice is found, even in our midst, without regard to the person, that it is not our way to cover up. And if a Missourian congregation should have held a *fair*, this is also reprehensible, even more reprehensible than if others do it who do not know and have the pure doctrine. How then should a church building, or any other ecclesiastical enterprise, be pleasing to God, which is carried on by means so reprehensible and displeasing to God! Money given in such a reprehensible manner for ecclesiastical purposes is not a pleasing gift to God, but"



a gift of self-interest, for God loves a cheerful giver. But such a church building is also highly superfluous in the sense of those who organize *airs*. If one wants to devote himself to the world and indulge in its pleasures, let him go at once where sacrifices are made to the idols of the world; let him close the churches and build no new ones; why should one also pretend to Christianity in the service of the world? After all, one cannot be devoted to God and the world at the same time. He who is not with Christ is against him, and he who does not gather with him scatters. Dear Christians, let us fight with holy earnestness against the spirit of the world, which seeks to penetrate with power even into our congregations, and let us not forsake the old love.

G.

II. foreign countries.

Burial. In Wienhausen in Celle, the church council passed the laudable resolution as early as 1875 that henceforth only two types of funerals should take place within the parish, the public one with all church honors, or the silent one without any church honors. This decision was made because some people do not want to hear the word of God at funerals, but want the church bells to ring out. This decision has been energetically carried out up to now, to the great annoyance of the unbelievers.

W.

[Walther]

School. At the beginning of the new school year in Württemberg, the high school authorities decided to send a teacher's assistant wherever a single teacher has to teach more than 120 children. Many communities are very dissatisfied with this arrangement because of the higher costs it entails. They want to improve the school, but it should cost nothing.

W.

[Walther]

Hanover. When the teacher of the third class of the secondary school in the city of Hanover recently asked who among the students had been to church on the previous Sunday, there was a great silence. Not even one had attended the service, although the teacher had admonished him to do so!

In Alsace, writes the Elsasser Friedensbote, it has unfortunately come to such a pass in the vast majority of congregations that only the morning services are still reasonably attended; attending the afternoon service is a custom that is almost obsolete and outdated, especially among men and disciples. -Unfortunately, we must lament that in some of our local congregations things are not much better in regard to attendance at afternoon services. The sin which our parishioners commit by missing the afternoon and weekly services is all the greater, however, because in them they are not served straw or even poison, as is the case in many places in Alsace, but real bread of life. The prophet Amos prophesied what the consequences of such behavior would be. See Amos 8, 11-13.

W.

[Walther].

The state of religious liberty in Saxony can again be seen from the fact that Pastor Große in Chemnitz was recently fined 400 marks because he had called the three rationalist preachers there, Graue, Schmiede! and Karo, "perjurers" and "blasphemers".

The state of affairs in the German universities is evident, among other things, from the fact that in Berlin there is a professor of theology by the name of Pfleiderer, who is supposed to prepare students for the sacred ministry of preaching, and who denies that God created man in his own image and that man is fallen, referring to the ape-philosopher Darwin; even this the unbelieving man asserts: whether man is immortal is an open question, that is, a matter not yet settled. - And yet the faithful remain in a church where such mockers of religion train the future preachers!

W.

[Walther]

In Germany, inner mission is the name given to all kinds of institutions which, in addition to the divinely ordained ministry of preaching, are designed to bring back the apostate people to Christianity. Among such institutions are, for example, so-called children's services, institutions for the care of children, and the like. But how this is done here and there in Saxony, among other places, was shared by a layman at the last conference held in Chemnitz of those who want to remain in the regional church, but also want to be good Lutherans. In the "Pilgrim from Saxony" of March 2, we read the following: "A layman also emphatically pointed out the danger which the way in which inner missionary work is now often carried out entails, since, for example, in the children's service, which is established on English soil and according to the "Baptist" group system, it is often not asked whether they are Lutherans, Reformed, Baptists, or other members of the same religion, in order to find only teachers. One of them even knew of a women's association in Leipzig which, out of consideration for two rich Jewish women who had joined it, had agreed to the horrible condition that the name of Jesus should not be mentioned to the little ones when founding an institution for the care of children! May God have mercy on the poor land of Saxony, if "inner mission" is carried on there in such a way. W. [Walther]

Sectarianism. As is well known, the Baptist community likes to call itself the church of believing baptised Christians, because it rejects infant baptism and supposedly only baptises those adults who stand in the faith. But that this is not in the conscience of at least many Baptists has recently become quite clear in the Dutch town of Gröningen. When it became apparent there that various young people from the most respectable families had not yet joined the second Baptist congregation there only because they were afraid to be publicly baptized, the congregation decided by a majority vote that those who wished to join it should be free to be baptized or not. - This seems almost unbelievable, but to those who know the Baptists better, it is not particularly surprising. For although the Baptists have separated themselves from all other Christians only for the sake of baptism, and have founded a special sect, they by no means hold baptism so high as one would think. They do not regard it as a bath, or, what is the same, as a means of regeneration. If, however, they give themselves the appearance of holding baptism especially high, indeed, higher than all other Christians, what is it, then, that they reveal by their allowing the children of respectable and influential people to be baptized or not baptized, in order to lure them into their church? - This is **sectarianism** in the worst sense of the word, for it consists, above all things, in asking not first of all for God's word, for God's kingdom, and for the salvation of souls, but first of all for the aggrandizement and honor of one's ecclesiastical party. Therefore, dear Lutherans, be warned also against the sect of the Baptists! W. [Walther]

Miraculous answer to prayer.

The following miraculous answer to prayer was once experienced by the priest Oberlin in Steinthal in Alsace. As is well known, Oberlin had young people in his house whom he taught. Among them was a young girl from a noble family. It was just the time of the devastating revolution in France. The maiden's parents had fallen under the guillotine in Strasbourg, and now the children were sought to be delivered to the same terrible death. Thus came the henchmen of the Revolutionary Committee, which had been informed of the whereabouts of the

The police, who had been informed of Oberlin's young daughter, stormed into the quiet parsonage of Steinthal and demanded that Oberlin hand over the tender girl. The latter did not want to be guilty of a lie at any price, and therefore replied to the henchmen: "Go and seek her." They now hurried up the stairs and searched the rooms of the upper story, while Oberlin lay on his knees and implored the Lord in prayer, "O Lord, let her not be found!" - And wonder of wonders! The young girl was drying her face with a towel hanging on the door of an upper room, when the door behind which she was standing was torn open by her captors. But just through the door she was covered. - The men forgot to close the door again, and so the maiden remained well guarded. The pursuers left without having achieved anything. The young girl, however, learned only when she descended to Oberlin in what danger her life had been and how wonderfully and graciously the Lord had heard her prayer.

(Immanuel.)

Inauguration.

After Pastor C. F. Keller had recognized and accepted the calling of the congregation of the blessed Pastor Engelbert in Racine as a divine one, he was inaugurated into his office on Sunday Lätare by me with the assistance of Pastor T. Rösch. On behalf of the parish council I hereby express my heartfelt thanks for such love and service to the dear congregations who gave up their pastors, and to the pastors in question who so abundantly supplied the congregation with Word and Sacrament during the vacancy. F. Schumann.
Address: Rsv. O. I'. Lsllsr, Box 339. Raoins, ^Vis.

Church consecration.

On Sunday Judica, the Lutheran St. John's congregation at Alma, Wabaunsee Co., Kans. dedicated their newly built church to the service of the Triune God. The church is a stone building, 30 feet wide, 50 feet long, with tower 70 feet high. The pastors L. H. Lüker, Fr. Müller and the undersigned were active in the consecration. Pastor Müller preached in the evening in English. H. E. Senne.

For the record.

Congregations wishing the visit of our Lolportb'r, Mr. H. W. R. Krenning, are asked to send word immediately to the "Luth. Loncordka-Verlag", St. Louis in April, 1879, M. C. Barthel, Agt.

The Eastern District of the Missouri Synod, Ohio et al. states

Assembles, s. G. w., May 7, at the church of the Rev. C. Gross, in Buffalo, N. I.
The subject of the discussion will be, "The great benefit which God has done to His Church by Luther's Small Catechism."
A pastoral conference is held the day after the synod closes.
Each pastor of the district shall file a complete parochial report.
The minutes of the district conferences are also to be submitted to the synod for evaluation.
All Synod members and guests will not fail to report to the Dastor looi by Sunday Quasimodogeniti at the latest. F. Dreyer.

Conferenz displays.

The First District of the Minnesota Pastoral Conference will meet at the home of Rev. W. Friedrich in Waconia, April 22-24. Main topic: The paper: "The Lutheran Church, the True" 2c.
Pick up from Benton on the evening of the 21st. Th. Krumsieg.
The Detroit Special Conference will meet on the 22nd and 8th of April, not in Detroit. April, not in Detroit, but in accordance with a subsequent change, together with the Southern Michigan Special Conference, in Monroe, Mich.
Registration is requested. I. R. Lauritzen.
The Cleveland DistrictS-Econference will meet, s. G. v., April 22nd to 24th, at Marysville, O- H. Weseloh.



Incoming to Middle District Coffee:
For the synodical treasury: Bon ?. Querl's congregation in Toledo H6.37. k. Zucker's congregation in Defiance 4.25. Out of ?. Rupp-right congregation in North Dover 2.00. ?. Knief's compound at New Dettel Sow 9.31. ?. Mees's compound in Columbus 27.00. Ch. Herpolsheimer in Carlisle 1.00. ?. Lehnerns Gem. in New Haven 8.50. Jor' Gem. in LoganSport 5.15. D. Schmidt in Liverpool 2.00. ?. Schmidt at Elyria 2.00. ?. Meyer's Gem. in Adams County 22.00. ?. Hahn's comm. in Adams County 8.05. D. Horst's branch comm. at Hilliard 3.35. Sihler's comm. in Fort Wayne 56.71- Schoeneberg's comm. in La Fayette 28.80. Steger's comm. in Huntington 14.41. D. Hassolv's comm. in Columbia City 3.25. I". school, Schumm's comm. at Willshire 2.00. Its comm. 8.00. k. Bode'S Gem. at Fort Wayne 12.22. D. Jor' Gem. at LoganSport 5.00. ?. Kolbe's congregation at Independence 11.35. >. Tramm's compound at Dincennes 9.30. ?. Husband's Pharmacy in Euclid 5.50. ?. Seuel's parish of Indianapolis, 15.50. Lehner's Gem in New Haven 2.00. ?. Stubnatzy's Gem in Fort Wayne 48.00. k. Hiller's Gem. in Pomeroy 3.25. ?. Wyneken's Gem. in Cincinnati 12.15. k. Knief's Gem. in New Dcttelsau 12.35. ?. Brackhage's Gem. 10.30. ?. Böse's Gem. at South Ridge 7.50. Teacher Kirsch in Adams County 1.00. Schaper -- "n. in Columbia City 1.00. From Fairfield: Karl Welcher 1.00, John Mertz .50, Ferd. Ahrens 2.00. ?. Schmidt's Gem. in Indianapolis 24.80. ?. Lothmann's compound at Akron 10.15. ?. Bode's Gem. at Fort Wayne 14.38. Mich. Merz at Defiance 1.00. ?. Niethammer's comm. at La Porte 16.65. Jox's comm. at Logans- port 10.50. k. Nütze's comm. in Columbus 2.00. Dessen's comm. 4.23. Teacher Strieder's comm. in Fort Wayne 2.00. Stock's comm. at Fort Wayne 12.00. k. Knief's congregation at Neu-Dettel-au 4.00. ?. Kühn's compound at Minden 6.45- ?. Sitzmann's community at Terre Haute 7.00.
For the emigrant mission in Baltimore: ?. Bode's Gem. at Fort Wayne 7.19. k. Zagel's Gem. at Fort Wayne 10.00.
For the Free Church in Saxony and others. St.r k. Huge's congregation at Bremen 8.00. Its congregation at Troy 2.45. Its branch at Plymouth 2.55. From ?. Haffold's Gem. at Columbia City 1.50. Zagel's Gem. at Fort Wayne 23.18. k. Niethammer's compound at La Porte 20.15.
For poor college students at Fort Wayne: 1. Generally: D. Sauer's Gem. at Dudleytown 17.00, Wittwe Bleke at Fort Wayne 5.00; 2. for the Brunn's sophomores: from the missionary box of the Gem. in Toledo 5.00. Hochz.-Coll. at Mr. Strauss in Columbia City 1.00, D. Meyer's Gem. in Adams County 13.26; 3. for M. Köstering: Virgins' Association in >-. Stocks Gem. 10.00; 4th for Tb. Stephen: virgins club in?. Stocks Gem. 10.00; 5. for Dannenfold: D. Schlrrffellmann's Gem. at Reynolds 8.00; 6th for R. Deer: D Steinbach at Fairfield 2.00; 7th for Horst: F. F. 5.00; 8th for 12. Brust: Louis Gerke at Fort Wayne 5-00.
To the seminary household in Addison: ?. Niemanns Gem. in^strveland 38M>.
To the Seminary household inSpringfield: I".WendtSGem. in Waymansville 5.10. k. Niemanns Gem. in Cleveland 38.00.
To the college household in Fort Wayne: ?. Rupprecht's Gem. in North Dover 7.00. k. Schwan's Gem. in Cleveland 59-67.
For inner mission: Mrs. Schneider in La Porte 1.00. ?. Wichmann's congregation at Farmers Retreat 10.00. Zucker's congregation at Defiance 3.62. Mr. Niederhaus by >-. Mohr 5.00. For Louisville: >-. Kretzmann's Gem. at Dudleytown 3.00, D. Za- gel's Gem. at Fort Wayne 12.00, Stubnatzy's Gem. at Fort Wayne 40.00, >-. Knief's comm. at New Dcttelsau 11.00, ?. Kühn's Gem. at Minden 4.35.
Late:
For CollegrhauShalt in Fort Wayne: ?. Niethammers Gem. in La Porte 11.30.
For seminary household in St. Louis: ?. Niethammers Gem. in La Porte 13.80.
For synod treasury: ?. Jor' Gem. in LoganSport 9.50. (Closing follows.)
Fort Wayne, March 31, 1879, C. Grahl, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts)
have been received:
1. contributions.
From ?. I. I. Oetjen, Monticello, Iowa, P5.00. From ?. I. F. Döschcr, New Orleans, La., 5.00.
Two. Gifts.
By k. F. I- Biltz of Mrs. Vogt 1.00.
St. Louis, March 29, 1879. E. M. Grosse, Cassirer.
For poor students received with heartfelt thanks by Mr. Küchle in Milwaukee, Wis. from a woman in his community P2.00. By Mr. ?. H. Schmidt in Schaumburg, Ill., from his own parish. Gem. from the Klingrlbeutelcassee 20.00. By Mr. Heinr. Holzkamp in St. Louis 5.00. Byvalue. the Gem. in Neu- Gehlenbeck, Ill., 6.55. C. F. W. Walther.

Book Display.

American Lutheran school practice. By J. c. W. Lindemann, because. Director of the Lutheran Teachers' Seminary at Addison, Ill. Saint Louis, Mo. "Concordia Lutheran Publishing House" (M. C. Barthel, agent). 1879.

Under this title, a work has just been published in which our blessed Director Lindemann gives an "instruction" on "how a right, respectively, Lutheran school practice should be constituted and carried out". He bases this on the following definition, insofar as school practice, viewed subjectively, is a practical habitus that adheres to a person: "The

The school practice of an Evangelical Lutheran teacher is the God-given skill, acquired through certain aids and practice, to carry out all the duties of his office in such a way that they are to the glory of God and fulfill the intended purpose among the school children. In an "Introduction" (pp. 5-14) it is shown: 1. that the office of parents and preachers is the foundation of the Christian school, 2. in what respect an evangelical Lutheran parochial school should beLutheran parish school serves the purposes of these two offices, 3. the relationship of the parish to its and what is to be considered with regard to the person to be appointed, 5. that the office of a parish school teacher is partly a public ecclesiastical, partly a private-civic one, 6. how laborious, but also how important and sdelicious it is, and finally 7. what the official duties of a Lutheran teacher **consist of**. The description of school practice itself is then divided into three main parts, the first of which deals with school discipline (pp. 14-22), the second with school instruction (pp. 23-212), and the third with school education (pp. 213-332). As far as **school discipline is concerned**, it is described as "the introduction and constant maintenance, by the teacher, of such external institutions as can not only be maintained by all his schoolchildren from natural forces, but must also be observed punctually, because otherwise the purpose of the school could not be achieved, and concern the necessary obedience, order, silence, attention, and civic respectability. As means to establish a good school discipline, the school laws, the constant vigilance of the teacher, disciplinary punishments and finally the good example of the teacher himself are mentioned. As far as **school instruction is concerned**, the work first deals in general with the subjects to be taught, the lesson plan, the forms of instruction, and the course of instruction (pp. 23-98), and then in particular with the methodology of 1. history instruction, 2. the explanation of the Catechism, 3. language instruction in general, and 4. English language instruction in particular, 5. Bible and hymnal reading, 6. memorization and recitation, 7. song instruction, 8. arithmetic instruction, 9. writing instruction, 10. drawing instruction, 11. geography instruction, 12. history instruction, and finally 13. natural history instruction. This section is followed by an excursus on the necessary natural teaching gifts, as well as on the necessary teaching skill and how to achieve the latter. Thirdly, as regards **school education**, after establishing the proper concept of it on the basis of Ephesians 6:4, the following is presented: 1. the teacher as educator, 2. the schoolchild as pupil, 3. the aim and purpose of education, 4. the means of education, and 5. the educational activity itself; for it is important: a. to preserve all children as far as possible, so that they can be educated in the future. To preserve all children as far as possible, so that they do not fall into real sin; b. To save those children who have fallen into sin; and c. To encourage and strengthen as far as possible all children who are in repentance, so that they not only persevere in godliness, but also practice to become still more complete in it. The work ends with an "Appendix" (pp. 333 - 364), in which 48 examples from the history of school practice are found, both worthy of imitation as well as deterrent, and indeed, to sharpen the pedagogical judgment, without a key. -

Unfortunately, we must content ourselves here with stating only the content of this work, since the "Lutheran" is not the place to characterize it more precisely. Only the following may be allowed to be noted.
The dear, blessed Lindemann could not have left us a more magnificent legacy. He has laid down priceless treasures of pedagogical wisdom as if in a treasury, the ripe fruit of many years of study and rich experience. The work bears the title of an "American Lutheran School Practice" with fullest justification: written through and through in a Lutheran spirit, it corresponds at the same time in all its parts specifically to our American conditions here. It was the humble author's intention to have the work printed as a manuscript only for his students; now, however, we see why, as a result of a secret, irresistible impulse, he did not hurry with the printing of any of his books shortly before his blessed death as he did with the printing of this work: For the gift bestowed by God upon the highly pardoned man was not to be lost to the Church of America, but to become a blessing to it, even after he himself had long since passed from labor and struggle to eternal rest and glory. Even if petty minds find all kinds of fault with this book, they will not prevent all those who know what the Lutheran school needs above all else from never ceasing to advocate this "school practice" as a work of everlasting



and as a rich treasure trove of correct school discipline, didactics and pedagogy to thank God from the bottom of our hearts and to praise and glorify Him for it. May no teacher or preacher despise the great gift that God offers him in this book, but rather may everyone seize it with eagerness to learn. Even the most gifted and experienced has no reason to be ashamed that he is to become the student of a Lindemann. Again, it is said, "The spirits of the prophets are subject unto the prophets." 1 Cor. 14:32. We are confident that as long as the practice of the blessed Lindemann's school will be and remain ours, so long will our schools stand well with regard to their task, not only for eternity, but also for this temporal life; but as soon as we will lust after another, after a practice in the spirit of our time, so soon will the blessing of God flee our schools and they will become institutions of destruction. God in mercy prevent this!

[Walther]

Price: bound in half french \$1.75. Postage: 10 Cts.

Easter Book. Devotions for the domestic celebration of the holy season of Easter. Collected and edited from the older treasures of the orthodox church by Frederick Lochner, pastor of Trinity Lutheran parish at Springfield, Ill St. Louis, Mo. To be had from the "Lutheran Concordia Publishing House." 1879.

It was a beautiful time when our pious fathers were not content with the fact that in the church each earthly year was divided according to the great deeds of God for the redemption of mankind, but when they also followed this in their families with their home worship and therefore also celebrated in their homes during the week of Advent, Christmas, Passion and Easter.

To promote the reintroduction of this glorious, blessed custom and thus the heavenly consecration of the whole earthly life also of the Christians of our time, our dear brother Lochner already a year ago had his "Passion Book" appeared a year ago. In keeping with his promise, the above "Easter Book" has now followed as the second part. Set up similarly to the "Passion Book", the former is intended "for domestic use during the joyful days from Easter to Pentecost". It contains 40 devotions on the story of the Resurrection and Ascension of our Saviour, harmoniously composed by Bugenhagen from the Gospels and the Acts of the Apostles, with corresponding hymn verses and concluding prayers. Here the householder has wholesome soul food for himself and at the same time, as a household priest, for his household members. For those hymn verses which are not taken from our hymnal and whose melody is unknown, the melodies are added in four-part harmony at the end of the book. It contains 300 pages in Klein octavo, and, being well bound, may be obtained through our general agent for the price of \$1.00. May many hands reach for the dear book and many hearts be refreshed by it! Hopefully the dear author will now supply us with a church year - house book, - an "Advent book".

[Walther]

New English translation of the Small Catechism of Dr. Martin Luther.

The committee appointed by the Lutheran Synodal Conference of North America to translate Luther's Small Catechism has requested the undersigned to inform all interested parties that it has completed its work. Since, however, the instruction given does not authorize the Committee to take further steps, it does not feel entitled to promote the translation to print without first having reported to the Synodal Conference and having obtained further instructions.

However, anyone wishing further information on the above matter should contact the secretary of the committee, Prof. A. Gräbner, 794 Hubbard St., Milwaukee, Wis.

W. F. Lehmann,
President of the Synodal Conference.

Sermon on Matt. 2:1-12. for the Celebration of the Feast of the Epiphany, 1879, preached by H. C. Wyneken at Springfield, Ills. (Reprint procured by the students of the Springfield Seminary for Preachers).

The sermon is available at the following price:

1 copy5 CtS.
1 dozen without postage54 Cts.
50 copies without postageH2 20.

at the following address:

D. 'VVeiamann,
OonLoräis, OollsZs, gprinZüslä, III.

The receipts of the cashiers Bartling and Birkner will follow in the next number.

Changed addresses:

Usv. 3. D. Deiertag, WoLeottKvills, 6o., X. 1.
Rev. Dk. Uvcdtel, ^lbsn^, Oo., Llivn.
Uvv. VV. 6l. Dolu^Ir)r., Onpo Ooirnäsau, No.
^V. D. Wiläö. ^Vino Hül. liunäolok Oo.. Ill.

Printing house of the "Luth. Concordia-Verlag."



Herausgegeben von der Deutschen Evangel
Zeitweilig redigirt von dem Vch'

Year 35.

To the memory. *)

Lay down thy pen, the work is ended, In the messenger's hand lay
 thy hands quietly, Blessed art thou, said thy God, for whom I send.
 There thy heart is both homesick and glad. Hastily thou call'st
 Christ, the sun of thy life, With him thou goest through the dark
 valley to the throne. But thousands in church and school mourn.
 Now for you. You are missing in action on Zion's walls.
 Take now, O Lord, thy work in trust, and it shall be done. †.

The Bohemian and Moravian Brethren, from the time of the Reformation to the year 1670.

Johann Augusta.

(d. 1572.)

About the year 1450, in the mountains of Bohemia and Moravia, in the midst of the Catholics, the congregation of "the Brethren" came into being, and for more than half a century before Luther a true church of Jesus Christ was formed, which preached the Word of God purely and loudly, administered the sacraments rightly, and also sealed its evangelical faith with works of love and with its lifeblood.

We will now recount the history of these Bohemian and Moravian Brethren congregations, beginning with Johann Augusta, one of their most important men. Born in Prague in 1492, as a student in Wittenberg he listened to Luther's and Melancthon's lectures, and then became pastor in Leitomischl. When Johann Horn became chief bishop of the Brethren in 1532, he received three new bishops to assist him in his difficult office, among whom was Johann Augusta. Already at that time he was indisputably the most important brother of his time, and was known throughout Bohemia as an excellent scholar. Faithfully and vigorously he stood by the pious head and supported him especially in the endeavor to bring the brethren into exact connection with the Reformation churches. In 1536 he was appointed for this purpose

*) Had been sent to us for some time, but is not likely to be late even now.
 D. R.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 1, 1879.

No. 9.

with George Israel, a young deacon, and the knight Sommerfeld sent to Luther.

Also in the years 1540 and 1542 Augusta was sent to Wittenberg to maintain and strengthen the relationship between the brethren and the Reformer, and he lived with Luther in true friendship. When he returned home, the great Reformer, in the presence of most of the university teachers, extended his hand to him, and said, "Be ye apostles of the Bohemians, as I with mine am apostles of the Germans. Do Christ's work there as opportunities may present themselves to you; we will do it here."

While the friars were thus strengthened by the connection with the German, evangelical-apostolic church and promoted in the knowledge of the truth, the Calixtines, who limped on both sides, toward Rome and toward Christ, also sought to dissuade the friars from their resolute confession. The Calixtine Consistory even wanted to force the friars to accept the Calixtine Confession. Then Bishop Augusta wrote a defense of the friars, in which he clearly and calmly explained that God had long since let a brighter light go out to them, from which they would not return to that semi-darkness under any condition.

In 1547 the head bishop Johannes Horn died, and Augusta became his successor. He took up his new office in an extremely difficult time. For since the Bohemians had not wanted to fight against their Protestant brothers in faith in the Schmalkaldic War, they were now, since God had given victory to the enemies, severely persecuted. Already at the end of 1547 the old blood decree against the Picards was renewed, and in January 1548 King Ferdinand ordered that the churches of the Brethren should be closed, all private meetings refrained from, and the leaders handed over to the governor. The authorities complied with this order, seized the preachers, and sent them to Prague. Augusta did what was his duty in this time of need. In constant danger of being caught, he went from one parish to another; he disguised himself as a peasant and fled into the woods around Reichenau.

where he courageously and undauntedly refreshed his afflicted brethren with the comfort of the Gospel. King Ferdinand knew very well how strong a support Augusta was for his church, and therefore promised his official at Leitomischl, the Lord of Schoeneich, a reward if he caught the feared chief bishop. Herr von Schöneich allowed himself to be blinded by the silver, and played the part of Judas. He pretended to be in distress of conscience, and in need of a faithful pastor, and bade Augusta appear at a certain place, but not in the city, that he might be perfectly safe. The bishop appeared accompanied by a deacon Jan Bilek. The traitor had the place surrounded with guards, and now seeing his victim in a snare, he told the bishop that he was arrested as a false teacher and troublemaker in the name of the king. Augusta was bound with his companion, and taken to Prague. The day of this arrest was March 20, 1548, and the bishop was accused of having encouraged his own to revolt, or of not having restrained them from doing so; he had travelled through the country in order to recruit troops against the king, and had himself travelled to Wittenberg. A centner weight was hung on his foot, so that he should confess what negotiations had been made with the Elector of Saxony, where the brothers had hidden their treasures, and where they intended to flee after their expulsion from their fatherland. Augusta answered: "I have never concerned myself with matters of state, nor have I ever been called upon to do so by anyone. My office is a spiritual one. Since the outbreak of the troubles I have visited the royal cities in order to exhort the sheep entrusted to me by Christ to constancy. I have often been with Luther at Wittenberg, but for the publication of writings. Of treasures of my poor brethren I know nothing. If we are driven out, we shall find a free place with the Lord of heaven and earth, who has never yet forsaken His own. Hereupon it was intimated to him that he would obtain his liberty as soon as he denied his faith. But Augusta, like Bilek, remained firm. Both were therefore kept prisoners in a dungeon on bread and water. During this time of imprisonment, the bishop poetized

under great sufferings many songs, according to the melodies who have had as subjects, and have some still. I have often which rang up to him from neighboring churches. His torments, spoken with them, and watched them closely, and believe me, I which he had to endure for the sake of Christ, became even wish for no better, tidier, and more faithful subjects!" Mr. Thym more severe when he and his companion were taken from said, "Dear Sirs, if the King only knew them closely, he would Prague to Búrglitz, a mountain castle five miles west of Prague, not wish for more faithful subjects. They surpass all others in and thrown into an underground dungeon. The two confessors obedience and punctuality in the discharge of their duties, and were received with scourging blows and then put to the torture. though they are afflicted and persecuted, yet they pray for the When Augusta was asked during the torture what the brothers authorities, for the King, and for the preservation of his family." were doing at present, he said calmly: "They take their refuge in Then he struck the table with his fist and cried, "They are God in fervent prayer. The steadfastness of the confessor, and wronged, yea verily^wronged before God and all men! Their the hot prayers which he sent up to God in the midst of the Bishop Augusta is certainly a just man!" At the close of the Diet, torments, won a hard heart from his Lord and Master. For one of Ferdinand at last gave his concluding answer: "When I have the executioners was struck by all that he saw and heard; he leisure^once, I will consider your request, and give you an was converted, and joined the brethren. When it was seen that answer!"

the torments did not turn the bishop from the gospel, they sought to seduce him from the truth by sending beautiful Bohemian girls to him. Since even these could do nothing, the clever Jesuit Canisius appeared before him. But he, too, was so strongly rejected by Augusta that he did not come a second time.

The brothers had given their captive bishop news by secret messengers of all that had happened to them. Once several letters were intercepted and presented to the king. They cried out that the Picards were exchanging seditious letters and had instigated a conspiracy. Immediately

King Ferdinand himself indicated the way in which Augusta, writings found were taken away, as well as the money that the whose torment was far from over, was to be tortured in order to brothers had secretly sent him to satisfy his needs. Among the elicit confessions from him without endangering his life. On May papers were letters of comfort and exhortation, as well as 27, 1548, he wrote to his son: "First, he shall not be deprived of reports on the internal condition of the church, etc. For Augusta, food and drink in prison; but he shall be watched diligently and although in severe suffering, had written to the friars as a good without ceasing, and for five or six days in succession he shall shepherd from his dungeon, and had given them counsel as to not be given a moment's sleep or rest, day or night. Or, secondly, how best to protect and pasture the Lord's frightened and he shall be tied backwards on a dry board, so that he cannot turn chased herd. King Ferdinand examined the papers; but he over, and his head does not rest on it, but hangs down from the found nothing of political content, but only exhortations to board, and has no other support to keep him upright than his patience and devotion, to prayer, to penance, and to a pious, natural bodily strength. At the same time, from time to time, peaceable way of life.

several drops of vinegar should be applied around the nostrils, Nevertheless, Augusta remained in prison. In the ninth year and this procedure should be observed continuously for a day or of his imprisonment, Duke Christoph of Würtemberg interceded two days and nights. Moreover, it would also be beneficial to the for him, but in vain. The martyr's faith was not broken during the matter that, when he is thus lying on his back long period of suffering, but was still strong and vigorous. The a live dung beetle, namely the larger one, is placed on the navel, damp musty air which prevailed in the prison brought Augusta such a beetle is covered with half a nutshell, tied tightly, and close to blindness, and contracted a serious illness, from which, thus left there for a while. Or thirdly, one should give him dry and however, he recovered without medical aid. Notwithstanding all strongly spiced food for several days, but not give him any soup these long years of tribulations, the shepherd did not forget his or drink with it. Of these three ways, the first two should be the flock. He was in constant correspondence with the brothers, most beneficial and the most burdensome. And if Bilek will not exhorting them to steadfastness, patience and intercession, and confess and testify more than has been done so far, then one or was then again comforted by them and strengthened to new the other way may also be tried on him." courage. He also saw to the appointment and ordination of

The two faithful confessors had already lain in prison for four church servants of all grades, and even from the dungeon he years under unspeakable torture. Then, in 1552, the general guided the reins of the church regiment so strictly that his Diet pleaded with the king on their behalf. However, Ferdinand firmness was sometimes difficult for the brothers.

only informed them: "When I have thought about this matter, I In 1560 the castle of Búrglitz was donated to Ladislav, the will give a gracious answer to your request. That evening, at the Count of Sternberg. He allowed the prisoner to travel to Prague royal banquet, the courtier said to Mr. Krinezky: "Do you still in the hope that he would convert to the Catholic Church. The remember how they used to speak of the brothers: 'If they were Jesuit general Polyssenius was sent to him. But Augusta, who to leave the country, it would be bad for their steadfastness?' for twelve years had patiently and firmly endured dungeon and And behold, they have remained firm in their faith. bonds, and had victoriously resisted so many temptations, now And have willingly offered unto him all temporal goods." Mr. also resolutely rejected the tempter. Then Ferdinand, who in the Kawka said: "I have many brothers- meantime had become German Emperor, let him back into the

Bürglitz dungeon, and for four more years the faithful bishop glorified his lord and master through shame and suffering. When finally in 1564 the Protestant-minded Emperor Maximilian ascended the throne, the hour of liberation struck for Augusta. After he had remained faithful to his Redeemer in unspeakable pain for 16 years, from his 56th to his 72nd year, he was allowed to return to his brothers. He had remained strong in the power of God, which is mighty in the weak, his courage was still unbroken, his fire burned gloriously on. Although already 72 years old, he administered the office of a chief bishop with fidelity and conscientiousness. He led and shepherded the old congregations in Bohemia and Moravia, and also visited the new ones in Great Poland, which had come into being through the persecuted, fugitive brethren. However, it should not be concealed that he sometimes tightened the reins of church government too much, and perhaps proceeded somewhat too arbitrarily. After a few years he was retired. After a few years he was retired, but still continued to work as ordinator. Thus, under great deeds of love and unshakable faith, which he had so wonderfully proven through many years of severe suffering, he had become an old man of 80 years. On January 13, 1572, his Lord and Master took him to his eternal home.

(Submitted by 1)n. Sihler.)

Is the Reformed Church really a "sister church" to the Lutheran Church?

When openly Union people make this assertion, one can rather credit them, especially if they are not teachers but hearers in their ecclesiastical community, with this assertion, as having arisen from ignorance; For in the unchurched and unchurching state churches of Germany, it is badly noted by the ecclesiastical authorities, and even reprimanded and punished, if such a halfway Lutheran-minded pastor neglects to touch even one of the grossest Reformed heresies very rarely, as it were only with silken gloves; For to prove to his people that they are contrary to Scripture, criminal and damning from God's Word, is something against which he himself feels horror and dismay, and against which his heart, which is nevertheless deeply in love with unionism, resists. He is content to call the false doctrine only a deviation, a distinction, a different direction; but even this quiet step is already too much for his radical Unionist, and moreover loyal superintendent; he gets his reprimand and "moderation and mildness" are instilled in him anew. The hearers in the so-called Lutheran national churches, however, are no better off; for the Unionist poison has penetrated pretty much into all the veins here, too, among the ecclesiastical superiors, provided they are not of a rationalistic or Protestant-Unionist disposition, as among their subordinates, the pastors. One would look in vain for printed sermons from over there from this camp, which would contain righteous Lutheran defenses, a thorough and persistent fight against the false-believing Reformed Church. Is it any wonder, then, that the Lutherans of the regional church are in the same ignorance as the unrighteous about the "contrary to Scripture" and dangerous heresies of the Reformed Church? What wonder that they do not take the slightest offence when they hear and read that the Reformed Church is "a sister church" of the Lutheran Church?

But what is one to say to this, when even professors of Lutheran theology at the universities, who are considered by the uninformed, moreover, to be pillars and pillars of the Lutheran Church, such as Dr. Luthardt in Leipzig and comrades, assert the same thing, and perhaps even try to get this designation of "sister church" from the Unionist camp quite going among the Lutherans?

Is not this one expression already a disgraceful and reprehensible denial of Lutheran orthodoxy and the recognition of Reformed false faith, the unionism of the purest water put into one word? But there can hardly be any question of ignorance here; it would be a disgrace and shame for these learned gentlemen if they were so completely lacking in knowledge of the Reformed doctrinal concept; moreover, they themselves give dogmatic lectures and have them printed. What then is the cause? The deeper inner cause is the lack of fear of God and of his word, as it reads, especially where it establishes articles of faith, confession, and doctrine, and at the same time the interference of the natural understanding and of the philosophizing, arrogant reason, which does not want to bow under the simple word of Scripture, as it reads; The other, more external cause, which, however, is connected with this one, is precisely the deceiving spirit and goblet of the Union, this deceptive work and conjuring game of the devil in the nineteenth century, in which he also disguises himself as an angel of light and yet, as the old serpent, deceives and seduces all those, whether scholars or not, who are not, as true and right Lutherans, rooted and grounded in the simple obedience of Scripture.

What do these apostate sons do with Luther? Is he really their teacher and spiritual father, if they call themselves by his name? No, for indeed they strike him in the face with the word "sister church," for did he not also fight a hard and perennial battle against the Reformed, as clergymen and sacrament-obsessives, and as enemies of the simple word of Scripture? And what was the fruit? Did the Reformed later recant? Where would this be heard or read? The indifferent larger part entered with pleasure into the false union; the smaller stubborn part persisted in its inherited false doctrine. Summa, the Reformed Church, as such, is nothing less than "a sister church" of the Lutheran, but a sect and a heretical community, which, as such, the orthodox, that is, Lutheran Church, should shun and flee. Luther would rather have had his head cut off than acknowledge Zwingli's Swiss Church as a "sister church"; and so is every true and right Lutheran now; he could never bring himself to call the Reformed Church anywhere, whether in Germany or in Switzerland or in Holland or in France, England, Scotland, Hungary, or here in America, in all its branches and subsidiaries, a "sister church."

And in fact there is not only "a little leaven" in it, although this already, according to St. Paul's testimony, leavened the whole dough, but a great mass of this leaven, namely, of corrupt doctrine contrary to Scripture, is to be found in it.

First of all, there is the abomination of their absolute choice of grace and wrath, in which they refrain from Christ, limiting his merit, as existing only for the elect, to the gracious and merciful One towards all sinners.

God into a kind of capricious and cruel power of fate and into a and denies the truth of the divine word?

hypocrite, who carries in his heart against the greatest part of Further, this carnal reason, in regard to the state of Christ's sinful men a different will than he reveals in his Gospel against exaltation, says thus: Christ had a true, natural, human body; all sinners; for he just does not want that despite this general the same can only be in one place at a given time, but not in gracious calling those not absolutely chosen by grace truly several places at the same time; consequently Christ, though believe; and therefore they could not believe; and again, it is exalted, can only be present everywhere according to his impossible that the elect should fall from grace, even divinity; but according to his human nature he is shut up temporarily, and lose faith; truly a fearful and soul-murdering somewhere in heaven, and therefore cannot be essentially and doctrine, which, when it strikes into the conscience, must truly present with his body and blood in the bread and wine, and produce only sure and presumptuous, or desponding and his body and blood cannot be presented, received, and enjoyed despairing men. in and with the same.

On the other hand, there is the scripturally contrary But what says the holy scripture against this? It says Ps. 110, disintegration of the person of Christ, as in the state of his 1: "The Lord said to my Lord (that is, the Father to the Son): Sit humiliation, so in that of his exaltation; for of the latter it is thou at my right hand (that is, reign with me in the same unlimited asserted that it was not the God-man who suffered, was omnipotence and majesty over heaven and earth), until I lay crucified, and died, but only the mere man, without communion thine enemies for a footstool at thy feet."

and union with his divinity; truly a dreary and damnable doctrine; How now? Does this exaltation of Christ refer to his divinity? For although it is true that Christ, the Son of God and of Mary, This would be a strange thing, for he had exercised the same could only suffer and die according to his human nature, yet at power ever since the creation of the world, which was effected by the Father through him; nor could he, after his incarnation and his accomplished work of redemption as Jesus Christ, the at the same time it must be held according to Scripture that, because of the indissoluble union of the Son of God with human Son of God and the Son of Mary in one person, be exalted nature in one person, that very person, the God-man, suffered, according to his unchangeable divinity. He could only be exalted was crucified, and died for all sinners. No less does the Reformed Church tear asunder the person of Christ in her according to his human nature, so that he was raised by the "scripturally contrary" doctrine of the state of his exaltation; For Father into that glory and majesty with the Father.

it asserts that the God-man does not rule heaven and earth with The same is true of the other passage in the New Testament, Eph. 1:20-22, which reads: "God hath set him (Christ) on his the Father in unlimited omnipotence, majesty, and glory, that he is present to all creatures, and that he is especially present to his faithful, both in their entirety as a church, and to each right hand in heaven above all principality, power, might, individual, with his almighty grace, always near and helpful, and dominion, and all things that are named, not only in this world, especially where he has committed and bound himself with a but also in that which is to come; and hath put all things under his feet."

a special word of gracious promise, as in the Holy Supper. The From this passage, too, which at the same time states that Reformed Church, on the other hand, maintain that Christ, not Christ's being set down at the right hand of the Father signifies according to his human nature, in the state of his exaltation and his unlimited omnipotent rule and reign over all creatures in glorification, embraces, occupies, and penetrates heaven and heaven and on earth, - from this passage, too, it is clearly and earth, but that this is the case only according to his divinity irrefutably evident that this exaltation of Christ refers only to his (although this was the case from the beginning before his human nature; for, as already stated, as the Son of God he incarnation); according to his human nature, however, he is exercised the same power from the creation of the world; And even at the lowest stage of his humiliation, when he hung on the cross as a curse for us, and tasted the torment of the damned, he was in full possession of this power, dominion, and authority, even though he temporarily renounced the use of it, precisely in order, as the God-man, to accomplish our redemption through his twofold vicarious satisfaction, namely, as by his fulfilling the law in his active obedience, so also by his endurance of punishment in his suffering obedience, both in our stead and for our salvation, so that he might thereby acquire and merit for sinners the forgiveness of sins, life, and blessedness.

This false doctrine, like the other, comes from the fact that the Reformers, in a rationalistic way, leave room for the conclusions of natural reason, contrary to the clear, simple words of Scripture. For the latter says: Since God is a spirit, he has no blood and cannot suffer and die; consequently only the mere man, Jesus of Nazareth, suffered, shed his blood, was crucified, died, and was buried. But against this the Scriptures say, because in Christ there is a personal, inseparable, and indissoluble communion and union of the Son of God with human nature: "The Prince of life ye have slain; the Lord of glory ye have crucified," and further, "The blood of Jesus Christ, the Son of God, purifieth us from all sin. 20, "that God by his own blood hath purchased his church".

Is it not then unbelief on the part of the Reformed Church that, contrary to these clear sayings, it follows the conclusions of the But if Christ, precisely as the God-man, has all creatures present and passing through him, if after his resurrection he was able to pass with his body through the rock and through the closed doors, then he can certainly also be with his body and blood in the bread and wine; and to this must be added that in the institution of the Lord's Supper he expressly committed himself to this.

has. We should not and cannot understand the how of this union, but neither can we understand, for example, the union of soul and body in one man, which is only a natural union, or even the union of the germ of life and the substance in a grain of wheat. But we are to believe the meaning of this union in the Lord's Supper, as the words say, just as we believe the personal union of the Son of God with human nature in Christ.

What, then, does the Reformed Church do by denying this sacramental union of the body of Christ with the blessed bread, and that of his blood with the blessed wine, and by ascribing to the words of the endowment a figurative and figurative meaning,

out of the misguided light of natural reason? It denies in this, that Christ is the all-powerful, all-wise, and true Son of God; all-powerful in this, that he can work what he will by his word; All-wise, in that he knows well how to speak in the institution of his supper, and how it would be foolish, even for a human testament-maker, to put his testament into figurative words, so that he himself would be to blame if his heirs were to quarrel about the meaning of his testamentary words; truthful, in that he certainly does in fact and truth what he promised in his words of endowment.

And by tearing apart from one another what Christ, the Son of God, has sacramentally joined together by His almighty Word, and by ascribing a false meaning to this Word, as it reads, out of the conceit of carnal reason, that the bread is the image of the absent body of Christ and the wine the image of the absent blood of Christ, it denies the essence of the New Testament church and the fulfillment in Christ, and puts itself back into the Jewish church of the Old Testament. But of this it is said in Heb. 10:1: "The law (here the institution of the Passover) had the shadow of the goods to come, not the essence of the goods (namely, Christ) itself."

And indeed, the Passover lamb, in its separation, slaughter, roasting, and communion, was a striking counterpart and image of the crucified and dying Christ and of the consumption of his body in the Lord's Supper; here, in all its features, there is the greatest resemblance between the image and the being it prefigures and portrays. But where is this similarity between the broken bread of the Reformed and the body of Christ on the cross, and between the wine partaken of and the blood of Christ flowing forth?

In addition to this, the Holy Spirit, through St. Paul, 1 Cor. 10, 16, says that the blessed cup, i.e. the wine in it, is the communion of the blood of Christ, and the broken, i.e. distributed bread, is the gift of the body of Christ, so that everyone who receives the bread and the wine at Holy Communion also receives and enjoys the body and the blood of Christ verbally and bodily in and with them.

And not less the same apostle 1 Cor. 11, 27-29, testifies by the enlightenment of the Holy Spirit that whoever unworthily i.e. unbelievingly eats and drinks the bread and wine in the Lord's Supper is guilty of the body and blood of the Lord and therefore eats and drinks judgment, that he does not distinguish the body of the Lord i.e. eats it like common bread or other food. But here it is not spoken of unbelief in general, but of the unbelief in the body of the Lord.

For in reference to this it is said: "You eat or drink, or whatever you do, do it all for the glory of God," which of course the unbeliever cannot do. Rather, we are here speaking of the unworthy, i.e. unbelieving, eating "of this bread" (with which the body of Christ is sacramentally united) and of the similar drinking "of the cup, i.e. wine of the Lord" (with which the blood of Christ is sacramentally united). But if this sacramental union did not take place in Holy Communion, it would be impossible for the unbelieving partaker of the bread and wine to become guilty of the body and blood of the Lord, and by this partaking to bring judgment upon his neck.

Thirdly, the reformed church also denies the simple scriptural doctrine of holy baptism; for with the cow's eyes of its carnal reason it only looks at water, which prompted Luther in his Small Catechism to ask: "How can water do such great things?" namely, that the words of promise connected with baptism are imparted to the faithful in the water of baptism: forgiveness of sins, redemption from death and the devil, and eternal blessedness. This church again tears apart what God has joined together, namely, the word of the almighty Son of God concerning water, which Luther, in his answer to the question taken from the mouths of the enthusiasts, condemns.

In this tearing away of the word of water, she again, out of the same delusion of her carnal reason, imputes to the words of the institution of our Lord Christ a meaning foreign and repugnant to them; for she asserts, against the clear simple meaning of those words, as of all others which deal specifically and expressly with the nature and effect of baptism, that the same is only a symbol. For as the uncleanness of the body is taken away by water, so our sins are taken away by Christ's blood and Spirit, and accordingly holy baptism is only an image of this inward cleansing which is not effected by it, and by baptism the person baptized is only outwardly received into the communion of the church.

But what do the baptismal enthusiasts do in this pretense? They trample under foot the clear Word of God and strike Christ in the face, for He says John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. But that it is not meant here, that the Holy Spirit works without and apart from the word and water, is plainly evident from Eph. 5:26, where the Holy Spirit testifies by St. Paulum, that Christ cleansed the church "by the bath of water in the word." Thus it is Christ's word and faith that trusts in such a word in water, through which baptism is in fact and truth, according to Tit. 3:5, the bath of regeneration and renewal of the Holy Spirit. Likewise, Galatians 3:26,27 says that the baptized believer is clothed with Christ, i.e., clothed with his righteousness before God, and is God's child. 2,38. He receives the forgiveness of sins and the gift of the Holy Spirit.

From these sayings alone, therefore, it is clear and irrefutable that holy baptism is a powerful and effective means of grace to bestow upon the believer those great things, namely, forgiveness of sins, redemption from death and the devil, and eternal blessedness.

But what is the fruit and consequence of the reformers' contempt for baptism against the clear word of Holy Scripture, and at the same time God's just punishment for this contempt? The fruit and consequence is, that out of the very bosom of the reformed church, in all its branches and twigs, in all kinds of countries and languages, innumerable worms and swarms, namely, the spiritual vermin of the workmanlike swarming and fluttering spirits, have crawled out and are constantly crawling out, which, like locusts, devour all green herbage, i.e., corrupt the souls of men.

For it cannot fail, nor shall it fail after God's righteous judgment, that those who love and despise baptism should fall into all manner of scripture-defying enthusiasm, spirituality, and workmanship, as for example are: Pretended inward revelations and the so-called inward word, in which Satan also disguises himself as an angel of light; furthermore, the penitential bench and the workmanlike screaming prayers, according to the procedure of the Baal priests on Carmel in Elijah's day; The complete immersion of the baptized in front or behind, while at the same time the salutary power and effect of baptism is denied; then the spiritual ascension of faith to the exalted Christ, but bodily shut up somewhere in heaven, and such foolishness more.

For all this spiritual mischief and unrighteousness, by which the poor souls, so dearly bought by Christ's blood, are only troubled, thrown from one delusion and deception into another, and finally deprived of all firm and certain comfort against the curse of the law, the evil conscience, the fear and punishment of death and hell, against the power of the devil, in short, against God's wrath and judgment - all this spiritual misery flows from the contempt of holy baptism, as it is founded in God's Word.

For it has pleased God in this means, in which He seals His general gospel of His grace in Christ to the individual believer, and specially appropriates and confirms Christ and His merit to him, to make him divinely and comfortingly certain of the forgiveness of sins and of eternal life.

Now as Abraham, in his various wanderings among the heathen Cananites, in the government of his many servants and handmaidens, and in all manner of crosses and afflictions, in which his faith grew weak, had, in the remembrance of his circumcision, the firm and certain consolation that God, in his circumcision, had nevertheless made a covenant of grace with him, so it is, similarly, with the baptized believer. For with him it cannot be lacking that his faith is at times very weak and depressed and only like a smoldering child, when the devil, the world, and the flesh, now more isolated, now more united, violently attack him, yes, God himself throws him into the crucible and furnace of fire, and according to his feeling he is thus filled with courage, as if God had changed into a cruel one, had turned his gracious face away from him, and had closed his mercy with wrath.

It is precisely in these supreme spiritual distresses, compared to which the physical ones are of little consequence, that the believer has the firm and certain consolation in the divine fact of his baptism, the special sign and witness of God's gracious will toward him, that in his baptism the Triune God has established a covenant of grace with him, which, on account of the

God's faithfulness is immovable and unchanging and will never waver. And in this water, which by the power of the divine word is passed through, christened, and christened, he is, and ever shall be, a child of the Father, a brother or sister of the Son, a temple and dwelling-place of the Holy Ghost, and, in other words, by and in his holy baptism he hath the grace of the Father, the merit of the Son, and the power of the Holy Ghost.

So then, my dear Lutheran readers, let us thank God from the bottom of our hearts that in our dear Lutheran Church, as the orthodox visible church, we possess the pure, beatifying doctrine of the precious gospel in all the articles of faith. At the same time, however, let us hold firmly and unwaveringly to each and every one of them, as founded on the clear, simple words of Scripture, and testify to them unceasingly, defend them, and propagate them. Let us not be children of understanding in any of the links of the wholesome doctrine, this golden chain of heavenly truth, and let us not be weighed and swayed by all kinds of wind of doctrine through the mischievousness of men and deceit, that they may deceive us. Let us not be carried about with divers and strange doctrines, which make the poor heart of man restless and uncertain, and deprive it of true comfort: for it is a precious thing that the heart should be established, which is by grace, which we alone obtain and possess in the pure word and sacrament by faith, and receive therefrom remission of sins, life, and blessedness.

Therefore let us also heartily hate every falsification of the Word and Sacrament, of which, as stated above, the Reformed Church is also guilty, and which is anything but "a sister church" of the Lutheran Church. Let us, however, also finally hate with all our hearts the lies and deceit of the scripturally pernicious and reprobate union, with its insidious poison of dullness and indifference in regard to the unity and purity of the Christian doctrine revealed to us by God in his clear words, which cannot possibly contain anywhere in the same words two different and, what is more, opposite truths to blessedness; For it is from this accursed spirit of unionism, this deceptive work of the devil, that it has flowed and still flows, that the After Lutherans of our day call the false-believing Reformed Church "a sister church" of the orthodox Lutheran Church.

On the other hand, it behooves the righteous sons of this church to heed the exhortation which the Lord gives to his church at Philadelphia, "which had kept his word," and which Rev. 3:11. thus reads, "Hold that which thou hast, that no man take thy crown."

To the ecclesiastical chronicle.

I. America.

The resolutions of the Lutheran congregation of St. Matthew in New York concerning secret societies. Through the faithful testimony of the current pastor of this congregation, Pastor Sieker, the lodge question had become a so-called burning issue in the congregation, i.e., for once it was seriously examined according to God's Word whether a true Christian could be a member of a secret society. This question was discussed in detail in a series of church meetings. The result of the discussion is reported in the "Witness of Truth" of April 15:

"This controversy, which is very important for the local church, has found is evident from these words! By the way, we advise the editor of the "Freie its end for the aforementioned congregation after long discussions in the Stimmen" to get himself a good dictionary. Should he never have heard of following resolutions, which were passed on March 20 of this year in a the difference between the linguistic and historical meaning of a word? - regular congregational meeting with only a few dissenting votes. Resolved: There is one more modest question we would like to address to the Herr 1. that the German Lutheran congregation of St. Matthew, on the basis of Editor of the aforementioned paper. In an article on "Cancers in the the doctrinal discussions held on the question: "Why a faithful Christian may Lutheran Church" we read the following: "How many (preachers) call not be or remain a member of any of the existing secret societies? 2. that themselves ministers of Christ and are not! You are required to preach the we do not want to set a time and hour for those members of our gospel of the Lord clearly, purely, and loudly, as a power of God that makes congregation who are members of a secret society when they should leave blessed all who believe in it. A preacher of the gospel must not mince his such an association, but that we place this confession of the congregation words in these faithless times. Luther once said, 'Cedo nulli,' i.e., I yield to on their conscience and that they may not close their minds to further no man; neither do I, the Lutheran preacher must say with Luther, for I instruction. In the meantime they should carry the congregation on their cannot and must not resist the truth from God, set forth in the holy book of prayerful hearts. (3) That the pastor and church council should proceed with the Bible." If this is the right thing (and it undoubtedly is!), what is the use the greatest caution in admitting new members into the congregation and of complaining and lamenting about the so-called unkindness of the not recommend those who are members of a secret society as exceptions. Lutherans, because they will never yield to anyone, will never acknowledge 4. that members who at present do not belong to a secret society, but who, any other denomination as the true church? We think that Mr. Editor, in the God in mercy forbid, are tempted to join such a society, should be taken words quoted above (though printed from another sheet), has given himself into church custody according to § 28 of the congregational order." the verdict. I. S.

According to a report in the "Zeitschrift," Dr. Krotel is of the opinion "that this question will soon be made a burning one in the New York Synod, and by this means may well be brought up once more in the General Council. May God grant that this question will not only be raised, but that it will also be decided correctly this time according to God's Word and that it will be acted upon in accordance with the decision; that through the example of St. Matthew's congregation, the Lutheran congregations of the East, which have hitherto tolerated the lodge system in their midst without serious counter-conviction, will be reminded of their duty of love to take care of those of their members who are entangled in the bonds of the lodge system, with instruction, admonition, and fraternal punishment. Of course, this will not be without serious struggle. Many pastors will be disturbed in their leisurely life and their income will be reduced, since many influential members may prefer to remain with the Lodge rather than with the Church. But only through this struggle will one come to a godly peace within the church.

[Pieper]

"Whatsoever ye shall ask in prayer, if ye believe, ye shall receive." The daughter of a certain Mr. Lombard, of Wilmington, Del. had become totally blind two years ago, in consequence of a serious illness. The best medical remedies had been applied, but without success. Recently, then, the blind woman heard one evening at home devotions the story of how JESUS had healed a blind man, and that he had given the promise, "Whatsoever ye shall ask in prayer, if ye believe, ye shall receive." Trusting in this promise and in his divine omnipotence, she asked the Lord, if it was his will, to restore her sight. The following morning she awoke with a severe headache, fell asleep again, and when she awoke, her prayer was answered; she could see.

The "Free Voices" (a paper published in Omaha, Nebr.) instruct their readers about the word "sect" as follows: "The word 'sect' means in German an 'excerpt' (!), and since the church of Christ is divided into many outer churches, every church is actually an excerpt, i.e. a part, thus a sect. The people, therefore, who have so much to speak of sects, namely, in a contemptuous sense, show thereby, besides their uncharitable spirit, also an abundant portion of stupidity." What an astonishing erudition shines out

In a Presbyterian congregation of 271 families and 674 communicants, only 10 infants and 30 adults were baptized, according to the pastor's last parochial report.

A Presbyterian preacher in Tenneffee, in a sermon the other day, attacked the State Legislature for not paying the State debt. The lower house of representatives adopted a resolution censuring this preacher, but afterwards reconsidered the same. The latter was probably the best thing the gentlemen could do.

A Baptist church council in Minnesota has denied ordination to a preacher because he denies women the right to teach publicly in church. Ad. Bd.

The secret societies and the Methodists. At a conference of the Evangelical Fellowship, a motion to appeal to the General Conference that no preacher of the Fellowship should belong to a secret society was almost unanimously rejected. The church newspaper of Columbus writes: "Recently we saw a report about the 'brilliant' festivities that the local 'Knights Templar' (Freemasons) had at their annual festival. There it was said, among other things: The opening of the festivities took place through a prayer by the honourable knight, Pastor I. F. King.' The 'Knight and Pastor' in question is an eminent Methodist clergyman, and it may well be considered that these two titles go together; but otherwise one would certainly have to say 'Sir Knight': "Sir Knight and Parson fit together like a glove."

II. foreign countries.

A "Lutheran Pabst." On February 20, E. Zsedenyi, the Inspector General of the Lutheran Church in Hungary, or, as it is called there, of the Church of the Augsburg Confession there, died. Where his faith was concerned, he is said to have always taken a very firm stand, even against the government; for which reason he was even once deprived of his offices in 1839 and sentenced to prison, because he had declared himself frankly and freely against a so-called Protestant law given by the government, which was oppressive to his conscience. For the sake of his firmness in the faith, he was given the title: "The Lutheran Pope of Leutschau." Such "popes" we Lutherans put up with. W. [Walther]

Hermannsburg Free Church and Mission. In the parish of Heimsen, which has about 1300 souls, there are

of the Weser (not far from Minden) four families have declared their resignation from the national church in order to join the Hermannsburg Free Church. - The contributions to the Hermannsburg Mission have not decreased in recent times, as was expected. During the period from January 1 to February 22, 45,539 marks were received by the main mission treasury. This income is said to be among the largest that the Hermannsburg Missionary Institution has had since its existence.

Chinese Lutherans. A short time ago, a Chinese rope runner and his wife came to Prague with a circus; he is a Christian, a Lutheran. The wife gave birth to a boy, who was baptized by the Lutheran vicar Molmar. The little Chinese boy was named Ottokar Vay-Dhele-Arr-Jou.

Lack of pastors in Germany. The "Pilgrim from Saxony" writes: In the province of Hanover it was not possible to preach in every 17th church last Christmas because of a lack of clergymen. On the whole, no significant improvement is to be hoped for at present. From the beginning, the new generation of Protestant clergy has come from the middle class and from the parsonages. The bourgeoisie, however, has become more and more the real nurse of anti-clerical liberalism, and is strengthened in its preference for material interests by the conspicuous preferential treatment they receive from the government.

Mission in Africa. Unfortunately, the cause of the Mission has already been damaged several times over by the war, which has been undertaken so quickly and whose further effects are unforeseeable. The stations of the Berlin Missionary Society in the Natal District: Königsberg, Hoffenthal, Emmaus, Emangweni, Stendal, are threatened with robbery and devastation by the Kaffirs as a result of the retreat of the defeated English troops and their advance. (N. E. Kz.) The "Pilgrim a. S." writes: Unfortunately, three stations of the Hermannsburg Mission have also been affected by the war.

The church of Dr. Cumming, the chiliast, in London, who has made so many prophecies about the millennial kingdom, but which, of course, have not come true, is now almost empty when he preaches; formerly it was literally packed. This is the usual course of such false prophets: first influx like water, at last a miserable end.

Papist banking. The "Katholischer Glaubensbote" writes: "The ruckus in Cincinnati has of course also aroused astonishment on the other side of the ocean. The "Germania" makes the following comment on a correspondence from Cincinnati: The noise will hopefully eliminate forever the American church authorities, who are often complained about. No matter how much we take into consideration the very special circumstances of the church in America, we do not understand how churches can undertake financial business and carry on trade on a large scale. Here change must be brought about, and the misfortune in Cincinnati is a serious enough reminder to set to work.* And other Catholic papers from Germany that are available to us express similar sentiments. They consider the presence of a papal delegate in America absolutely necessary." - We doubt very much whether a papal delegate would improve matters here, since, as we read, Mr. Leo has given his papal blessing to a very similar institute in Belgium. We believe that the Roman prelates in a country like Germany should not dare to play such tricks. - The following dispatch has just arrived: "A large international papal bank has been founded, whose headquarters have been established in London. A branch has already been opened in Paris, and such branches are to be established all over the world.

become. The establishment of such a gigantic papal banking business has always been a favorite idea of Cardinal Pecci, who, now that he has become Pope Leo XIII, as "Vicar of Christ" (?) has carried through this holy, most ecclesiastical project. Such a lovely idea seems to have animated the Purcell also.

An association of children of Belial. An atheistic association has been formed in Belgium. Admission to this association is effected by a ceremony imitating holy baptism. The person to be admitted has a godfather and must declare war on God and religion in a most diabolical manner. The two godparents have to guarantee the execution of this promise.

Statement regarding church airs.

In the previous issue we wrote: "With apparent glee they (the Iowa Synod leaders) point out that a fair has recently been held within the Missouri Synod by a congregation in the East. We have already taken steps to have the matter investigated by the church officials concerned, but have not been able to learn as yet, as this number goes to press, whether there is any truth, and how much, in this news first brought by the .Church Friend*."

We are now pleased to be able to provide our readers with a thoroughly satisfactory explanation. The Reverend President of the Eastern District first sent us the following

"Explanation.

"As I have found in several ecclesiastical as well as unchurch papers the news that a "congregation of the Eastern" District of the Synod of Missouri, Ohio, et al. States had held a fair for the purpose of raising funds for ecclesiastical purposes, "and as those papers partly said that it had "hitherto been supposed that Missouri disapproved of such fairs, "but others of the same immediately boldly asserted that Missouri "approved of such things, I am compelled, in order to meet this "evil judgment upon an entire synod of which "I am a member, to declare publicly herewith, I. That "the Synod of Missouri 2c. now, as otherwise, considers Fairs for "raising funds for ecclesiastical purposes, as "indecent to Christian congregations, as annoying, and "therefore reprehensible; 2. That I have already "long ago written to the pastor of the congregation of the Eastern "District, which was charged with this offense, "in order to find out whether the newspaper reports "are based on truth, and, if this were the case, "to obtain the necessary steps to put an end to the offense. I. P. Bey er,

President of the Eastern District."

He then sent us the following statement from the municipality in question:

"Hudson, N. A., April 18, 1879. "Honored Mr. President!

"We have received your letter of April 13 a. e. and discussed it in a community meeting scheduled for this evening. In reply we send you herewith the following statement:

1. that the "fair" which took place here consisted in the fact that things which the various members of the Women's Association had partly made themselves, partly received as gifts, were sold in a locale rented for the purpose, partly at a fixed value price, partly at auction.

"2. that no drinks have been served, nor music and worldly lotteries have taken place.

"3. That the holding of this Fair has been a private enterprise of some women, who have held their meetings for that purpose in private houses.



"4. That such things were done at all, because the congregation was threatened with the highest danger of losing their church.

"5. that we do not find it at all in accordance with God's Word to acquire money for church purposes through so-called 'fairs'.

"6. That public testimony has been given against it in our country.

"In making available to you, dear Mr. President, this statement of ours for the tax of truth, we subscribe, on behalf and in the name of the congregation, Yours Respectfully

F. G. Meissner, Secretary.

Church council: Samuel Klein. Heinrich Dernell. Henry Boxberg.
Friedr. I. H. Berg. George Heiser. Christian
Klein."

Inaugurations.

By order of the honorable Presidium of the Middle District, Pastor H. Ernst, who had been peacefully dismissed from his previous congregation in Blue Island, Ills., was publicly and solemnly installed into his office by the undersigned on Maundy Thursday evening in the Lutheran congregation in Michigan City, Ind. formerly served by Dr. Hardrat, under obligation to the same confessional writings of our Lutheran Church. May the Archpastor and highest Bishop of the Church bless this under-shepherd abundantly in his field of work, which is not exactly easy under the special circumstances, but nevertheless, as far as people can see, very grateful!

F. W. Stellhorn.

Address: u "v. L. Lrii8t,

6it)-, Inck.

On Palmarum Sunday, Rev. C. W. R. Frede rking, of Perry County, Ills. called, was solemnly installed in his new congregation at Dwight, Ill. by the undersigned, by order of the Most Reverend Presidency of the Illinois District.

C. H. G. Schliepsirk.

Address: Rsv. 6. ti. k'rellmlrnF,

Dcviz-üt, DivinZston Oo., III.

Church consecration.

On the Sunday after New Year's Day, the small congregation in Topeka, Kansas, was finally able to dedicate their church. It is a stone building of 25X40, the lower room of which is intended as a school room. The congregation is indebted to all those who helped to build the church by their generous gifts. Pastor Senne preached the consecration sermon and the undersigned an English one in the afternoon.

F. W. Müller.

Preacherless churches,

who wish to be provided with one of the students leaving this year, are requested to address their request in this regard not to the teachers of the institution concerned, but to their District President, since it is not the teachers of our institutions, but the Presidents who, on the basis of their knowledge of the circumstances, have to decide which communities are to be considered above others, while the teaching staff in our institutions can only testify as to which of the positions to be filled the departing students are suitable for. The day of the distribution of the candidates will probably be May 20, of which the undersigned take the liberty to remind the district presidents and the instructions to be expected from them.

The teaching staff of Concordia Seminary.

Election display.

It is hereby brought to the attention of the congregations of our Synod, that the Rev. F. Zucker, of Williamsburg, N. J., has been elected by an absolute majority of votes, to the position of Director of our School Teachers' Seminary at Addison, Ills.

C. F. W. **Walther**, currently
Secretary of the Electoral
College.

Official request

to the members of the electoral college and to our synodal congregations.

As a result of the acceptance of an appointment as pastor of the parish in Addison, Ills. on the part of Prof. J. T. Große, a professorship at our school teachers' seminary has now also been vacated, and the supervisory authority of this institution has therefore instructed me, the undersigned, to take the necessary steps to fill the vacated position as soon as possible. I therefore call upon the honoured members of the electoral college to



hereby request that the names of those whom they nominate as candidates for the vacant professorship be sent to him, while at the same time I call the attention of the worthy synodal congregations, as well as the respective teaching staff, to the fact that they, too, are entitled to issue candidates. In view of the urgency of filling the vacancy as soon as possible, I request that the votes for the candidacy be sent in as soon as possible, so that the result of the election of candidates can be announced in the June 1 issue of the "Lutheraner" and the final election can then be held without hesitation.

At the same time I take the liberty of requesting a written answer from the members of the electoral college as to whether it would not be advisable and possible for them to meet in Chicago on Thursday, June 12, for a joint discussion of the election matter, even if, if necessary, one or the other could only send a representative instructed and authorized by him.

St. Louis, Mo. May 1, 1879.

C. F. W. Walther, d. Z. Seer, of the
Electoral College.

Warning.

An urgent warning is hereby given against a person by the name of Kunz, who claims to be a Lutheran pastor, was formerly a member of the New York Ministry, last served a Unirte congregation in Owensboro, Ky. but has had to flee there.

The undersigned are prepared to provide more detailed information in response to written inquiries, if necessary. E. Sitzmann.

I. G. Schäfer.

As a warning.

Mr. Rev. C. Monk, of Goodhue County, Minn. was introduced by us to his congregation last summer. He afterwards, unfortunately, fell so low as to be wholly unworthy of the office, and had to be urged to resign the same. However, he did not do so, nor did his congregation remove him from office. Since he has now even begun to erect counter-altars against us, we hereby issue a public warning against him.

Watertown, Wis. the 21st of April, 1879.

C. Penalties,
Pres. of the Northw. District of the Synod of Missouri, Ohio, &c. St.

The Illinois District

of the Synod of Missouri, Ohio, &c. States will assemble, s. G. w., at Chicago, from the 4th to the 10th of June, in the congregation of the Rev. L. Hölter (Xo. 316 >V. Du^lor 8tr.).

Main subject of the negotiations: Theses on the state of grace of Christians.

Registration is requested by Pastor Hölter without delay. Whoever fails to register in time may not count on free quarters. Those who already have quarters outside of Rev. Höltr's congregation are requested to inform Pastor Hölter of this as well.

Those who are unknown in Chicago may inquire for the A "äi- 8or> 8ue6t, board a Car there marked „Llua Islnnck L.vs.", tell the Conductor to drop them off at 8trvot, go one block to the left (east) when there, and inquire at the School for the quarters bcreitct to them.

B. Burfeind, Srcr.

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*

All who intend to travel to this Synod from St. Louis and wish to travel cheaper (about the same as two years ago, or even cheaper) are asked to contact the undersigned by May 22. The exact address is requested.

A. F. W. Fedder,
Lellsvills, Ills.

Illinois Synod.

God willing, the Lutheran Synod of Illinois a. St. will assemble at the congregation of the Rev. H. Weisbrodt, at Mount Olive, Macoupin Co, ILLS., on Thursday, June 5, 1879. G. Mochel, Clerk.

The Northern District

of the Synod of Missouri, Ohio, and other States will meet, s. G. w., according to the advertisement in No. 18. of the "Lutheran" last year, on June 26, at the congregation of Mr. Pastor Hügli in Detroit, Mich.

The subject of the proceedings is: Of the Sacraments in general and of Holy Baptism in particular.

All members of the Synod and guests are requested to register with the Da^oi- lvcü in good time.

Each pastor of the district shall file a complete parochial report.

K. L. Moll.

The Northwest District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 18, at Trinity Church, of the Rev. H. F. Sprengeler, of Milwaukee, Wis.

The main subject of discussion will be the continuation of the answer to the question, "What are the characteristics of a well-grounded, truly Lutheran congregation, toward which, therefore, Lutheran preachers are to strive with their congregations as their goal?" - The proceedings begin with Thesis 7. (See "Lutherans," Vol. 32, No. 11.)

A Pastoral Conference will be held the day after the Synod (June 25).

Each pastor of the District requested to submit a complete paro- chial report. - The secretaries of the district conferences have to submit the minutes of these conferences to the meeting.

All who intend to attend the Synod must register with the local pastor, H. F. Sprengeler, at least 2 weeks before the beginning of the Synod.

A. Rohrlack, Secretary.

Conference display.

The Middle Conference District of Minnesota will assemble at the church of the Rev. C. Ross, May 6.

A. Landeck.

**

Conference members will only find transportation at the Henderson train station on Monday, May 5, at approximately 2:00 in the afternoon. Anyone wishing to arrive at a different time of day is asked to notify the local pastor in advance. E. Ross.

Incoming to the caste deS Middle District:
(Conclusion.)

For sick pastors and teachers: Thank offering from Mrs. R. Weihe in Columbia City 1.00. W. Schaper ssn. that. 1.00. D. Kolbe's congreg. in Independence 11.20. Women's Club in La Porte 5.00. Mrs. Metzger in Liverpool .50. ? HuSmann's Gem. in Euclid 6.00. From La Fayette: Deichmüller, Kamper- mann 2.00 each, Kahl 3.00. k. Mertz's Gem. at Brownstown 8.60. N. N. at Darmstadt 3.00. From limbs from D. Brackhage's Gem. 4.00. k. Böse at South Nidge 1.00. k. Steinbach at Fairfield 2.00. Ahrens Jr. that. 2.00. D. Stock's Gem. at Fort Wayne 12.00.

For Negro Mission: k. Niemann's church in Cleveland 39.00. Lb. Herpolsheim er in Carlisle 1.00. D. Schmidt's school children in Elvria 4.20. k. Dulitz's Gem. at Napoleon 16 25, extra contributions 5.85. Dessen's Gem. at Lunenburg .70. Mr. Tietje's at Hanover 2.00. D. Steger's Gem. at Huntington 5.74. k. Bode's Gem. at Fort Wayne 7 18. k. Kniest Gem. at Neu- DettelSau 7.50. k. Schlesselmann's Gem. at Reynolds 4.00. k. Hüge's Gem. at Bremen 9.00. I'. Zagel's Gem. at Fort Wayne 10.00.

For poor students in Springfield: Mrs. Sittloh in Waymansville.50.

For poor students in St. Louis: 1. Generally: Mr. Toensing in Independence I.IX), Women's Club in New Haven 5.00, ?. Hillers school children in Pomeroy 2.60, N. N. in Darm- stadt 2.00, k. Steinbach in Fairfield 100. Ferd. Ahrens das. 1.00, k. Mohrs Gem. in Jngl>field 2.65; 2. for F. Schröder: Frau- enverein in D. Stock's Gem. at Fort Wayne 10.00; 3. for the student for whom petition was made in the "Lutheran": k. Kunz's Gem. at Julietta 9.19, D. Stock's Gem. at Fort Wayne 21.65.

For poor seminarians in Addison: k. Weyels Gem. in Darmstadt 6.25. Louis Gerke at Fort Wayne 4.00.

For the Deaf and Dumb Institution: Louis Gerke at Fort Wayne 4.00. k. Mohr's comm. at Jnglefield 2.00.

For the Toledo congregation: k. Sihler's congregation in Fort Wayne 35.25.

To the orphanage at St. LouiS: Mrs. Weber at Hilliard 1.00. Collects by k. Dulitz 13.00. Two unnamed at Columbia City 5.00. Mr. Schockemüller at Vincennes 1.00. D. Seuels Gem. at Indianapolis 15.18. Of Gem. members of k. Weyel at Darmstadt 3.00. Unnamed by I'. Brackhage 2.00. Wittwe Ort at South Ridge 1.00. Schaper son. in Columbia City 2.00. Hochz. coll. at Hm. Lowhouse at Jnglefield 9.35.

On the orphanage in Addison: k. Fischers Gem. in Sey- mour 8.91. Teacher Seidels Klaffe in Fort Wayne 1.10. School children in New Haven 3.00. Of Gem. members of the I'. Weyel in Darmstadt 3.00. ?. Schleffelman's Gem. in Goodland 3.00.

To the orphanage in Boston: Teacher Grahls class in Fort Wayne 2.36. From Gem. members of D. Weyel in Darmstadt 3.00.

For the widow's fund: k. Niemann's Gem. in Cleveland 75.00. D. Ruvprechi in North Dover 4.00. Whose Gem. 8.79. Wittwe Bischofs in Neu-Dctielsau .50. D. Niethammer's Gem. in La Porte 20.59. D. Schmidt & his Gem. in Liverpool 12.00. Jakob & Julie Lrchmittgen in Elyria 3.00. D. Schmidt das. 2.00. M. Grimm in Bremen 1.00. I'. Hüge'S Gem. das. 23.61. By D. Dulitz: Hochz.-Coll. at Mr. Geber 5.40, at Mr. Storch 1.00, Collecten in Hanover 6.05. 1'. Sihler's Gem. in Fort Wayne 40.00. k. Zschoche's Gem. in Marion Township 14.00. k. Knies in New Dettelsau 4.00. Unnamed by D. Brackhage .50. teacher Kirsch in Adams County 2.00. young women's club in D. Schwan's Gem. in Cleveland 20.W. 1'. Kolbe'S Gem. in Independence 8.25. From D. Zagel's Gem. at Fort Wayne 1.00. D. Mohr's Gem. tn Jnglefield 5.50. D. Stock's Gem. at Fort Wayne 5.39. D. Kretzmann's Gem. at Dudleytown 3.50. Prof. Stellhorn at Fort Wayne 5.00.

For k. Händschke'S parish in Sumner: H. Schaper "sä. in Columbia City 1.00.

For k. Rohe'S congregation in Detroit: D. Schmidt and members of his congregation in Liverpool 6.25.

For the needy in the South: k. C. F.W. Hüge's 2 parishes 23.29. school children k. Schmidts in Liverpool 110. I. Hoffman" in La Fayette 1.00. k. SchummS Gem. in Willshire 10.00.

For the congregation in Philadelphia: by members of the congregation. D. Brackhage's 5.75.

For Mrs. k. Sommer: N.N. at Darmstadt 1.00. D. Siek at Taylors Creek 2.00. k. Steinbach at Fairfield 3.00. D. Kunz at Julietta 4.00. Mrs. k. Kunz 1.00. Miss Bertha Kunz 1.00. Wittwe Tormöhlen at Vallonia 5.00.

For the pastor widows Franke, Both, Eirich and Naumann: N. N. in Darmstadt 1.00 each.

For D. Cämmerer: k. Nütze! in Columbus 1.00. whose congregation 4.50. D. Seuel in Indianapolis 2.00. k. Buehl in Massillon 2.00. G. Daimer and Mrs. A. Grau each .50. D. Kretzmann- Gem. in Dudleytown 3.50. k. Stock at Fort Wayne 1.00. whose comm. 15.36. k. Zagels Gem. at Ft. Wayne 13.25. Mrs. Bürger at New DettelSau .50.

Fort Wayne, March 31, 1879, C. Grahls, Cassirer.

Income into the coffers of the Western District:-

For the synodical treasury: from the congregation of D. Holls, Columbia, Ill, \$4.30. I'. Lenks Congreg. in St. Louis 5.00.

Obermeyer's Gem. in Little Rock, Ark. at, 17.50. D. Wille's Gem. in Brownsville, Mo. at, 6.55. Triune Distr. in St.Loui- 10.85. Collecte of D. Blanke's Gem. in Buckley, Ill. at, 2.90. Coll. of k. StrobelS Gem. at Wilton, Iowa, 6.00. k. Bergt'S Gem. at Paitzdorf, Mo., 7.80. whose branch Gem.2.35 Collecte of k. Grupe'S Gem. in Ei-leben, Mon., 3.25. Collecte of D. Janzow's Gem. in Frohna, Mon., 19.00. Confirmation Collecte by D. Hudtloff in Wausau, Wis. 3.25. Coll. by k. Fackler- Gem. in Columbia Bottom, Mo., 7.20. k. Doescher's Gem. at New Orleans, 30.00.

For inner mission: B. F. at Memphis, Tenn. 2.50. H. B. by k. Bergt 1.00.

For the Negro Mission, B. F. at Memphis, Tenn. 2.00. H. B. by k. Bergt 1.00.

For mission in Japan: first gift from N. N. in Blumenau, Col., 5.00.

For the Emigrant Mission: D. Strobel at Wilton, Iowa, 5.00. k. Oetjens Gem. at Monticrilo, Iowa, 5.00.

For poor students: Coll. of the Gem. k. Endres' in Utica, Nebr., 3.00.

For poor college students in Fort Wayne: D. Oet- jens Gem. 5.00.

For the deaf-mute institution: k. OetjenS Gem. 5.00.

St. Louis, April 20, 1879. E. Roschke, Kassirer.

Entered the caste of the "Eastern" District:

For the synodical treasury: from d. St. John's congreg. in Williamsburgh \$13.00. C. S. .75. congreg. in Richmond 3.00. k. Frey 2.00. H. Schäfer 4.00.

For the widow's fund: k. Kanold 2.00. B. D. A. D. B. 5.00. D. Dreyer 4.IX). Gem. in Bayonne City 5.96. D. Frincke, Sr. 5.00. G. Eiffler 1.00. Mrs. Marg. Eckhardt at Reisterstown, Md. 1.00.

For aged and sick pastors: D. Frey 3.00. G. Eiffler 2.00. Mrs. Marg. Eckhardt at Reisterstown, Md. 2.00.

For the Negro Mission: Wehrenberg 1.00. Mrs. M. K. in Williamsburg 2.00. Zions-Gem. there 10.M.

For the orphanage near Boston: Mr. Uhl in Albany 2.00. Mrs. P. Pring 1.00. Marie Frey 1.00. Confirmands of k. Dreyer 5.00.

To the Lollge maintenance fund: Gem. in New York 8.75.

For inner mission: From an unnamed person to another congregation in Richmond 3.00.

For the yellow fever sufferers in Memphis: Zion's Cong. in Williamsburgh 15.85.

For the German Free Church: ZionS-Gemeinde in Boston, Mass., 2 p.m.

For the church building in Planitz: H. Schäfer 5.00.

For poor students in Springfield: Hochz. - Coll. with W. Schäfer 5.25.

For poor college students in Fort Wayne: Elise Müll in Philadelphia, 2.00. Mrs. Marg. Eckhardt in Reisterstown, Md. 1.00.

New York, Apr. 1, 1879. I. Birkner, Cassirer.

Entered the caste of the IllinoiS DistriitS:

For the synodical treasury: by k. Dorn's congregation at Pleasant Ridge \$15.00. By D. G. I. Muller of his St. Peter's congregation in Randolph 7.25. By D. Wagner in Chicago (for the Kingdom of God): by L. Millies 1.00, N. N. 1.00, Chr. Kessel .50, Mrs. Beduhn 1.00, Mrs. N. N. .50. By k. Grupe of sr. Gem. at Rodenberg 12.00. k. Hieber's Gem. at Matteson 3.36. D. Rauschens GeM. at Dalton 5.00. k. Seidel's congreg. at Keokuk Junction 8.00. D. Mueller's congreg. at Ehester 9.70. Teacher Burhcnn at Chicago, proceeds from "Hallelujah" com- poned by him, 10.00. (isumma \$74.31.)

For inner mission: D. Traub's congregation in Peoria 7.20. By k.. W. Oetting at Elliottstown by sr. Gem. 3.12, C. Wohltmann .25, N. N. .13. (Summa \$10.70.)

For the Negro Mission: by D. Traub's congregation in Proria 7.20. by k. Frederking of Ph. Kraft in Lost Prairie 1.00. by D. Seidel in Keokuk Junction of N. N. (put in the bell bag) 10.00. k. Riedel's Gem. in Bloomington 10.90. (Summa \$29.10.

For college maintenance in St. Louis r k. Döder- leins Gem. in Homewood 17.25.

For poor students in St. Louis: By D. Nuof- fer in Eagle Lake by D. Meyer 2.00. From Chicago: By D. Wagner of the Woman's Club 10.00, by k. Lochner of F. Märten .25, H. Kunde .50, Withelmine Page! .50, Mrs. N. N. 1.00. By D. Müller in Ehester by A. B. 2.00. By k. Hölter

in Chicago by Marie Mrrker 2.00. By D. G. I. Mueller in Randolph from the Women's Club (for the student who asked to lose Baier and mother to yellow fever) 7.50. By D. Wunder in Chicago from the women in his. Gemeinde for M. Große 8.00. Lurch k. Succop there for Lewerenz from the Women's Association 5.50, Jungfr.-Verein 5.00; for Otte from the Women's Association 5.50, Jungfr.- Verein 5.00. Lurch k. Wagner daselbst for C. Huth of the Young Women's Club 20.00. (Summa O74.75.)

For the Springfield seminar: By Chr. Alt of the Effingham congregation 6.20.

(Conclusion follows.)

Addison, Ill, March 31, 1879. h. bartling, cassirer.

For the Lutheran Orphanage of the Little Child JESu near St. Louis
ck since Feb. 10: By the sewing club at Red Bud, Ill, 3 quiltS. A. v. BehrenS, Vincennrs, Ind, O3.00. Karl Ro bvn to Clayton road, St. Louis Co, Mo, 1.00. By D. Germann at Fort Smith, Ark, 8.75. by Teacher Fedder at Belleville, Ill, 1.00. vr. Pitman in Kirkwvvd, Mo., 4 50. Sophie & Marie Büttemeyer in Illinois 1.00. By Teacher R Kiling in Michigan City, Ind., 3.15. AuS the ^ionS Distr. in St. LouiS by Collector Goehmann 11.10. Teacher HoelterS school children that. .85. k. Hertwig's parishes in Leaf Valley and Marion Lake, Minn. to cover debt 5.00. AuS to Jmm. Distr. in St. Louis by Collectors: Wilhardt 2.10, Guenther 7.00, Huning 26.10 and out of the cl. be. Arth. Bressert's piggy bank 1.50. From the Dreieinigk.-Distr. by Coll. Brockmeyer 6.00. Mrs. Laura Krull at Altamont, Ill, 1.00. Mrs. Boehmer at St. Louis 1.00. Woman's Club at Aurora, Ind. 10.00, 9 dresses, 3 petticoats, 3 aprons, 2 sheets, 8 pairs of stockings, 2 pr. shoes, 4 shawls, 2 waistS, 2 pr. pants, 7 Ab. Clothes, 1 boy's skirt. Wittwe Welker at Neu-Melle, Mo., 5.00. Mrs. Louise Meier there 3.00. Of D. Hansen's school children at Worden, Ill., .65. Women's Club at Kimmswick, Mo., 5.00. L. G. at Cleveland, O., 1 boy's overcoat. Gerrit Bosse at Farmers Retreat, Ind, 8 caps, 8 knapsack hats. Per Jron Mountain R. R. ab Belmont, no particulars, whence? 1 box of 2 dresses, 2 wool. Petticoats, 3 aprons, 2 jackets, 2 bonnets, 1 collar, 1 parthie of sugar goods. D. Birkmann's school children, GiddingS, Tex. to be 2.70. Mrs. Rodefeld in St. Louis to be 5.00. Mrs. Hoge to be 2.00. Maid. Sienknecht at Waterbury, Tenn, 2.00. wedding coll. at K. Jiingel's in St. Louis 1.65. collecte at C. Rover's infant baptism in Franklin County, Mo, 2.00. Mrs. R. W. at CollinSville, Ill 2.00. C. Korth at Pierce, Nebr, thank offering for happy. Delivery of sr. I- wife, 3.00. Alb. MaaS das. .50. Clara and Julius Baumann das. each .10. Mrs. S. L. in NrU'Grhlenbrck, Ill, 1.00. From d. Dreieinigk.-Distr. in St. Louis by Collectors: Noack 3.30, Brockmeyer 2.60, Ahner 3.00. From d Kreuz.Distr. das. by Coll. Körner 3.00. wedding collecte at Chr. Maurer's in Mount Pulaski, Ill, 5.00. thanksgiving offering for salvation from danger of death by Mrs. M. Rohlfing in St. Louis 10.00. congregation in Farley, Mo., for the payment of debts 8.25. Heirn. Holzkamp in St. Louis, 5.00. From the Women's Association of the Bethlehem and Grace Parish there 7 bust shirts, 2 girls' shirts, 2 boys' waistcoats, 9 pr. wool. Stockings, 4 dresses, 3 sheets. Teacher Gotsch's school children at Neu-Melle, Mo., 6.75. wedding collecte at F. Dustmann's at Prairietown, Ill., 5.10. collecte on H. Whitehouse's infant baptism by D. C. Schroeder 5.20. By I>. I. P. Beyer, Pitts- burgh, Pa. collected through the "Children's Gazette," 100.00. Women's Association of the Trinity Commun. in Memphis, Tenn. 10.00. From the St. George Sewing Association in St. Louis 1 dozen boys' shirts, 4 girls' dressrr, 4 aprons, 3 pr. stockings. Mrs. Wittwe A. Symne, GiddingS, Ter., 5.00. W. in Texas .50. D. that. .50. Gottfr. Stemmann in New Gehlenbeck, Ill., l.IX). N. N. in Liverpool, O., 1.25. Teacher Lceser, Des Peres, Mo. 25 lbs. of butter. Mr. G. Arft, Manchester, Mo., 2 carloads of wood. Mrs. Wittwe Rabe, 4 id. Kleidrrzrug. Mr. Viehage at Balwin, Mo., 2 p. potatoes. By k. Besel, Gutenberg, Iowa: from N. N. .50, Mrs. S. & Mrs. Kr. each 1.00. LoniS Kettler, Ula, Col., 1.00. I. Segeler, Memphis, Tenn., 1.00. By D. Kleist, Washing- ton, Mo.: from Mrs. D. Kleist, Anna Stratemann each 1.00. Mrs. Steppelwerth 5.00. From the JmmanuelS District in St. LouiS: by the Collectors: Huning 9.85, Günther 7.95. From the Dreieinigk.-Distr.: by the Collectors Ähner 4.00, Noack 4.50. From the ZionS-Distr.: by Collector Göhmnn 18.00. From Mr. CHS. Bennett in RowlinS, Wyo. a day's wages 1.40. Mrs. Wittwe SieverS in Jmm.-Distr. in St. Louis .50. Mrs. Wittwe Huniebrink the. .50. Virgins' Association the. 12.00. Mrs. Car. Finke the. 5 aprons, 2 dresses, 4 pr. shoes, 2girls hats, 1 little coat, 1 pr. pants, 1 jacket. To the confirmands in Cross Distr. 3.00. To the confirmands D. Voigts, Perry Co, Mon, 2.25. To the confirmands D. H. E. Michels', New Haven, Mon, 3.00.

To all the dearest brothers and sisters, in the name of the orphans and the administration council, sincere thanks.

St. LouiS, Apr. 23, 1879 I. M. Estel, Cassirer.

For poor students received with hearty thanks from Mr. Eckhardt in Reisterstown, Md., O4.00. From Bethlehem comm. Mr. k. WangerinS in Effingham Co, Ill, Oll.60. by Bro. Louise Wagner in Scribner, Nebr. as a thank offering, 1.00. By Mr. H. W. Baumann in Memphis, Tenn, from the worthy Women's Association there, 8 shirts, 6 shirt collars, 10 pairs of stockings, 6 handkerchiefs, 12 towels and 6 weed covers. By Mr.

Lohr in Jackson, Mo. from Mrs. Nothdurft 9 Pr. stockings and 3 handkerchiefs. By dens. the ConfirmationStagScoll. in the amount of 3.25. By k. Fackler in Columbia Bottom, Mo. from sr- Gem. subsequently 50 Cts.

C. F. W. Walther.

Received with hearty thanks from the undersigned: For Mrs. Schriefer from the Women's Association of Cincinnati OIO.OO. From the Kinderblattmann for Holm 50.00. On the Hoch- znt of Hrn. C. Harms for Th. Krumsieg ges. 9.35. By Mr. Pre'eS Schwan from Mrs. D. Barthel for H. Rauh of ZaneSville 5.00. By D. W. Zschoche for E. Scheibe from Gem. 4.75, by E. S. 1.00, Wittwrnschärflein 1.^0. By Mr. Alt from

of Effingham, Ill, for A. Langhoff 16.00. For W. Dannrnfeldt from D. Huge'S Women's Society 5.00, from the Maidens' Society 2.25, from k. Schlesselmann's Gem. in Reynolds 5.00, from k. Behnke's Gem. 8.60. From Mr. Titkrmeier for Georg Link 8.00. By k. Bensen for I. Harsch from Messrs. Lierking 1.90, Meine Aue 1.00, Haarseim 1.00, I. Maier 1.00, A. Vogt 1.00, Th. Hennig .25, Wittwe Herr 1.00, Kirchencoll. 1.06, of the wedding of Mr. G. Bensing & child baptism of Mr. G. Krug 3.75, of Mr. Daaeförde 3.00 (O15.96). From D. I. Fackler's Gem. for Åastenhuber 12.80. From D. Zschoche'S Gem. for Dan- ncnfeldt 15-00.C. I. Otto Hanser.

For the Preachers' and Teachers' Widows' and Orphans' Coffee
(Western Districts)

have been received:

1. contributions:

By k. G. Haar at Denison, Iowa, O2.00. teacher P. Heider at St. LouiS 2.50. D. Ph. Wille at BrownSville, Mo., 4.00.

Two. Gifts:

From H. Koch by I>. Kleist 1.00. By D. Kleist 4.35. Coll. of the comm. of k. Wille 9.55. By Mrs. N. N. by k. Wille 2.00. Coll. of the Gem. of I>. EndreS in Utica, Nebr. 4.00. Con- firmationScoll. of the comm. of D. Voigt 5.50. Of the comm. of D. Köstering 17.50.

St. Louis, April 23, 1879. E. M. Grosse, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee
(middle districts)

have been received:

1. contributions:

From the teachers: I. G. Kunz, H. Jüngel, M. Merz, W. Brakhage, G. Runkel, I. G. Sauer each O4.00, C. G. Hiller 2.00. From the teachers: I. G. W. Baumgart, I. H. Nolting, M. Conzelmann each 4.00.

Two. Given:

By D. F. W. Brüggemann from sr. Gem. of K. St. .50. By k. I. G. Kunz by sr. Gem. 8.30. By D. H. Kühn from sr. Gem. and himself 8.66. By D. Th. Wichmann of sr. Gem. and himself 12.00.

Indianapolis, Ind. April 23, 1879.

M. Conzelmann, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee
(of the Illinois District)

have been received:

1. contributions:

From I>. I. Holiday O4.00; by Teachers I. P. Johnson 2.00, W. Burhenn 5.00.

Two. Gifts:

From the Gem. of D Nuoffer 9.40. From D. Meyer by I>. Nuoffer 2.00. From N. N. by Engelbrecht 4.00. Gratitude offering from W. FlesncrS wife by D. Seidel 2.00. From the teachers in D Wagners Gem. for photographs sold 28.00. From Rosa Eggcrt by k. Succop .50. From the pupils of teacher Köbel 4.00.

Chicago, Ill, April 5, 1879. H. Wunder, Cassirer.

For the Free Church in Saxony, &c. St.: received from the congregation of D. Endres' in Utica, Nebr. o5.00. I>. Oetjens' congreg. at Monticello, Iowa, 4.00. D. C. Damms' congreg. at Bloomfield, Wis. 4.50. D. W. S. 2.00. Easter coll. from k. O. F. VoigtS Gem. in Perry Co, Mo, 5.50.

For the needy in the South:

From N. N. in Liverpool, O., by teacher A. Gruhl 1.00. By cashier E. Grahl 35.39.

For poor sick pastors and teachers:

From teacher M. Conzelmann in Indianapolis, Ind. 2.00. By D. E. H. Wischmeyer from Mr. Eduard Lange in Weimar, Ter., 50.00. N. N. 3.00.

I. T. Schuricht,

Treasurer of the General Synod.

With heartfelt thanks against God and the dear givers, I certify the continued receipt of the following gifts of love:

From the treasury for sick and poor pastors and school teachers by Mr. Kassirer Schuricht in Nov. 1878 received O50.00, further in March of this year 25.00. From the worthy Young Men's Association in Saginaw, Mich. collected on the occasion of its 6th foundation feast, 8.55. Bon the teachers v. Renner, S. Riedel, C. Riedel each l.IIO.

St. Clair, Mich, March 18, 1879.

W- H o pf.

For the First German Lutheran Congregation U. A. C. at Siour City, Iowa, with heartfelt thanks against God and the dear Ge- the undersigned received the following support:

By Mr. D. B. I. Zahn of his St. Johannis-Grm. O6.31, St. Michaelis- Gem. 3.33, by himself .36. by Mr. D. G. Blanken 2.90. by Mr. I>. C. Börneke 2.15. By Hm. D. P. Merbitz 1.00. By Mr. D. A. Wangerin 5.00.

F. Eisenbeiß, Pastor.

Received for poor college students: From k. H. Meyer's Gcm. of EHlert Reese 75 lbs. beef, 2 bush. Wheat, 5 gall. Apple butter. From the Gem. of D. Ph. Schmidt, at Liverpool, O., 32 gall. Apple butter. From D. Lehner's Gem. of Joseph Bendi L Co. 1 brl. Flour.

For the household of the women's association of the local St. Paulus parish 22 towels.

With sincere thanksA

villain.

For Leu Seminar household

from the comm. of Mr. D Th. BuSZin in Meredosia, Ill, received: 8 sides, 3 hams, 7 shoulders, 50 dozen eggs, 1 barrel of potatoes, 15 gall. (Lchwine fat, 1 cask of 10 gall. Mo- lasseS, 1 sack of flour, 3 dozen chickens.

Springfield, Ill, April 2, 1879.

G. Pfau.

Gratefully acknowledged to have received in aid of Gottfr. Fleischmann in Addison: From the congregation of Mr. D. Zschoche, in Allen Co., Ind. deSgl. of Mr. Teacher Strikter.50. C, F. Steinbach.

Book - Ad.

"Let no one make a conscience of you over certain holidays!" Col. 2, 16. A sermon on the doctrine of Sunday according to the Scriptures, given on Sexagesimä (1879) by E. A. W. Krauß, Lutheran pastor in Sperlhof near Wilferdingen in Baden.

Under this title a sermon by our dear brother Krauß, who was for a short time a member of our Synod in Wisconsin and is now a member of the Bavarian Free Church, has just been published, of which our "Concordia-Verlag" has received a small supply for sale. The doctrine that the Sunday celebration is not a divine endowment, but an apostolic-church institution, is thoroughly demonstrated in this sermon from God's Word, and that this is also the doctrine of our Lutheran Church is proven with passages from the Concordia Book. It is only a pity that this excellent sermon did not come over in a larger number of copies. Many, of course, will think that it is now more necessary to insist on strict Sunday observance than to prove and emphasize the freedom of New Testament Christians in relation to it. This, however, is a great error. Since the holy Scriptures also teach that part of Christian liberty, and since it cost Christ so much to acquire it for us, it is undoubtedly just as necessary as it is salutary that every Christian should also recognize this part of his liberty. Incidentally, the sermon also contains enough to protect the reader from abusing this doctrine. Godless men desecrate the Sabbath, even though they may believe that the outward observance of the Sabbath is commanded by God in the New Testament; true Christians, however, will sanctify the Sabbath justly, nay, justly, when they learn that through Christ the heavy Mosaic Sabbath commandment is taken from them, but that it is pleasing to God and salutary to their souls to keep most zealously the order of our Sunday observance established by the church according to God's model. Moreover, what does God ask when Pharisaic unchristians celebrate the Sabbath in such a strictly outward manner for the sake of the law? Such hypocritical servants of the law sin more abominably than if they were still so zealously doing their work on Sunday. The sermon is followed by 17 beautiful round theses on the doctrine of Sunday. It should also be noted that the pamphlet comprises 32 pages with beautiful wide margins, and that the copy can be obtained from our general agent at 10 cents, as far as supplies last. W. [Walther]

Ad for church choirs.

The forty-sixth psalm for mixed choir by W. Ross.

Just as many who can count the feet of a verse, rhyme the end syllables of it, and place already used images in their verses, consider their rhymes to be poetry, so also many who can string together reminiscences that ring in their ears into something that looks like an aria or motet, consider their singable pieces to be musical creations. As therefore many poetries lack nothing but poetry, so also many musical works lack nothing but music. This is not the case in the sacred festival psalm composed for mixed choir shown above. This composition really contains music. The undersigned can therefore recommend it to all leaders of a church choir as an effective piece of music worthy of the church. It is true that there are a few passages in this song, which are easy to perform on the whole, that require diligent practice for untrained choirs, but the effort put in is finally richly rewarded.

The piece contains 8 pages in large transverse folio, and costs 20 cts. per copy, \$2.00 per dozen, to be obtained at the address of our agent, Mr. M. C. Barthel in St. Louis.

W. [Walther]

Changed addresses:

kst. 0. 8tr"!-6n, 1630 Lrovn 8tr., Lillwauktz, ^iVis.

kov. Ilermunu Lieber, I'rieäüeim, Oo., Inä.

Hsv. 0. Mgskslekt, 8outü OdieuZo, III.

Rsv. 3. D. Ouentlir. Box 317. 8ocms, 8oons Oo., Iova.

lisv. Ll. Dirmenstein, 11 IZledurt 8tr., 8t. kuul, Llinn.

Lsv. I'. LueAnls, (Einers 8tors, ^u^ustu Oo., Vu.

I'aur, 77 8tr., kittsdurZü, Du.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town unrecipients, who have to pay the same.

Only letters containing information for the journal are sent to the editors, but all other letters containing business, orders, cancellations, money, etc. are sent to the address "Dutk: Dutk. Ovnvorctia-Verlax" siA. 6. klartlrel, Xwent), Oorner ok hlümi Street K IncOuna Venus, St. Louis, Llo.. to. - In Germany this sheet can be obtained from Heinrich Z Naumann, 36 Pirnaische Strasse, Dresden.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigiert von dem Se

Year 35.

(Sent in by Pastor G. Stöckhardt.)

The baptism of the New - Protestants. *)

For several decades now, in Protestant Christianity on this side and on the other side of the ocean, one hears talk of so-called Protestant pastors and congregations who, before others, lay claim to this old honorary name of the Lutherans. In Germany and in the neighboring countries there is a so-called Protestant Association, in America a Protestant Federation of Free Christian Congregations. And this association and this federation have many followers and partisans even outside their own narrow community, who share the same religious convictions in all respects. It soon became apparent to right Lutherans and Protestants that these New Protestants profess an entirely new doctrine and religion, fundamentally different from the old Lutheran doctrine and religion, that they use the honorific names "Protestant," "Protestantism," for deceit and deception, that they protest and defend themselves in the name of falsehood against the divine truth of Scripture, while the old Protestants protested against falsehood in the name of the truth of the Gospel, nay, that they not only outline and destroy the foundations of Lutheranism, but also the foundations of Christianity. Therefore, from the beginning, the orthodox Lutherans also denounced the church fellowship to this Protestant party. But in the course of time we were compelled to go one step further. While we have one baptism in common with other sects with whom we likewise have no church fellowship, with Unirten, Reformirten, even Papists, at least in essence, and declare the baptism performed by them to be valid, we had to and must deny value and validity to the baptism of the New Protestants and accordingly now really baptize the children and adults brought to us or coming to us, apparently and allegedly baptized by them. The last bond that

*) This article is prompted by a decision of the St. Louis Pastoral Conference, which considered treatment of this subject timely and called for by circumstances and opposition.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 15, 1879.

No. 10.

Christians unites: "One baptism", is in this case cut.

and justify them. We presuppose, for example, the doctrine of

This practice of ours, which we "Missourians" and all who baptism, of the triune God, of the church, the congregation, and hold with us, in America and Germany, follow, has, as might be the ministry as known and founded in Scripture, and draw from expected, been repeatedly rebuked, condemned, ridiculed and it clear, necessary conclusions which prove our conviction on mocked from the most diverse sides. That the New Protestants the point in question and our practice.

themselves cry out our conduct as "immoral, unchristian," as aSo the question we want to answer is this: Is the baptism of the "breach of the peace and the utmost unkindness andNew Protestants valid, a real baptism? Must therefore the spitefulness" should not surprise us. But

children and adults baptized by them, whom we receive into our

Much fiercer and more hateful are the attacks of today's New church, - we speak according to appearances - be baptized Lutherans, the so-called orthodox Lutherans of other church again? And the answer is, in the former case, no; in the latter, communities, especially the "Lutherans" of Germany's regional yes. The baptism of New Protestants is not valid, is not baptism churches. That we, as they speak, immediately deny before God. Therefore, we must baptize again, that is, truly communion to friend and foe for the sake of every slight or baptize, the infants and adults baptized by them, having supposed doctrinal deviation, is already considered a crime. But previously baptized them for appearance. We affirm this answer it is utterly outrageous that we should denounce all baptismal with two reasons. First, we pay attention to the nature of baptism. fellowship to the aforementioned party, that we should baptize We say: because and by denying the Triune God, the New again children baptized "in the name of the Father and of the Protestants abolish the very essence of baptism, destroy Son and of the Holy Spirit," as they think. This obviously violates Christian baptism. Therefore, those who are sprinkled with water the eighth article of the Augsburg Confession, which states: "... by them, if they want to enter the kingdom of God and be saved, the sacraments are nevertheless powerful, although the priests need real baptism, the baptism of Christ, baptism in the name of who administer them are not pious, as Christ Himself indicates the Triune God. And secondly, we look at the baptizers (Matt. 23:2), "The Pharisees sit on the throne of Moses". There themselves. The New Protestants, because they deny the triune you see how exaggeration in doctrine and practice results in the God, and in general all the fundamental truths of Christianity, grossest Donatist aberrations! Although our opponents have are, as the Apology of the Augsburg Confession says in the first never seriously attempted to substantiate these, as well as article, "idolatrous, blasphemers, and outside the Church of other, objections and reproaches in detail with Scripture and Christ." And therefore they have no word of God, no baptism, no confession, and although we can tell ourselves from the outset Lord's Supper, and when they preach, baptize, distribute bread that our reasons will still remain unheeded, we nevertheless, and wine, it is only mockery and jest and blasphemy. And because the aforementioned objections have a semblance of therefore those who are only outwardly sprinkled with water and right and wrong, will not give them a chance.

blasphemously baptized in the name of the Father, the Son, and

of the truth that blinds even the unprejudiced

the Holy Spirit must be baptized by the true baptism.

can, because with the spread and prevalence of New Christ are excluded into the Christian Church and born again Protestant unbelief, the cases in which we seem to be baptizing children of God. To this twofold reasoning and discussion, let us again are becoming more and more frequent, because doubts finally add a few remarks on the baptism of the ancient and misgivings have also been raised here and there on the rationalists, and on the meaning and import of part of our church members, once again examine this question and illuminate it with God's Word. It is impossible for us to exclude all the doctrines that are involved in this question and its discussion.

to the present question and its answer.

The New Protestants, by denying the triune God, abolish the essence of baptism. We need only briefly recall what we know of baptism from God's Word in order to recognize that Christian baptism stands or falls with the confession of the triune God, and that by denying and repudiating the triune God it is robbed of its value, its content, its power and validity. Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." So Christ's command to baptize includes this twofold, that we baptize with water, calling and invoking the name of the Father, Son, and Holy Spirit. Christian baptism consists of two parts, the water, the immersion in water, the sprinkling with water, but baptism is not bad water alone, but on the other hand the water is "set in God's commandment and joined to God's word." To the water is added the commandment of God: "Go ye into all the world, and baptize, etc."; to the water of baptism is joined the word of God, the name of the Father, the Son, and the Holy Ghost. The word of God, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," is an essential part of baptism. Through this word, which is with the water, the water becomes a water of life, a bath of rebirth. The word alone makes water baptism a baptism, a sacrament. In the ancient Christian Church, and in the Lutheran Church, there was a sentence, the rule: *verdunr aä elementullr 6t üb 8acraln6utuinn*, that is to say: when the Word enters into the element, that is, here into water, it becomes a sacrament. Conversely, when the word is taken away from the element, from water, it ceases to be a sacrament. It depends on the word alone. Faith gives, unbelief takes nothing away from the Sacrament. So we say with Scripture and with the eighth article of the Augsburg Confession. Even if the Sacrament is received by unbelievers and administered by unbelieving, godless priests, it is and remains a Sacrament as soon as only the Word comes to the element. If, on the other hand, the Word is denied and rejected, the water is and remains bad water, and no pious opinion or interpretation or intention of the priest or congregation can make a Sacrament of it. But all who deny the article of the Triune God, cut off the word from the element, and thereby abolish the one principal constituent of the Sacrament, and with it the essence of the Sacrament itself. When these people, as we do, speak the formula, "I baptize thee in the name of the Father, of the Son, and of the Holy Ghost," over the baptismal water, they by no means bring the Word to the element. For what does word mean, the word of God? Every word, even God's word, consists of the audible sounds and the content expressed by these sounds. Content and form cannot be separated. God's Word is and is called God's Word because God has given both the thoughts and the individual words and sounds to the holy people of God. Whoever attributes the individual words and sounds of the Bible to human origin and recognizes only the thoughts of salvation contained in the Bible as divine, as do the scribes of today, rejects God's Word, nullifies God's Word. Conversely, he who only tears out a few sounds from the Scriptures and reads them without meaning and

Those who use the word of the Father, the Son, and the Holy Spirit with evil intent, as sorcerers do, to invoke and promise sickness in the name of the Father, the Son, and the Holy Spirit, are truly not speaking God's word, they are denying and blaspheming God's word. If, then, the unbelievers who deny the triune God take the right meaning and content out of the words "Father, Son, Holy Spirit," these words are no longer God's Word. Nor can these words be said to admit of different interpretations. God's Word, where it reveals to us important and necessary articles of faith, has a clear and unambiguous meaning and content. He who is of God hears God's word. The church of Christ, the congregation of believers, has clearly heard the clear, distinct voice of Christ, and has given the only possible, right, certain sense of the names "Father, Son, and Holy Spirit" in its creed. Father, Son, Holy Spirit, that is: One God in three persons, the triune God. This is not the interpretation of the Church; this is the one, certain, clear sense and content of the sounds and names: "Father, Son, Holy Spirit," which is firmly vouched for by the statements of many passages of Scripture. It is therefore quite the same whether I call upon Father, Son, Holy Spirit, or the Triune God. We do indeed, as often as we administer the Sacrament of Holy Baptism, stick exactly to the words of institution, and say, "I baptize thee in the name of the Father, of the Son, and of the Holy Ghost," but we say with the whole Christian Church that by these very words and names the Triune God is confessed and invoked, that baptism is done in the name of the Holy Trinity, that the Triune God is present at every baptism, and declares and accepts the child who is baptized to be his child and his own. Ancient teachers of our Church call the Triune God Himself the very "substance," "the heavenly matter," of baptism. He, therefore, who denies the triune God, and understands by the "Son" a mere man, and by the "Holy Spirit" a mere power in man, has taken out of the word of God concerning baptism the kernel and all substance; he has abolished this word itself, which consists of form and content, and thus the essence of baptism. The sounds "Father, Son, Holy Ghost" in the mouths of the deniers of the Trinity are empty shells and husks without a kernel, or words and names quite different from those which Christ named and meant when he instituted baptism, purely human words without all power and effect, without ability to make the water a sacrament, a bath of regeneration. It is not we, our opponents, who acknowledge the baptism of the Trinity deniers to be valid, who pay homage to the baptism of the Holy Spirit, which was rejected in the 8th Article of the Augsburg Confession. They make the power and effect of the sacrament dependent on human wisdom, human speech, human interpretation, or regard the Bible as a book of magic, from which one can arbitrarily pick out this or that saying and use it without sense or understanding, transforming Christ's command to baptize into a magic formula that works miracles by the mere sound of the lute.

But there is one more moment that we must emphasize. We have said that the deniers of the Trinity nullify the word of the institution of baptism and thus the essence of baptism. We must define this statement more precisely: when a whole congregation denies the triune God, not when the pastor alone secretly harbors this error for himself, is the baptism that is to be administered in the same congregation.

baptism performed is invalid. The pastor acts and baptizes in place of and on behalf of the congregation, which is actually and originally called by Christ. When Christ said: "Go ... and baptize," he said this, as the Schmalkaldic Articles rightly interpret, to the whole company of his disciples, to all disciples, to all believers in general. The congregation of believers has the right and duty to baptize, and has transferred that right and duty to the pastor called by them. If the congregation, acting through the pastor with the person to be baptized, has evidently fallen away from the faith and denies the right God, the one divine being in three persons, then the baptism performed in it and by it has no force and validity. Not as if the confession of the church, the act of confessing, the speech and action of the congregation, as its speech and action, gave validity to baptism. No, the congregation, the flock, hears the voice of the Shepherd sounding in the Word, and his voice, the Word of God spoken in and by the congregation as God's Word, makes the element sacramental because it is once so spoken by God, not because the congregation repeats it. The congregation cannot make God's word or make it efficacious, but it can reject God's word given to it, and thus it rejects all the effect which God's word exercises, thus also the effect of God's word in baptism.

The following passage from Dr. Walther's Pastoral Theology, p. 121, serves to explain and confirm what has been said: "It is true that neither faith nor the right intention of the baptizer or of the person to be baptized belong to the essence of baptism, but only word and water, therefore it would seem as if the baptism of every heretic, if he had only applied water and used the words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,' must be a true, gracious, and powerful baptism. But it is not the sound of the words contained in the Scriptures that is the word of God, but the sense expressed by them. If it depended on the sound, only the words of the Hebrew and Greek foundation would be God's word. But just as the words of a translation of the Bible contain God's Word, if they only reproduce the sense of the original text, so, on the other hand, he does not preach God's Word who, though he makes use of words, signs, and sounds found in the Bible, avowedly uses them in a sense different from that in which they are used in the Bible. The articulated sounds do not have their meaning in themselves, but according to the nature of the language, and also according to the usage in a region and in a society of people. Not only, for example, do the Latin words *laus*, *haut*, *hay*, to 2c. have quite different meanings from those of the German language, but many of the same German words have different meanings in different regions, according to provincial usage and agreement. If, therefore, a heretical preacher baptizes with the same sounds as orthodox preachers, but teaches publicly with his whole congregation that by Father he understands a God who does not consist of three persons, by the Son of God a pure human being, by the Holy Spirit the spirit of the age and of enlightenment, or only an alleged attribute or effect of God, that he does not therefore baptize with those sounds into the most holy Trinity, such a heretical preacher baptizes not only without faith, but also without God's Word; He keeps the sound of it, but for the designation of a quite different sense. Hence then the alleged

baptism of all preachers of antitrinitarian communions any more than a baptism to jest and mock is to be acknowledged for a true baptism, and those supposedly baptized by the same are first to be baptized."

(To be continued.)

(From the Sachs. Free Church.)

From Allendorf in Hesse.

When the undersigned was introduced as preacher of our small and rather widely scattered Hessian congregation in Allendorf near Giessen in the Grand Duchy of Hesse in October of last year (see "Freikirche" 1878, p. 176), this was done in the hope that the faithful God would hear the groaning of his small flock and, through gradual growth, also in this place and in this Lutheran country, which had been Lutheran from time immemorial and is now, unfortunately, quite unchurched, allow a truly viable, separate, orthodox Lutheran congregation to come into being under its own pastor. For there was indeed a small congregation, which for a time, as the readers of the "Freikirche" know, was under the care of Past. Wagner, then again as before by our dear Mr. Past. Brunn, and was also admitted to our Synod last summer, but which, in its smallness, had no human prospect of being able to maintain the preaching ministry in its midst in the long run without continued support from outside.

Now, however, after only half a year, the merciful God and Lord of His Church has sent us a kindly look of grace from His presence, which has most gloriously confirmed our hopes, which we had formed in trusting in the power of His dear Word, and allows us to look all the more confidently into the future. How this has happened is briefly told below, so that the dear reader may praise the Lord with us and thank him for his wonderful guidance, for one sings with joy of victory in the tabernacles of the righteous. The right hand of the LORD keeps the victory, the right hand of the LORD is exalted, the right hand of the LORD keeps the victory. I am all the more confident, however, and joyful in recounting this trait from the history of our congregation, since such a publication has been earnestly desired from various quarters, and also since the conditions here have already once ("Freikirche" 1878, No. 10) been set forth in detail from the pen of Rev. Brunn have been presented in detail. Thus the present serves at the same time as a continuation and conclusion, all the more so because Rev. Brunn had to close with a lament that has now been transformed into joy. Our dear brethren in America, some of whose pastors and parishioners come from this region, will certainly rejoice with us and praise God. But to the point.

In addition to us, there existed, apart from a few Renitents who still go to Dreihäusen to the Renitent pastor Schedtler from Churhessen, in Allendorf and several neighboring places, another separate or, as it called itself, "Old Lutheran congregation" under the leadership of pastor Schüler. He was at first pastor of the regional church congregation at Breungeshain in the Vogelsberge, and as such adhered to the Friedberg Conference, that middle party which, like all regional church middle parties, was basically heading for union. When, however, the formal constitutional union was to be introduced in Darmhessen, and was actually introduced in 1874, he made a sudden turn, and held

He was one of the few Darmhessian Renitents whose cause he Just as justification by faith, which is so brightly written in completely considered his own and defended in several writings Scripture, was unknown for a long time until the Holy Spirit against the Unirte Ober-Consistorium. One of these writings, brought the church to knowledge in the Reformation. Today he which has seen a second edition, is before the writer of this. It is leads us to the truth about the nature and value of right church entitled: "Brief justification of the so-called faithful, renitent order." A new proof of how from one error always follows Hesse-Darmstadt clergy and congregations before the church, another, and one more serious than the other.

etc." Apart from the false practical position of renitence in But if Past. Pupil thus of church and church order, his doctrine general, it is also completely leavened by the leaven of the of the ministry cannot be the right one either. For him, too, there newer false Lutheran, Romanizing theology, from which the is a "spiritual authority," "chief shepherds and under shepherds," entire doctrinal position of the person in question is all too clear. according to the command of God in Scripture concerning the

In that writing it says, among other things: "The holy church headship of His church; he also knows a "governing office as therefore has a visible and an invisible side. Thus the whole distinguished from the preaching office." "The office instituted of untenable doctrine of the Breslauers, contrary to Scripture and God, as the Lord's instrument, is to exercise rule *) in the church, confession, which Past. Pupil still adorns with this little flourish: on the ground of the gospel, and according to the confession of "Thus Christ the King rules His Church, giving by His Incarnation the church." Besides this, there are, of course, some correct the foundation of the visible Church, and by His Holy Spirit the remarks on church rights in general, but here, too, the quite life of the invisible Church." To him, as to all the moderns, the wrong and false sentence: "The informational church church is an "institution of salvation," that is, not merely, distinguishes a congregation of mature and fully entitled according to the third article, the "congregation of the saints," for members, of young, weak, sick, and therefore little entitled he speaks of it as the "transfiguration of Jesus on earth, and an members, but finally of completely unentitled members."

institution of salvation for all poor sinners." In consequence of As much truth as is said in this writing against the state this erroneous view, he puts ecclesiastical confession and church, in the end it is always the new anti-divine constitution ecclesiastical order on the same line, in that he wants the latter that was in the foreground of the pastor's thoughts and actions. also to be recognized as divine order. He says: "If the Pupil in the foreground of his thinking and acting, much less the confessions of the church are testimonies of the faith of the already earlier prevailing false doctrine, of which he himself was community from the holy Scriptures, so the church orders are infected to a large extent. Also, he has not recanted his doctrinal the community laws from the Scriptures, in which the community errors to this day. On the contrary, his verbal omissions and the is to live." "In the confession the community testifies to the entire manner in which he conducted his ministry testify to how fundamental content of Scripture according to its knowledge; in little he was grounded in true Lutheran theology.

the church order it sets it forth." "Church order and church Since now Past. Schüler found no congregation in confession are therefore in the closest relation to each other and Breungeshain that would follow him, he negotiated with the are equally necessary for the church. It is nonsensical to "Breslauers" and accepted a call to the vacant congregation in condemn them as works of men, as they say, and to hold them Radevormwald. It was One Spirit that united him and the in low esteem in the church, since God himself has ordained Breslauers, who, as is well known, cherish and cultivate the them." "A church order based on the ordinances of God and in same heresies. At the same time, however, he found a desirable harmony with them is not the ordinance of men, but the law of reception among the parishioners here in Allendorf and the God." "The church, as the servant of Christ, is to be obeyed surrounding area, who had long since been put off by the ruin of according to God's order and divine commandment, so far as the national church from participating in the national church she remains the servant of Christ and the Gospel." Where service, but who had not yet been able to decide on actual formal ecclesiastical order is so highly exalted, it is no wonder that the separation, pretended that he was only going to Rade confession is shamefully despised, so that even the dreadful provisionally for two years and began to serve them from there sentence is found: "But the work of men in the church is also the every four weeks. But since such a secondary ministry could not preaching, the confession, even the holy Scriptures. last in the long run, it was impossible for Rev. Schüler could not

Christ, therefore, is to him not only a redeemer, but also a possibly be pastor of a separated congregation and pastor of a new lawgiver, and that in the most extensive degree. "In renitent congregation at the same time, he soon knew how to particular," he says, "Christ gives precepts concerning persuade the overwhelming majority of his local congregation almsgiving, prayer, fasting, etc.," as if these precepts had not members to leave the national church and join the Breslau Synod. Thus, in addition to the previous "separated" precepts of the law and the ceremonies mentioned in passing in congregation, an "old Lutheran congregation" had arisen in this the books of the New Testament are regarded by him as "germs place, but unfortunately with a preacher at its head whose of the order of life," which must be formed in the church only in doctrinal position we have just learned from his own statements.

order to create a glorious order corresponding to the nature of The connection of this congregation with the Wroclaw Synod the church. Past. Pupil is after the manner of the Newer lasted until last year. In the meantime, Rev. Schüler had been Development Theologian: "God loves to give in all His revelation sued for gross slander by other members of that synod at the always only the foundations, basic ideas, starting points, life- Ober-Kirchen- Collegium, and now, when he saw that the synod germs of every formation. He leaves the execution and was not a church, he resigned, development to his children, with the help of his Holy Spirit, and so on. For a long time the

*) Note: As the preceding from un- underlined.
D. B.

that the investigation initiated against him would yield an unfavorable result for him, without waiting for the end of the same, arbitrarily resigned from his office in Radevormwald, but kept his local congregation for himself, pretending that the investigation was not conducted according to God's word. How much of this is true remains to be seen. Only this should be mentioned, that he, without asking the congregation, was able to get the leaders to sign a letter of rejection to the Breslau Synod, which was supposed to apply to the whole congregation. As is well known, his place in Radevormwald was taken by the former Göttingen Superintendent Nocholl, unfortunately a great friend and advocate of the two-tongued Iowa Synod; but the Allendorf congregation with its pastor, Rev. Schüler, now stood alone, without connection either with the Renitents or with any larger Free Church body. The same man who had led them under the yoke of the Breslau church regime had to lead them out again. This detour, however, was necessary in order to bring our dear brethren to separation from the Renitence to which they had previously been firmly attached. Past. Schüler, with his great powers of persuasion, had to be the instrument in God's hand for this.

But now his time had come when he had accomplished what God wanted him to accomplish and he should no longer serve as an instrument. For a long time there had been a tremendous pressure on the congregation, which everyone felt in himself, but no one dared to reveal to the other. The necessary mutual trust between pastor and congregation had dwindled. The pressure was heaviest on the superintendents to use the past. Schüler intended to use in the wrong way for his own purposes, but with whom he soon fell apart completely when he saw that he was met with just resistance.

It was especially hard on their consciences that they had so often been persuaded to act in the name of the congregation without a commission from the congregation, and according to their pastor's will were to form a kind of secret society within the congregation, were even investigated about other members of the congregation, and later on were again found out from them. The breach was there. After all, it was a matter of serious accusations and slander that Past. Schüler spent against an overseer, in consequence of which he himself had to be accused. Despite urgent requests, however, he did not turn himself in for a Christian examination, but rather gave up first the local and, after several futile attempts, also the foreign members of the congregation, and thus actually left the congregation, whereupon the latter also saw itself compelled to part with him. His departure from it was therefore quite similar to that from the Breslau Synod, in that he evaded proper investigation on both occasions.

Thus the congregation was not only free from the Breslau High Church College, it was also, through its own fault, free from its previous pastor and turned to us in the knowledge and certainty, gained especially through diligent study of the confessional writings, that our much-recognized, much-hated and much-maligned doctrine was the correct one after all. At the beginning of March we were allowed to hold a congregational meeting in which the majority of the members of that congregation entered into a union with ours and declared their formal accession, so that now both hitherto separate congregations have become one. Thus a rift of many years has been healed, a great annoyance has been removed, and through God's glorious grace His kingdom has come to us.

in this place. For the world is thereby deprived of an impulse to revile, but the true church is strengthened. Since this union did not take place on the basis of human statutes or false doctrine under the mere pretext of the Lutheran name, but in fact and truth on the basis of this true, pure confession itself, we may both praise and extol it with humble thanksgiving as a victory of divine truth, rejoice warmly over it, and cheerfully and confidently lift up our heads even in these last days; for

The Lord is not yet and never will be
Divorced from his people. He remains their confidence,
their blessing, salvation and peace. With mother's hands
He guides His own steadily to and fro. Give glory to our
God!

May he himself continue to give us firm and confident faith and hope in his further gracious help, so that he will surely let us see his glory more and more for his glory and our joy. H. Stallmann,

The Synodical Convention of the Canada -
District of the Synod of Missouri re.

Days of great joy and refreshment, as well as loud praise to the good God, were the days of meeting from April 17 to 23 for those gathered for the Synod in Elmira, Ontario. Around a few small groups, which had originally gathered through the ministry of the Missouri Synod for the sake of God's word, a number of congregations have gradually gathered through God's blessing, which are served by preachers of our Synod. Therefore, for the honor and advancement of the Kingdom of God in Canada, it seemed most expedient that from these beginnings a separate District Synod of Canada be formed. With the approval of the general Synod of Missouri 2c. and with hearty blessings from the Northern District of the same Synod, to which the Canadian Lutherans had hitherto been incorporated, it was then confidently set to work in the name of God to establish a separate Canada District of the Synod of Missouri 2c. During the days already mentioned, the first sessions of this new body were held at Elmira.

The latter currently consists of 14 pastors (9 of whom are entitled to vote), 11 congregations and 1 parochial school teacher. From this it is already clear that it is not high things before the world that were envisaged with the founding of this District Synod. Rather, it was driven solely by the heartfelt desire to be able to serve and advise our dear fellow believers in Canada ever better for the glory of the great God and for the salvation of many souls, while fervently calling upon God and trusting in His blessing. So then, the new District Synod confidently raises its pennant; but may God, for Christ's sake, give cheerful prosperity to this seed sown in hope, that out of the little mustard seed may grow a great tree, under whose shade many souls may find rest through the pure means of grace which Christ has given to His Church.

The blessing which our dear congregations in Canada have already enjoyed through the ministry of our Synod has been great by God's grace; but there are circumstances which open up the cheerful prospect that this blessing may yet be much-

will be increased by the formation of the new Canada District.

The geographical distance of most congregations from the centers of the other districts of our Synod is in part considerable, so that up to now the Synodal Assemblies of the other districts could only be visited by the preachers of Canada at the expense of hardly affordable travel expenses and could only be supplied by congregational deputies to a very small extent. In addition, the (not only political and social, but also ecclesiastical) conditions in Canada are quite different from those in the United States, the latter being a foreign country for Canada. All this made the desire of the "Canadian" Lutherans appear to be well justified, to unite now also into a Canadian body, namely into such a body, which governs itself under the sole rule of the divine word and in unbroken unity in spirit, like member unions with the Missouri Synod, according to its particular local conditions.

So on Wednesday, April 16th of this year, the Synod members and a number of guests from the congregations arrived in Elmira from the various parts of the Province of Ontario (some 500 miles from the upper Ottawa).

The series of meetings was opened on Thursday by the Most Reverend General Praeses, Rev. Schwan, of Cleveland, O., with a heart-stirring sermon on Cph. 4, 3-6.

Since in many congregations of Canada it was still too little recognized how it is about right synodalism, and also as a result of abusive and violent practice of other synods, fear of joining any synod was shown in many cases, so it seemed to be very salutary, if one first showed the congregations, what the "meaning" of right evangelical synodalism is and what they will therefore also have to be provided with by the new Canada - District Synod. Thus, in three days of meetings, first of all synodalism in the orthodox Free Church was discussed. It was shown how a synod, or the union of a number of local congregations into one ecclesiastical body, is a free church when it governs itself (as in our country) without interference from the state, but that it is only a true believer when it professes the pure Word of God, as witnessed in the symbolic books of the Lutheran Church. It was also emphasized that such a synod is not the church of its country, that all the children of God or even all the orthodox Christians of the country must necessarily be found in it, that a synod is rather a voluntary union of congregations in the church. It was further testified that such a synod is certainly a salutary, indeed, according to circumstances, a necessary institution, which conforms to the divine word and apostolic model, but is nevertheless only an ecclesiastical (that is, human) order, which lacks divine foundation. Therefore she is nothing but an adviser and helper to the individual congregations, and has no other power than the rule of the word of God, which she guides and so far as she guides it. So it is not a church authority that would have power to legislate or use coercion against the congregations in matters that God's Word leaves free. It pursues no other purpose than that of bringing God's kingdom inwardly and outwardly through God-given means.

by setting the wholesome doctrine in constant motion and by making appropriate practical arrangements.

The gracious God also visibly blessed these meetings, so that even those dear Christians who still brought bitter prejudice against synods with them here, became more and more joyful in the course of the negotiations and at last happily agreed with the synod: "Yes, it is certainly true that their own spiritual benefit and their holy duty to benefit the church as a whole should move every orthodox local congregation to joyfully join such an orthodox synod.

Another extremely important subject of the doctrinal discussions was that of the call to the pastoral office, in which it was faithfully demonstrated from God's Word and the symbols and doctrinal writings of our church that the pastoral office is the office through which the functions of the spiritual priesthood are publicly exercised by the community; that this office is one instituted by God, so that it is not at the discretion of the congregation whether it wants to carry it out among itself or not. It was further emphasized that it is also God who chooses, calls, and equips individuals for this office; but that God calls through the congregation, so that we no longer have to wait for immediate calling (as the apostles and prophets were sent by God).

All these beautiful things will be described in detail in the synodal report that will soon be published. May it be diligently purchased and studied by our dear Christians. May the faithful God and Saviour now make true the blessing with which the Presidium of the Northern District has dismissed the "Canadian" Lutherans from the association of that District:

"May the LORD bless your labors and struggles, and let you see victory after victory over his enemies! May your teachers be adorned with many blessings! Thou dear District Synod of Canada art our sister, grow in many thousands times thousands, and let thy seed possess the gates of his enemies!

"

Theses

on the certainty of the state of grace

for this year's Illinois District negotiations.

I.

The teaching of the papists that no man can be completely sure of his state of grace without special revelation is an antichristian error. Ebr. 11,1. Match. 11, 28-30.

II.

The doctrine of the sects that the certainty of the state of grace consists only in a sweet feeling of grace is a dangerous raving. Rom. 7, 24. 1 Joh. 3, 20. Phil. 4, 7. .

III.

The certainty of the state of grace is based firmly and unshakably on the means of grace. Joh. 15, 3. 1 Joh. 5, 8.

IV.

The Holy Spirit alone works a certainty based on the means of grace in the repentant. Rom. 8, 16.

V.

The certainty of the state of grace is made clear by every Sin shattered, destroyed by mortal sin. 1 Joh. 3, 21. Ps. 66, 18. Joh. 5, 44.

VI.

The certainty of the state of grace also exists in the doubt of the penitent as long as the person fights against it. (State of contestation.) Marc. 9, 24.

VII.

The more zealous a man is in sanctification, the more he has testimonies by his love and good works that he is in favor with God. 2 Petr. 1.10. 1 Joh. 3, 14.

To the ecclesiastical chronicle.

I. America.

Confessions of the gushers. The Methodist paper "The Happy Messenger" writes: "The first and chief cause why so-called penitents do not 'get through' for so long is ignorance. They have no real knowledge either of their great sinfulness or of the plan of salvation. You can hear this in their prayers and conversations. Loud cries and lamentations and prayers are by no means proof that they are in great distress. This is often only an agitation arising from other causes than a deep sense of their great sinfulness. The greatest criers, after they have 'got through,' often soon fall back again. A deep confession of sin is not always accompanied with loud cries and gestures, but is often quietly introverted and crushing in the heart, without many outward gestures. True repentance takes place in the inner heart beforehand, and then, of course, usually expresses itself through outward conduct. But why many often do not come through for a long time is because repentance is more outward than inward. A closer acquaintance with persons in daily life teaches this. During the day they have little remorse or sense of sin, but in the evening, when it is to go to the 'altar of prayer,' the feeling comes. Nor do they pay much attention to the sermon, that they would have drawn strength of faith and instruction from the Word. Furthermore, they usually lack the right knowledge of the plan of salvation. They may have had little religious instruction, and are very ignorant in divine things. Such, unfortunately, is very often, indeed usually, the case with the young. Many parents are terribly and irresponsibly indifferent to giving their children special religious instruction. How can a man grasp God's salvation if he does not know 'how'? Preaching alone does not do it. Every preacher knows that those people who have had thorough catechetical instruction are usually pillars of the church. Ignorance in God's plan of salvation hinders the seekers from taking hold of salvation. Do they not usually seek it by crying and lamenting, instead of taking it into their hearts in quiet faith? And there they sometimes 'overcry' and get into such a state of excitement that at last they no longer know anything about themselves. Then at last they come to themselves again, and then they feel well, usually worked by much encouragement, and then they have 'got through'. But what does the experience of such conversions usually teach? We know it is a delicate thing to write about these things, but that should not prevent us from opposing an evil use. For the sake of souls, who are so easily and often deceived, we should be very careful. O, it is an important thing about true conversion. False conversions are the ruin of the Church and hinder the true work of conversion. God alone can do the 'shooting through'.

by His Word and Holy Spirit, and all men are bunglers and corrupters of souls who undertake to do it." So now the "Ambassador" repudiates the very thing that has ever been repudiated by true Lutherans in his and other swarming communities with God's Word. The Methodists, to be sure, have always cried out that the Lutherans wanted no conversion and no living Christianity, which is why they thought it proper to break into Lutheran congregations with their "conversions." But this was not the antithesis. All true Lutherans also believe and teach that only a converted or born-again person is a child of God, has God's grace, and will one day die blessed. But they wanted and want to know only of such conversions as the Holy Spirit works through the divinely ordained means of grace, by Word and Sacrament, while the Methodists have hitherto not only disparaged, but reviled and blasphemed these divinely ordained means of grace, and have substituted for them their "penitential bench," camp and class meetings, etc. If the "ambassador" were serious about the fact that God alone converts "through His Word and Holy Spirit," so that the Word is the means by which the Holy Spirit works conversion, he would have abandoned the principle of the enthusiasts and would have returned to the right biblical and thus also Lutheran doctrine. F. P.

[Pieper].

II. foreign countries.

Emigrant Mission. In the Leipziger Allgemeine Kirchenzeitung of March 28, we read that support has also flowed to our Emigrant Mission from the so-called God's Box in Hanover. It says: "Finally, a gift has also flowed to the Emigrant Mission under the care of Pastor Keyl in New York, which in the past year has received no less than 440 persons from and to Germany, has given them physical and spiritual assistance, and has placed fifty of them in Lutheran congregations and thus preserved them for the Lutheran Church.

In the Saxon regional church, the regional consistory does permit that one take away the honor of the Lord Jesus, but whoever attacks the blasphemers of Christ somewhat rudely, the same immediately calls him to account and punishes him most severely. An example of this is given even by the "Pilgrim from Saxony," who otherwise defends his state consistory most zealously. In its April 13 issue, it writes: "Pastor Große, in his 'Chemnitz Lutheran,' had called the present St. Jacob's Church in Chemnitz a beautiful murderer's pit and idolatrous temple, and the clergy employed there, referring to various manifestations of the same, in which they make Christ a mere man and God's word a man's word, three perjured blasphemers. Thereupon he was sentenced to a fine of 400 marks and to pay the costs. The verdict confirmed by the Higher Court of Appeal does not even touch the question of whether or not the names of persons and things used by Große are to be applied with justification, but only condemns the defendant because in his 'rhetoric' he had 'used an obviously insulting form'. One might therefore have expected that it would have been left to all those attacked personally to take care of the restoration of their attacked honor. The fact that the Consistory took it upon itself to intercede on behalf of those who had been attacked did indeed cause concern. For in Lutheran terms, a place of worship where Christ is stripped of his divinity by the appointed preachers and made into a sinful man, and where the people are thus taught, has become a pit of murder. Certainly it would serve to calm agitated minds if the Consistory, after once having admitted it

for the personalities in question, now also wanted to declare publicly what it, for its part, had deemed necessary to do on account of the manifestations against the clergymen in question attracted by Große."

Hanover Free Church. From private news we learn the following: The Renitents in Hesse-Darmstadt, with Superintendent Bingmann at their head, have united with the Renitents in Kurhessen, whose leader is "Metropolitan Hoffman. This body is now seeking a union with the Separates in Hanover. For this purpose a free conference was held in Hanover on February 3 of this year. The points of union between the Renitents of the two Hessians were presented and discussed, and if the meeting had been quorate, the union would have been accomplished at once. But Harms and Hoffmann were not present. The former, however, entered into pulpit and communion fellowship with the Hessians. (Saxon Free Church.)

Hamburg. Here, about 300 laymen and some preachers have recently addressed a petition to the regional synod, in which they ask for the restoration of the former formula of the clergy's commitment to the Lutheran confessional writings. The state synod, in which the liberals lead the floor, naturally rejected the petitioners with a large majority. Just so, if need be, would it be in Saxony. Forward! is the slogan of the religion of progress, i. e., "Let us break their bands and throw from us their ropes!" (Saxon Free Church.)

Heffen-Darmstadt. After a new law on the civil effects of leaving a church or religious community came into effect here on September 10, 1878, according to No. 1 of the Blätter von Usenborn of that year, the remaining few recalcitrant pastors and congregations here have also declared their resignation from the national church, in order to finally get rid of the incessant accusations and assessments of unauthorized exercise of the spiritual office. It is only strange how Rev. Lucius, on the one hand, calls the previous vehement opposition to "resignation" an error, and yet even now maintains that they could not have resigned under the old law of 1850, although both laws are essentially the same. God grant that the newly forming Free Church will adhere wholly and completely to the faith of the fathers, which, of course, remains to be seen, since in our time the word "Lutheran" is used in too many false ways. (Saxon Free Church.)

From France, the leaf "Under the Cross" is written: There is still a Lutheran church prayer in today's France. The small country of Montbéliard (Mömpelgard) with about 50 congregations, formerly belonging to Württemberg and at that time joining Luther's Reformation; then the congregation complex in Paris and in Algiers, then Lyon, Nice. In France, religious freedom is a dead letter, otherwise the Roman priests would not have dared to go from house to house in five dioceses, to insist on the delivery of any Bibles that might be available and then to hand them over to the fire. Despite all this, and probably because of it, Protestantism is making immense progress in France. (Saxon Free Church.)

Consequent Union. In Düsseldorf, the Jewish rabbi participated in the laying of the foundation stone of a "Protestant" church, and in Bonn, conversely, the "Protestant" clergy participated in the dedication of a Jewish temple. There it was said: one love is worth another. But of course a love which, to speak with Luther, is to be cursed into the abyss of hell, because it wants to couple light and darkness, Christ and Belial together. (Saxon Free Church)

Motherly love of the state church. According to the newspaper "U. d. Kreuze", the children of the Christian school at Angerod in Oberheffen received a Jew as school teacher from the Darmstadt Ministry. The Jew of course forbade the children to pray in the name of Jesus, whereupon the parents no longer sent their children to school and at the same time asked the Ministry for a Christian teacher. This is said to have been promised to them, but on condition that the Christian parents would pay for the religious instruction of the Jewish children. The payment was made, but even now, after 4 years, the Jew is a teacher at the Christian school in Angerod. (Saxon Free Church.)

Switzerland. The Allgemeine Leipziger Kirchenzeitung writes: Earlier than in many countries liberalism has taken possession of the school in Switzerland. In the Canton of Zurich there are 50 elementary schools in which religious instruction is no longer given. In one of its most recent sessions, the cantonal council deplored this "anarchy" which had broken out in the area of schools, but did not see itself compelled to intervene against it, for this anarchic state of affairs is entirely legal. Since the cantonal constitution wants to exclude any religious coercion against individuals as well as against communities, neither a teacher nor a community can be forced to provide religious instruction. What fruits this has already borne is demonstrated by a cry of distress that is just now being raised from Zurich. Parents, school authorities and teachers, according to a report from that city, are not able to sufficiently monitor the behavior of young people without the help of the police and to counteract the excesses effectively and effectively enough. It does not happen frequently, but regularly, that dozens of boys are roaming the streets in a wild and frenzied manner until late at night, calmly shouting insulting names at people passing by, or even greeting them by throwing stones at them, the latter even in broad daylight; Great mutual brawls are not uncommon, and anyone who has the opportunity to listen for a moment to the conversations of the "hopeful" offspring will, it is said, ask himself in all seriousness where the regrowth will end up if the already torn wildness should progress even further. It is added, however, that the wildness will spread even further if no very serious measures are taken on the part of the parents, the authorities and private individuals against the cancerous evil that afflicts a considerable proportion of the youth.

The Zulu's in Africa. As is well known, the missionaries sent to Africa from Hermannsburg are missionaries among the Zulus. Since a war has now broken out between the English and the Zulus, it will not be uninteresting for our readers to hear something about this from a missionary there. In the Hermannsburg Missionary Gazette of March there is a letter from Missionary Hohls dated February 12, addressed to Pastor Harms, in which he writes, among other things, the following: The grace of the Lord is that it is not yet over with us. His mercy has no end yet. But we are in great danger that the Amazulu will pour over the whole of Natal like a terrible flood and devastate everything before them, ravish our wives and virgins, spear our infants and torture us all to death. Wealthy Englishmen have already embarked on ships and are off and away. Those in the two capitals of this country, Durban and Peter-Maritzburg, are working exclusively to entrench themselves, and elsewhere in the country back and forth the inhabitants, white and black, have entrenched themselves. A panic has seized everyone. This is what happened: the English government divided its power into three heaps; U Cetywayo was to be attacked in three places at the same time. When I heard of this pre

When I heard the announcement, I was very worried, because it was up to U Cetywayo whether he wanted to be attacked in three places at once. He could send fine power as he wished. As I continued to hear and see how confident of victory the English were in the fight, and that, in their opinion, no one else was needed; they only had to go into the Amazulu country and they would have beaten them, I began to feel a little apprehensive about the matter. Now it has happened; on the 22nd of January the terrible armies of the Amazulu have struck our main army completely on the head. The cannons of the English and their guns made a terrible mess of the Amazulu, but they did not care. Also firing continuously and in the usual way the Amazulu came nearer and nearer, and before the English knew it they were completely surrounded by their enemies. These gave no quarter, but slaughtered everything. Then 800 white men covered the place of election and perhaps as many of our natives. Only two or three horsemen succeeded in bursting through the enemy ranks and bringing news of the terrible defeat to Natal. When the warriors of the heathen had won and now made rich booty, probably 200 wagons, their wives came out, visited the battlefield and killed all the wounded. Ghastly! There lie our dead unburied to this day! The battle took place in a mountainous country, 10 to 12 English miles away from our border river "Buffalo River", just there where my brother Stolte drowned years ago. Close to the battlefield is a single mountain, "Jsandhlwana" (i.e. small hand). One of the Maritzburger newspapers recently lamented that we had let ourselves be outwitted by the barbarians, "out-witteä us" (literally: "they have outwitted us"), and that is unfortunately so. Namely, for days smaller detachments of the Amazulu let themselves be seen, against which the Lieutenant-General Sir Chelmsford had some troops advanced, and then the Amazulu soon took to flight. Thus made safe, the general himself left his position with perhaps two thirds of his force, went further into the country, and left those who remained behind to guard the camp. When the general was five hours' journey away, about 15,000 Amazulu set out on the camp and beat them all, as described above. It was fortunate for us that the Amazulu did not turn on the general himself, otherwise they would probably have completely annihilated him and his army. The victors first rested a little after their bloody work, rejoiced in their booty, and then went on to Natal, but perhaps only 4 to 5,000 of them. I guess they figured they'd be enough to swamp Natal. Close to the passage of the Buffalo River on this side a Swedish missionary station, Missionary Witt's Station, had recently been built. All the buildings had been requisitioned by the military authorities for magazines and hospital. A garrison of 130 men lay there. They had received timely enough information about what was happening at Jsandhlwana from the wagoners who hurried away. They entrenched themselves with filled flour and grain sacks, with boxes and crates to the best of their ability. The Amazulu soon arrived, but with a bravery that must be acknowledged the weak crew defended themselves all night and lost only 10 men in casualties, while they cut down hundreds of Amazulu. The latter then had no further desire to spoil in Natal, but returned. Our two armies in the south-east and north-west of Zululand, under Generals Pearson and Wood, have been more fortunate in their engagements, and especially Pearson has fought a respectable battle not far from our station at Enyezane, which lies in ruins; but the English cannot make use of their victories, because the fleet-footed Amazulu disappear in the mountainous country when they please. Both



Generals, 30 to 40 hours apart, have entrenched themselves and can neither advance nor retreat. We feel too weak and requisition troops from the Cap, from Mauritius, from India and from England. But will U Cetywayo let us go on so long? That is the question. It is probable that he will leave the two generals sitting in their entrenchments, and he will break into Natal, and then woe to us! The Tugela still affords protection, but 3 or 4 more days of such heat as yesterday and to-day, and the river will be passable. I do not easily look upon a thing too black, but, dear father, it is possible that these are my last lines to you. God willing. I am afraid, but I do not despair. We have bricked up our church windows 4 feet high and made shooting holes in them. The government has given us 25 breech-loaders with plenty of ammunition. My carpenter's axe is still with me; I have felled many trees with it in Germany and in Africa. Should I now have to take it to fight against the heathen, whom I would so gladly convert to the Lord Christ, I could only do so with a trembling heart. But then my motto should be, "In the name of the Lord I will smite them!" Run, our help is with Him alone. I would also like to mention that on the last Sunday, eight days ago, we took refuge in our church late in the evening, after hearing from the magistrate that the Amazulu were already in Natal, and spent a night there. Our sick were carried there. However, the noise still proved to be a blind one.

A Bible-thumper against his will.

On the train during the journey, a gentleman bought five New Testaments from a Bible messenger and then threw them out the window with contempt, amid the laughter of the passengers. Later, however, when the Bible messenger travelled along the same railway line and visited the railway guards in their lonely little houses to sell Bibles, one of them said: "J, this is one of the books that our workers recently picked up on the railway embankment and in which they take such great pleasure. And these people were Catholics, so they probably would never have gotten a Bible otherwise. God's ways are wonderful.

(Pilgrim a. S.)

Inaugurations.

By order of Mr. President Wunder, Rev. H. P. Duborg was installed in his new congregation at Blue Island, Ill, on Maundy Thursday.

God bless him.

F. Döderlein.

Address: livv. ll. t?. vuborx, Lluo Islunä, IN.

According to the notice received, Rev. I. F. Doescher was installed by the undersigned at his Lutheran congregation of St. John's, New Orleans, La. on Easter Day.

E. G. Mödinger.

Address: Rov. ck. voor>cl>er,

Oor. ok (/ustomkouss L Vrisur 8ts.,
diov Orlvuno, Da.

In accordance with orders received, Rev. Joh. M. Moll, of Wolcottsville, N. I., called to Cumberland, Md. was solemnly installed in the midst of his new congregation on Sunday Jubilate by the undersigned, assisted by the Rev. F. Dreyer. C. La "terbach.

Address: Rsv. .1. Ll. Ll. Lloll.

Box 191- vumdsrlanä, L.IIoFdan^ 6o, Llä.

On the Sunday of Jubilate, Rev. I. T. Feiertag was inducted into the Lutheran congregation of St. Michael's, at Wolcottsville, Niagara Co., N. A., by order of the honorable Presidency Eastern District, assisted by Rev. P. Heid, of the undersigned.

A. Krafft.

By order of the reverend Presidency, on Sunday Quasimodogeniti, Rev. I. G. Schwrmly, heretofore a member of the venerable Ohio Synod, was inducted into his new office at Zion Parish, Ford County, AeanS., by the undersigned.

H. Krause.

Address: liav. ll. 6. 8ah^amI^,

Ott'srls, LckwarUs 6o., Laus.

On Sunday Jubilate, Rev. W. Sandvoß was installed in the congregation at Augusta, Mo. on behalf of our venerable District Praeses. W. Matuschka.

Address: Rsv. V. 8anckvoss,
^n^usta, 8t. Okarles Oo., 2Io.

Rev. W. T. Strobel having accepted the unanimous call of the Lutheran congregation at Caloma, Iowa, with the sanction of his congregation at Wilton, he was installed in his new office by the undersigned on Sunday Jubilate, by order of the Most Reverend President of the Western District. I. Schumacher.

Address: Rvv. 1. 8trol>el,
Oaloma, ^larinn'Oo., Iova.

Rev. G. Reisinger having accepted the call of the SalemS Lutheran congregation at Wilton, Iowa, the same was installed in his new office by the undersigned on Sunday Misericordias Domini, by order of the highw- Presidency Western District. W. T. Strobel.

Address: Usv. d. UsisinAer,
^Vilton, IUusoatins Oc>., Iova.

Those who are unknown in Chicago may inquire for the ^lacki- 8ON 8tre6t, board a Car there marked „Ulus Islanâ H.VV.", tell the Conductor to drop them off at 8irsot, go one block to the left (east) when there, and inquire at the School for the quarters prepared for them.

B. Burfcind, Secr.

All who intend to travel to this Synod from St. Louis and wish to travel cheaper (about the same as two years ago, or even cheaper) are asked to contact the undersigned by May 22. The exact address is requested. A. F. W. Fedder, LsUsviUs, III".

All those who intend to travel to Chicago via St. Louis for the Synod are requested to assemble at Mr. Volkening's (corner of Fourth Street and Franklin Ave.) on June 3. Also included here are those who have reported to Mr. Fedder. The larger the number, the cheaper the fare. I. L. Backhaus.

Official request

to the members of the electoral college and to our synodal congregations.

I.

As a result of the rejection of the appointment as director of our school teachers' seminary in Addison on the part of Mr. Pastor F. Zucker, the supervisory authority of the institution has instructed me to take the necessary steps first of all to again put up candidates for the designated office. I therefore request the honored members of the electoral college to send me as soon as possible the names of those whom they will now nominate as candidates for the still-completed directorship, while at the same time I again call the attention of the worthy synodal congregations, as well as the respective teaching staff, to the fact that they are also entitled to nominate candidates. In view of the urgency of filling the vacancy as soon as possible, I ask that the votes be sent in early enough to be announced in the June 15 issue of this synodal organ. I also repeat the reminder contained in the previous issue that it would be advisable for the electoral college to meet in person on June 12 in Chicago for a joint consultation on the increasing number of election matters.

II.

Mr. O. Hanser having accepted the call to the pastorate of Trinity Parish, St. Louis, Mo., and having obtained the dismissal of the Synod by the Board of Supervisors concerned, I, in the name of the latter, request the members of the Electoral College to send in as soon as possible the names of the candidates to be nominated by them for the vacant directorship of the High School at Fort Wayne, Ind, as soon as possible, reminding them of the right of the teachers' college and of each synodal congregation to nominate candidates.

St. Louis, Mo. May 15, 1879.
C. F. W. Walther, currently Secretary of the Electoral College.

Notice.

Dear parents who have sons at the local college are hereby informed that the state of our budget allows a reduction of P3.00 in the boarding fee for the fourth quarter, so that they only have to pay H13.00 for the quarter beginning on May 15. However, this reduction is initially only valid for this year's fourth quarter, which is moreover 2 weeks shorter than the others.

Fort Wayne, Ind. C. I. Otto Hanser, Director.

To the note!

The sermon by Pastor E. A. W. Krauß, which appeared in the last issue, will not be available for about two months. All incoming orders will be executed at the present time.

Luth. Concordia Publishers.
(M. L. Barthel, Agent.)

The Illinois District

of the Synod of Missouri, Ohio, &c. States will assemble, s. G. w., at Chicago from the 4th to the 10th of June, in the congregation drS Mr. Pastor L. Hölter (Xo. 316 ^V. lazOor 8tr.).

Main subject of the negotiations: Theses on the state of grace of Christians.

Registration will be requested by Pastor Hölter without delay. Whoever fails to register in time may count on free quarters. Whoever already has a place to stay outside of Hölter's parish, is requested to inform Pastor Hölter of this as well.

Illinois Synod.

God willing, the Evangelical Lutheran Synod of Illinois a. St. will assemble at the congregation of the Rev. H. WeiSbrodt, at Mount Olive, Macoupin Co, Ills, on Thursday, June 5, 1879. G. Mochel, Clerk.

The Northern District

of the Synod of Missouri, Ohio, and other States will meet, s. G. w., according to the advertisement in No. 18. of the "Lutheran" last year, on June 26, at the congregation of Mr. Pastor Hügli in Detroit, Mich.

The subject of the proceedings is: Of the Sacraments in general and of Holy Baptism in particular.

All synod members and guests are requested to register with the Dasior locn in good time.

Each pastor of the district shall file a complete parochial report. K. L. Moll.

The Northwest District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 18, at Trinity Church of the Rev. H. F. Sprengeler, Milwaukee, WiS.

The main subject of discussion will be the continuation of the answer to the question, "What are the characteristics of a well-grounded, truly Lutheran congregation, toward which, therefore, Lutheran preachers are to strive with their congregations as their goal?" - The proceedings begin with Thesis 7. (See "Lutherans," Vol. 32, No. 11.)

A Pastoral Conference will be held the day after the Synod (June 25).

Each pastor of the district asked to submit a full paro- chial report. - The secretaries of the district conferences are to submit the minutes of these conferences to the meeting.

All who intend to attend the Synod must register with the local pastor, H. F. Sprengeler, at least 2 weeks before the beginning of the Synod.

All Synod members and guests who pay full fare on the Chicago, Milwaukee, and St. Paul Railroad, or on the Wisconsin Central Railroad, on their outward journey to Synod (i.e., do not purchase a so-called rrturn ticket), shall be returned by the railroad companies concerned, on certificate of their attendance at the meetings, for one-fifth of the fare paid.

A. Rohr lack, secretary.

Preis reduction

Is granted to all synodicals on the following railroads:

- 1) Chicago, Milwaukee L St Paul,
- 2) Western Wisconsin,
- 3) Wisconsin Central,
- 4) Chicago L North Western R. R.,
- 5) Milwaukee, Lake Shore "L Western,
- 6) Sheboygan <L Fond du Lac,
- 7) Grecn Bay L Minneapolis.

The fact that, with regard to the quartering within the congregation, consideration can only be given to those who have reported to the undersigned "at least two weeks before the beginning" of the Synod, is herewith again brought to mind. H. F. Sprengeler,

315 8t.tr 8tr6sL.

Conferenz - Ads.

The united pastoral and teachers' conference of Chicago and vicinity will meet, s. G. w., May 22, at the JmmanuelS church school. E. A. Zutz.

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| <p>The Baltimore Districts Conference will meet, s. G. w., from the 17th to the 19th of June, at the house of Mr. Pastor Frincke, in Baltimore, Mb. Registration requested. I. G. Hafner.</p> <p>Dir Nebraska DistrictSconfrenz will hold, s. G. w., their sessions this year from Uten to 16 June at the church of the Rev. Tr. Häßler.</p> <p>Visitors to the conference will want to register with the ? "stor loci beforehand.</p> <p>Those wishing to use the railroad will have to go as far as Seward. E. I. Frese.</p> | <p>1"). Don H. Fischer at Maple Works, Wis, 5.00. By teacher G. Huser at Detroit, Mich, from N. N. 1.00. By ?. G. Gülkcr iu Dayton, Iowa, thank offerings from Mrs. Hcйтkamp, Marie Heйтkamv & Mrs. Krämer 1.50. Through teacher Ad. Gruhl of N. N. in Liverpool, O., 1.00. By Cassirer Simon in Monroe, Mich. 4.50. By ?. Schilling at Amherst, Wis. high rate coll. bci Fr. Erd ann 5.20. (Summa \$136.30.)</p> <p>FromChildren: By teacher I. F. Koch inNrwMinden, Ill, by sn. Pupils 3.60. In the "Kinderblatt" to quittirr 252.76. (Summa P256.36.)</p> <p>Addison, Ill, May 3, 1879. h. bartling, cassirer.</p> |
| | |
| <p>Proceeds to the treasury of the Illinois DistrirtS: (Conclusion.)</p> <p>For poor students in Springfield: By ?. H. Schmidt in Schaumburg from the collection plate of sr. Congregation 10.00. By ?. Wunder in Chicago from the Kmnen in sr. Gem. for I. Hoyer 8.00. (Summa \$18.00.)</p> <p>For poor college students in Fort Wayne: Through ?. 'H. Schmidt in Schaumburg from the collection plate of his congregation. From Chicago: by ?. Engrlbrecht from the Women's Club for Brmdin 7.00, by ?. Nokr for W. Köpchen from Anna Schwartz 1.00; by ?. Wunder for L. Schwartz from Jnngrf.- Drrrtin 15.00: by ?. Hölter for Ad. Bünger of the Jmm.- Gem. 10.00. (summa H53.00.)</p> <p>For poor seminarians in Addison: teacher Elbert in Tortland, Minn. 5.00. For O. Hennig: from the women's club in Paterson, N. I., 10.00, from the singing club of St. John's parish in Qumry 10.00. From Cbicago: from ?. Lochners Gem. for H. Burmriftrr 10.00 ; by ?. Reinke for C. Kambeiß from Anna Schwartz 1.00; by ?. Succop for W. Ernst from Albertine Wilke 5.00, for A. BerSkow from Jungfr. Verein 5.00. By ?. G. F. Schilling for Paul Plrhn, Hochz. collerte with Gottlieb Capelle in Town Scott, WiS., 5.00. By ?. Seidel at Keokuk Junction for Pb. Baumgart, Hochz. - Coll. at G. I. Bess 3.25, by ?. Seidel .75. tall. coll. at W. Ma.nuS in St. Paul for R-W. Albrecht 4.60. By ?. Hölter in Chicago for Ph. Baumgart from Jungfr.- Vrrcin 8.00. (Summa H67.60.)</p> <p>For the emigrant mission in New York: ?. Engelbrecht's congregation in Chicago 6.65. ?. Stecgr'S parish in Dundre from the Abrrdmahlskassen 5.00. (Summa ^11.65.)</p> <p>For the Emigrant Mission in Baltimore: ?. Steege'S Congregation in Dundre from the Communion Skafse 3.00.</p> <p>For Mrs. ?. Summer: ?. Dorns Gem. at Pkkasant Ridge 5.00. By ?. E. Hieher of H. Blume at Mattcson 1.0'.</p> <p>For Mrs. ?. Engelbert: D. Dorns Gem. in Pleas- ant Ridge 5.00,</p> <p>For poor sick pastors and teachers: By ?. Engelbrecht in Chicago from N. N. 1.00.</p> <p>For the Lutheran Free Church in Germany: ?. Engelbrechts Gem. in Chicago 6.65.</p> <p>For ?. MattfeldS congregation in Iowa: By ?. Engrlbrecht in Chicago from N N. 2.00. Gem. in Addison 22.52. (Summa H24.52.)</p> <p>For the congregation in Philadelphia: By ?. Lochner in Chicago by G. Lrßmann 2.0''.</p> <p>For the orphanage near St. Louis: By W. Holtmann from Ch. Burgdorf in Red Bud 1.00.</p> <p>For L. Rascher at the Asylum near St. Louis: I'. Wagner's Grm. in Chicago 10.00.</p> <p>Addison, Ill, 3l. March 1879. H. Bartling, Kassirer.</p> | <p>Received for poor students: By Mr. ?. Schu- lenburg from his. H3.73 and from s. Filial 2.62 for Gra- barkwitz. By Mr. ?. Stute 1 1.00 for Runge. By Mr. ?. Hügli from the Virgins' Association. Community. 10.00 for Kaiser. By Mr. ?. Brömer from the Women's Association sr. Gem. 5 bust shirts, 2 sheets, 3 pairs of stockings. By Mr. Teacher Kilian from the St. Paul congregation 25.20, Mr. ?. Kilian 6.00, and from himself 3.00, from P. 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From Mr. ?. Mohr 2.00. From the congregation in Pekin, collected at Mr. A. Lohmann's wedding, 19.00 for Menke. By Mr. ?. BuSzin, Dankopfcr from Mrs. N. N. 2.50, from himself .5''). By Mr. ?. Daib from the support fund 8.00 for Kaiser for the purchase of a Weimar Bible. By Mr. President Bily from "r. Gem. 10.00 for Hink. By Teacher Marr, collected at Mr. Otto's wedding, 9.00 for Heinke, Hink and Schliepsick. By Mr. ?. Studt, on ss. Bruder's wedding, 6.0'') for F. EhlerS. By Mr. ?. Schwarz from sr. Gem. 5.00 for Emperor. By Mr. ?. Beck from G. Wiegand 12 pairs of stockings. By Mr. ?. Buszin, at Mr. Helmkamp's wedding, 3 10. By Mr. ?. Lochner, at Mr. ?. Grupe's wedding, 17.38.</p> <p>To the seminary house: By Mr. ?. Buszin, collected by young men of his grm. Grm. collected, 3.00. A. Crämer.</p> <p>For poor students received with many thanks by Mr. General Cashier I. T. Schuricht "K33 45 (inclus. 50 Cts. from Mr. ?. Wesel oh in Cleveland). Through Mr. Agent Barthel from Mr. I. H. MyrrS in Ambia, Ind. -Ä5.00, and from Mr. I. Eichcnhauer sen. in Chandiersvillr, Ill., H5.00. By Mr. ?. Leemhuis in Buffalo, N. A., by the young men and maidens of his parish (spec. for Stud. Redwaldt) P21.20.</p> <p>C. F. W. Walther.</p> |
| <p>For the orphanage in Addison, Ill.:</p> <p>From parishes 2c. in Illinois: Lurch?. Burfeind in Mattcson P2.1l) and Collecte at C. Joern's wedding 10.00. From Chicago: by C. I. N. P. 5.00; by ?. Hölter from Gottfr. Aurich 1.00; by ?. Lochner from etl. members of sr. Grm. 37.00, Palm Sunday Coll. 34.00, C. Höger l.lbi, H. Hödne 3.00, H. Brinkmann jun. .50, C. Es-mann 5,<X), Dankovfcr from Mrs. N. N. 2.00, Urbcrschuß der Collectrm fürs Kinderblatt 7.60; from N. Naitthel for the 3 Geschwister Groh 25.00; by ?. Succop from C. Brandenburg .25; by LehrerNützcl from Mrs. Födr .32; by ?. Wunder by Mrs. M. Hänisch 5.00; by ?. G. Johannes by Christian Kruse 2.00; by ?. Engelbrecht by Aug. Eichmann .10; by ?. Wagner's Gcm. 45.0l>. By ?. Mrn- nicke in Rock Island by Chr. SchillUngcr 5.00. By ?. Grupr in Rodenbrrg: Collecte at L. Dobl's wedding 8.00, Abrrrm.-Coll. 6.24, R. Rvan 5.00. From South Chicago by ?. Duborg: from N. N. .50, Joh. Heimke .25, from d. Gem. 7.39. From Addison: from H. Buchbolz 5.00, by Frdd. Bart- ling 29.00, by Wittwe Heucr 5.00, and by L. Stünkel 61.58. by?. DörmannStKem. in Zlorkville 8.00, by "9. Brauns of I'. Brauers Gem. in Lrete 25.45. By ?. H. Schmidt in Schaumburg: by H. Thics 10.00, thank offering by Mrs. L. W. 5.00, Wittve Meyer 4.00. By ?. Holiday by Mr. Fi- scher in St. Charles 3.11. By ?. Golsch's Gem. in York Crutre 13.65 and by H. Bade 4.00. By H. Bremer of ?, Ramelow's Gcm. in Elk Grove 16 00. Bon H. Gehrke in Arlington Hrightö 1.00. Bon ?. Rauschens "dem. in Dalton 12.00, By ?.Steege in Dundre by H. W. 1.0''). From ?. Trautmann's Gem. in Gower 11.22. Easter Collecte from ?. Grupe's Gem. in Hartem 15.45. By ?. Wehrs in Lake Zurich from N. N. .50, Louis Schulz 1.00. By ?. Früchtnicht of Gem. in Wheaton 1.75. By ?. Müller in Kankakee for Praetorius 10.00. By teacher Marr in Bloomington, Collecte at d. wedding of Joh. Bonnke and Lonisr Plonse 6.45. By ?. Norden, Collecte at the Consir- matiou iu Lindenwood, 1.60. By ?. H. Dageförde of s. Gem. in N ebr aska Tow n ship 6.30. (Summa ^476 31.)</p> <p>By parishes 2c. outside Illinois: Bon F. Kruger inOshkosh, Wis. for aler. Wcgner.50. by Kas sirer C. Eißfeldt in Milwaukee, Wis., 112.00. by ?. H W. Tiemrier iu Elkport, Iowa, thank offering by N. N.. 5.o'>. By ?. A.D. Krämer: by Adam Schäfer in Centra lia, Kaus., 50 u. by Wm. Wegner in Pottawatomie Co., Kans.,</p> | <p>For the Lutheran Hospital in St. Louis:</p> <p>Received with heartfelt thanks: From Mrs. Alms, Evansville, Ind. 1 quill, 1 pair of woolen stockings, 2 sheets, 3 pillow cases. From Mr. Leopold Gast in St. Louis O5.00. From Grm. dcs ?. Brandt in North St. Louis H8.75. By the general synod treasurer D2.75. By ?. Bünger by Mrs. Lickmeier in st. Louis P1.00. By the congregation of ?. Sap- per H21.75. by Cassirer I. S. "imon Al.00. by ?. P. Wcseloh by I. Werner 50 Cts. F. W. Schuricht, cashier.</p> <p>With hearty thanksgiving to God and kind givers, I certify to have received the following gifts for the church building of my dear congregation in Lincoln Township, Calhoun Co, Iowa: From Mr. ?. I. L. Crämer's congregation in Fo t Dodge H30 88; by Mr. Kassirer Bartling from the congregation in Addison, Ills, H22.52; by Mr. ?. Engelbrecht of^ N. N. H2.00; by Mr. ?. Brewer by his parish in Bremer County, Iowa, H8.50; by Mr. ?. Schürmann from his parish in Home- stead, Iowa, H10.Oo; by Mr. ?. Studt by his parish at Luzerne, Iowa, P7.75; by his St. Martin's parish, H3.50. Bro. Mattseid.</p> |
| | <p>For the preachers' and teachers' widows' and orphans' fund (Western Districts)</p> <p>have been received:</p> <p>1. contributions:</p> <p>From the ??: Ch. F. Herrmann, E. H. Michels each O2.00, Ph. Gräbner ch4.00. By Lchrrc G. P. Schaus K3.00.</p> <p>Two. Gifts:</p> <p>Easter Collecte of the Gem. of the ?. Cd. Herrmann K5.60, Of the Grm. dcs ?. Ph. Holtermann S7 60. From ?. Lohr, surplus of the Abcndmahlscolleccte, H3.00. Of the confirmands deS ?. E. H Michels H3.00. From N. N. by ?. I. Kaspar H5.20.</p> <p>St. Louis, May 7, 1879. E. M. Grosse, Cassirer.</p> |
| | <p>The Srminar Library at Springfield received from Mr. Pastor Mießler at Carlinvillr, Illl.</p> <p>"History of the Roman Popes," by L. M. Cormenin, for the present. G. K.</p> |
| | <p>Misprint.</p> <p>In the previous number, p. 69, column 1 below, it should read: the lodge question had become a so-called burning one in dcrikiben.</p> <p>According to the "Lutberaner" of January 15, Pastor Pohlmann is introduced by a Pastor L. C. Schuricht; must be C. C. Schmidt.</p> |

Book Display.

The happiness of a Christian youth. A sermon on Ps. 71, 17, preached at the foundation feast of the Young Men's Association of the Lutheran Emanuel Parish at Fort Wayne, Ind., February 23, 1879, and given to the said association at its special request by **F. W. Stellhorn**, Professor at Concordia College.

This excellent sermon by Prof. Stellhorn is highly recommended to readers, especially to young men and young men's associations. As the title indicates, it deals with the happiness of a Christian youth and shows 1. what this happiness consists of, and 2. how he gives thanks for it. The price is 5 CtS. **It may be** obtained from Mr. Aug. Lankenau, Fort Wayne, Ind.

Cause and Course of the Division in the Lutheran Salem Congregation at Wilton, Muscatine Co, Iowa. Presented to all pastors and congregations of the Lutheran Church for their attention and consideration by W. T. Strobel.

Pastor Strobel was one of the fourteen who, at the meeting of the Iowa Synod in 1875, felt urged in their conscience to protest against the doctrinal and confessional position of that synod. He soon resigned from the association of the same. The consequences of this step, the division in the congregation, the action of the Iowans, resp of their leaders, are now factually described in this pamphlet of 24 pages. The spirit in which the pamphlet is written is shown, among other things, by the following concluding words: "We admit and confess to God that through ignorance and because of sinful weakness we have also failed in the way of fighting; but this can never and never cause us to give up the fight, which will last as long as Satan walks about like a roaring lion, and slithers in like a cunning serpent. This history has already cost us a great deal of money and caused us much annoyance, and we may even lose the church property in the end: but we have kept the greatest treasure, the pure word, until now, without being obliged to thank the adversaries for it. This they shall let us have."

To be obtained from the "Luth. Concordia-Verlag" against sending in 10 Cts. G.

The Picture Catechism. Jubilee edition of the small Catechism of Dr. Martin Luther. With 75 pictures. Reading, Pa. Published by the Pilgrim Bookstore. 1879.

It is a beautiful and laudable undertaking - the publication of this Jubilee Catechism, and we welcome it with heartfelt joy. It will certainly be a welcome gift to our dear Lutheran school youth that they receive their dear catechism in this booklet in such a beautiful layout, decorated with 75 really good biblical pictures, explained and proven by excellently chosen Bible verses. This will give her the desire and impetus to imprint its contents all the more firmly in her memory and heart. It is a pity that the "Bilder catechismus" is not paginated consecutively, but that each main section forms a self-contained bundle; this gives the booklet a somewhat unfinished appearance and makes it uncomfortable to use. Nevertheless, we can warmly recommend it to our dear fellow Christians as a purchase for their children. The price is extremely cheap: in canvas binding with gold title it costs 30 ErntS, in simpler school binding 25 CentS.

E. W. K.

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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehre

Year 35.

(Sent in by Rev. Istc. G. Stöckhardt.)

The baptism of the New Protestants.

(Continued.)

The proposition which we have established, and which is founded on Holy Scripture and clear Scriptural teaching, that the denial of the Trinity annuls the essence of baptism, is also confirmed by the unanimous testimony of the orthodox Church of all times. We are all the more concerned about this testimony of the church, since our assertion and practice are suspected of being an unheard-of innovation.

We refer first to the process and example of the ancient church. In the third century after Christ, the well-known controversy about the baptism of heretics arose. Cyprian, Bishop of Carthage, and with him the North African Church followed and defended the practice of rebaptizing all heretics without distinction who returned to the fold of the orthodox Church. Cyprian is sharply censured by Luther *), but especially because he made the effect of baptism dependent on the faith and prayer of the priest who baptized him. Bishop Stephen of Rome, and with him the Roman Church of that time, professed the following rule: "If any man come to us of any heresy, nothing shall be emitted, except that, as it is delivered, the hand of repentance be laid upon him." **Later, Stephen justified the validity of the baptism of heretics by saying that even the heretics baptized "in the name of Jesus" and "called upon the name of the Trinity.) In any case, at that time, neither in Rome nor in Africa, no distinction was made among heretics, emphasizing in this case their separation from the Church, the Mother, more than their false doctrine. It was not until the fourth century that the mighty and decisive doctrinal struggles of the orthodox Church began against the arch-heretics, who denied the deity of Christ and, consequently, the triune God. But even the orthodox fathers were clear from the beginning about the invalidity of the baptism performed by these heretics and about the

*) Sermons of the holy baptism. Baptism. 1535. E. A. 16, 54. ff.

**) Cyprian- Epistles, 74, 1.

†) Cyprian- Epistles, 73, 4.; 75, 9.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 1, 1879.

No. 11.

difference between this and other heresies. The Council of Nicaea, in 325, which rejected the heresies of Arius and expelled his party from the Church, at the same time decreed in the 19th Canon that the Paulianists, who agreed with Arius in denying the Triune God, the One God in three Persons, must necessarily be rebaptized on their return to the Catholic Church. The 7th Canon of the Council of Constantinople (381) demanded rebaptism for the Eunomians, Sabellians, and similar heresies which opposed the doctrine of the Triune God. Now, as to the baptism of the Arians themselves, it cannot, of course, be denied that orthodox churches of the fourth and fifth centuries were doubtful about their recognition or non-recognition, and did not follow a unanimous practice. But this wavering was merely due to the fact that there were many moderate Arians, that with the great spread of Arianism in the Roman Empire and among the newly converted Teutons, many Christians and Christian congregations became and were called "Arian," without having recognized the Satanic depth of Arius' false doctrine and without wanting to circumvent and overthrow the fundamental confession of Christianity, the confession of the Triune God. Thus the orthodox fathers and churches acted very wisely and quite rightly, and testified to great respect and reverence for the pure, orthodox doctrine, which was the highest standard of their practice, that they did not, without distinction, summarily deny Christianity to all who were called Arians, and merely because they were so called and stood outside the orthodox church, but carefully examined in each individual case whether the so-called Arians, who desired admission into the Catholic*) Church, still taught and believed correctly on the whole in the main article of the triune God or not, and only baptized again those Arians who denied this article. The church historian Baronius**) reports that the Catholic Church rejected the baptism of the Arians wherever there was "no confession of the Holy Trinity" among them.

would have found. The so-called *Concilium Arelatense* says: "If any of the Arians come to us, let them be questioned by the priests of our faith about the (apostolic) symbol. If they see that they have been baptized in the name of the Father, the Son, and the Holy Spirit, they may only lay hands on them that they may receive the Holy Spirit. But if they are questioned, and confess not this Trinity (i.e., this Trinity as confessed by the orthodox Church), let them be baptized. NB. The ancient Christian and Lutheran Fathers, in the present case, speak sometimes of "baptism," sometimes of "rebaptism," and understand the latter expression of apparent rebaptism. The former, invalid baptism, may also be called "baptism" in a certain sense, for "baptize" originally meant only "to dip in water." Thus, the apparently uncertain practice towards the Arians also proves that the old church held firmly to the sentence: "Where there is no confession of the Triune God, there is no baptism." With a certain semblance of truth, the opposing side could now counter: "Those Arians of the worst kind, who denied the apostolic symbolism, also changed the baptismal formula, and only because they changed the baptismal formula itself did their baptism count for nothing. But this is not done by the Arians and New Protestants of today." However, only some of these Arians are reported to have used baptismal formulas like this: "I baptize you in the one Father, the true God, in Jesus Christ, the Redeemer and one creature, and in the Holy Spirit, both Servants." And the latter testimonies state as clearly as possible that those who came from the Arians were questioned whether they confessed this, i.e., the Trinity taught in the Christian Symbolum, that is, the One God in three Persons, not whether the baptismal formula was correctly cited at their baptism. The confession of the Trinity was the decisive thing. This is further irrefutably confirmed by the practice of the Oriental Orthodox Fathers towards the Montanists. The Montanists denied the triune God, but confessed, as in general, so also at baptism, besides the Father, "the Son" and "the Holy Spirit." Of these Montanists or Cata

*) By "Catholics" one understood at that time the orthodox, while now the Papists call themselves so.

**) Tomus 4. u. 5.

phrygern testifies Gregory the Great *): "These heretics, who are with baptism. He who denies the triune God takes away the by no means baptized in the name of the Trinity ... are baptized, substance, the word of God, and has nothing in baptism but bad when they come to the holy Church, because that was no water.

baptism which they received in error in the name of the holy Trinity." He means to say, In a certain sense these heretics were the other hand, had to fight a fierce battle against all kinds of so-baptized in the name of the holy Trinity, inasmuch as the name called antitrinitarian sects (deniers of the Trinity), especially of the Trinity, the name of the Father, of the Son, of the Holy Spirit, was named over them, but because they taught unanimously held to that rule of antiquity: "He who is not baptized erroneously in regard to the Trinity, they were in truth by no into the Holy Trinity must be rebaptized." Of the proofs cited in means baptized in the name of the Trinity. Their baptism was not Dr. Walthers' Pastoral Theology, only the following may be baptism. So this is no baptism, where indeed the name of the repeated here. Frederick Balduin († 1627) writes: "May they (the triune God is used unchanged, but in the wrong sense and Arians), after all, retain the words of institution, yet no attention understanding. And in this sense the most notable Fathers of the would be paid to the sound of the words, since we attach no Church, e. g. Athanasius, Basil, defend "the constant rule of magical power to the same, but to that true sense which Christ antiquity": "Those who are not baptized into the Holy Trinity must intended in the institution of baptism. In the churches of the be re-baptized." That is, those who are not baptized into the Holy Arians, therefore, which overthrow the article of the Trinity, there Trinity, as this is confessed by the Christian, Catholic Church: is no true baptism; wherefore those who have received baptism One God in three Persons, are not baptized at all, the mere name among them are to be regarded as unbaptized." Similarly "Father, Son, Holy Spirit," without the right sense and Deyling: "Although they (the Arian heretics) use the formula understanding, has no effect, and these latter must therefore be prescribed by the Saviour, and baptize the child with water in the baptized in the name of the Trinity really and in truth. The Church name of the Father, and of the Son, and of the Holy Ghost, yet Father Augustine, in his book "Of Baptism," combats the practice with their opinion, and in the name of their church, and by their of Cyprian above mentioned, and establishes the standard: "If public profession of doctrine, they falsify and destroy an essential heretics baptize in the name of the Trinity, the Church recognizes part of the Sacrament.... Therefore, when a Socinian comes to in such baptism, not the baptism of the heretic, but Christ's us, he must certainly receive the holy bath, even if he has already baptism" (VI, 25.). He presupposes, then, as a matter of course, received baptism among his own with the application of the that these heretics, whose baptism the Church recognizes, ordinary formula." Paul Tarnov († 1633), who judged in the same baptize in reality and truth in the name of the Trinity, and not way, still emphasizes: "if this heresy (the denial of the Trinity) is merely with the words and sounds "Father, Son, Spirit."

Of course, the medieval and papal Church misunderstood the minister of it can by no means administer true and lawful Augustine as approving of any baptism of heretics, and in the last baptism." Johann Gerhard tells of a Heidelberg pastor, Adam Tridentine Council established the dogma that every baptism of Neuser, who secretly harbored the Arian heresy (false doctrine) heretics is valid, while it solemnly condemns all heretics. With for several years, then fled to Constantinople and became a this dogma she wants to win a right to the heretics and also a Muhamedan. However, the baptism performed by him during his right to bring the heretics back by force into the unity of Roman pastorate was not declared invalid because he administered it in Catholic Christianity.

As far as we know, Luther and the Reformers did not speak Trinity. Incidentally, among the Reformed of today, this proven out specifically about this particular case of what to think of the proposition of antiquity is by no means as badly suffered and baptism of Trinity deniers. In their writings, they fought against condemned as it is among the New Lutherans. The Reformed other opposites. But that they held the Word of God, in form and theologian Ebrard *) proves quite correctly that sects which deny content, to be an essential part of the Sacrament, is well enough this foundation of Christianity, the article of the triune God, known. A saying of Luther's On Holy Communion makes a cannot perform baptism, provided also that they use water and conclusion about baptism possible, indeed necessary. "The the correct formula.

Sacramentarii take away the substance (of the Lord's Supper) After we have shown that and why the denial of the Trinity altogether (by reinterpreting and perverting the words 'Body of annuls the essence of baptism, and therefore that those who Christ,' 'Blood of Christ'), therefore they have nothing in the are sprinkled with water by all antitrinitarians (i.e., those who Lord's Supper but bad bread and wine." †) All deniers of the deny the Trinity) must now really be baptized in the name of the sacraments, all reformed sects, leave out the words of the Holy Trinity, and after we have proved this scriptural conviction institution of the Lord's Supper. of ours by examples and practice, we shall be able to show that of the Lord's Supper and repeat them word for word, but by the Holy Trinity is not the only baptism. After we have shown denying the presence of the body and blood of Christ, they, that the denial of the Trinity cancels the essence of baptism, according to Luther's judgment, nullify the word of Christ itself and that therefore those who are sprinkled with water by all anti-Trinitarians (i.e., denying the Trinity) must really be baptized in and therefore also the sacrament. And quite so it is then also the name of the Holy Trinity, and after we have found this scriptural conviction and practice of ours confirmed by the example and testimony of the orthodox church, it is still unnecessary to prove historically that the New Protestants freely and openly deny the Triune God. For the secret heresy or unbelief of the pastor is of no consequence here. Only if this heresy is "freely and publicly rampant," and "the

*) Lib. XI. os,s>. 67- să tzuir.
**) Ch. 4. of baptism.
†) Table Talks. 19, 26.



If a Protestantism "occupies the whole church or congregation," it is impossible that the minister of it should administer true and lawful baptism. The direction or religion designated by the name "New Protestantism" - for it is a very distinctive new religion - has embodied itself above all in the so-called Protestant Association of Germany. This association, founded in 1863 and formed by enlightened men of all German lands, theologians and non-theologians, professes in its statutes as its main purpose and aim "the renewal of the Protestant Church in harmony with the entire cultural development of our time." We know that this modern cultural development on its religious side is nothing other than an "antichristian religion," the sum of which is: "Happiness of man in this world, since the hereafter is highly questionable. And man, man himself, and man alone, makes himself happy and blessed. Even so far as a certain morality, a contented mind, belongs to this happiness, man can make himself pious and satisfy his conscience and the God whom he thinks and makes for himself. This modern cultural religion is in all respects the antithesis of Christianity. And if the Protestant Association wants to harmonize and reconcile Christianity with this religion, there is no other way to do it, and it means no other way than to delete all the essentials of Christianity and to take over only a few Christian phrases into the new religion. And among these phrases are the words: "Christ," "Son of God," "Holy Ghost." The Protestant Association has expressly and deliberately closed and plugged the source of all truth to itself. He knows no "holy scripture." He complains of the "unspeakable abuse" made of the "Word of God" by orthodoxists. He calls the Bible "the most venerable document book of divine revelation."

*) And on all the so-called Protestant days the fundamental truths of Scripture have been denied, contested, ridiculed with extortionate words in sermons and lectures - especially also the doctrine of the Holy Trinity. Instead of many proofs, only one! In the public letter of the Committee of the German Protestant Association to the German Protestants, of 1868, a reply to a declaration of the Berlin Pastoral Conference, which had accused the Protestant Association of apostasy from Christianity, it is said: "We do not wish to conceal the undeniable fact that the ancient pagan world of the Greeks and Romans was more likely to learn to believe in Christ if he was praised to it as God, and the modern world of today, with its enlarged consciousness of God and concept of nature, is far more likely to be won and warmed to Christ if he is presented to it as man human. Here, too, we assert the full right of the Protestant world of today to grasp Christ historically and to conceive of Him humanly." So, Christ true God, that is pagan according to these so-called Protestants! Christ true man, and man only; that is said to be Christian! And of the Holy Ghost it is said, "We know that in the earnest pursuit of truth, in the spirit of free inquiry, in the spirit of science, there is the Holy Ghost." So the spirit of man, which renounces God and God's Spirit, and revels in this supposed liberty, and magnifies itself, that, according to them, is the Holy Spirit!

The same confession of unbelief holds together "the Protestant League of the Free Christian Churches of North America. In the catechism or "Guide to Religious Instruction" published and recommended by this union, the following is taught about Christ: "Jesus was a man, like us, with the same earthly and temporal nature. But he alone was without sin. He calls himself the Son of Man, that is, the man as he ought to be, a model of all men. Therefore he is called the Son of God; for man, as he ought to be, is an image of God, one with the Father. The right Son of Man is always at the same time a Son of God." And the Holy Spirit is thus described, "Christ's Spirit is God's holy Spirit, that is, God himself, inasmuch as his power worketh in us for enlightenment, sanctification, blessedness." But this power of God, which in itself is something quite different from the Holy Spirit, the third person of the Godhead, revealed in the sacred Scriptures, suddenly, in the twinkling of an eye, becomes a power in man and of man. "God's Spirit dwells in us when our own spirit has become a holy spirit of God." So, this is the clear, round, public statute and symbolum of the Protestant Association over there and the Protestant Federation over here, "There is no Triune God. Christ mere man, an example for all. The Holy Spirit, the power and wisdom of man." This confession echoes in all the sermons of the Protestant Unionists and Protestant Bundlers. These Protestants have formed their own mode of preaching and pulpit language, which is instantly recognizable when one has heard only three sentences from the mouth of such a preacher. They thresh through again and again, in every sermon, may the text be what it will, the same straw, empty phrases and formulas, just as the old rationalists could only ever sing the one song, "God, virtue, immortality." Whether one hears a Graue, Sulze in Saxony, a Spiegel in Hanover, a Kraußold in Bavaria, a Sydow in Prussia, an Eisenlohr, Kröll in Cincinnati, an Eberhard 2c. in St. Louis preach, one hears from every one's mouth the above-mentioned, meaningless phrases, the same lies that are given them by the very evil spirit that drives and governs them: "In Jesus Christ the holy love of God has appeared for all men. God has revealed Himself in the innermost depths of the soul of Jesus Christ. His God-centered spirit strove upward toward intimate communion with God. In the cross, this godliness was proven in the very hardest of struggles. The Holy Spirit unfolds our spiritual powers, makes us free, "godly" and the like. Even if preachers of this type always repeated these phrases, and did not add express vituperations or condemnations of the Christian mysteries, the mystery of the Trinity, the mystery of the atonement through the blood of the Son of God, from which, however, it would be difficult for any one ever to keep himself free, he would still have denied, denied, condemned this article of the triune God in and with these phrases. For where Christ and the Holy Spirit are spoken of in this way, there is no room for the true Christ, for the true Holy Spirit, for the triune God. The doctrine of God revealed in Scripture, and confessed by the whole Christian Church in the ecumenical symbols, is thus rejected. And it is not necessary that such preachers and congregations should have formally joined the Protestant Association or Protestant Union. That association,

This union plays a pitiful role today, but their wisdom, the neo-Protestant religion, which they have brought into solid form and shape, has become common property, public opinion of many schools, according to which the language of instruction as well as the language of examination must be English, and only in never heard of such an association or union. It is not the very rare cases is an exception to this rule permitted; membership in such an association or covenant in itself, but the publicly proclaimed fundamental false doctrine that is dangerous and makes the baptism of such preachers and congregations null and void. Nor is it necessary that such a preacher, as Eisenlohr did in Cincinnati, should solemnly and publicly declare, "My whole congregation confesses this very doctrine as their own faith." We need not wait for such a declaration from the preacher or the congregation, nor examine whether a guide, hymn-book, or agenda, in which this poison is contained, is in force and use, before we reject their baptism and declare it invalid. If a preacher serves up the aforementioned phrases and lies to his congregation year after year, and the congregation hears and tolerates this preacher, accepts and acknowledges him as their shepherd, then this preaching is the public confession of the congregation. For what the preacher speaks and does, he speaks and does in the name of the congregation. We shall return to the relationship of false teachers to their congregations when we discuss the second reason. The foregoing may suffice to prove the first, that the New Protestants, by denying the Trinity, annul the essence of baptism, and therefore have no baptism.

(Conclusion follows.)

School distress in the Australian Lutheran Church.

From the "Lutheran Church Messenger for Australia" of January 31 and February 14 we learn that in the English possessions of Australia the Lutheran parochial schools there are in great distress and danger because of a new law passed by Parliament last year. The "Kirchenbote" itself says of the new law: "In our firm opinion, this is the intended death blow for the near future of many of our parochial and private schools; indeed, the continued existence of our parochial school system in general is in the greatest danger." For the following is stated in the new law:

"1. That the State shall in future recognize as schools only so-called grant schools, i.e. such as have submitted to the School Law of 1875, and apart from these only such as it deems sufficient and efficient in respect of discipline and mode of instruction after examination has been made for 'efficient'.

2. that children attending schools other than those just designated shall be considered "without schooling" within the meaning of the law and shall therefore, as soon as compulsory schooling has been introduced in their district, be subjected to a substantial fine (of 20 shillings per child) recurring every quarter;

3. that private and parochial schools shall continue to have a legal right to exist in our colony, provided that they meet the requirements of the inspection imposed upon them from time to time by the State. That such requirements shall be especially sufficient for the instruction of

4. that the decision as to whether a private or municipal school is to be regarded as sufficient in the sense of the law or not, is left solely to the discretion of some state school inspector, from whose judgment an appeal to a higher instance has in no way been provided for by law;

5. that, if necessary, by the end of the current or the next quarter, all municipal schools in the districts already proclaimed with compulsory school attendance will have to decide whether they wish to submit to the required inspection, or to apply to the Minister of Education for the same, or - tacitly - to surrender their claim to be schools within the meaning of the law and thereby deprive their children of all legal protection in respect of school education."

According to the "Kirchenbote", this calls into question the continued existence of those German parochial schools in which the teaching of English is not thorough, but is treated as a secondary matter. The worst thing, however, is obviously this: "The measure of the requirements in the inspection to be made is entirely at the discretion of the inspector concerned, and what he considers sufficient in the matter of such a school is decisive, without even a complaint about any unfairness being able to be made at the appropriate place. What a wide field of Willfulness is thus again opened up, on which, if it pleases, the schools that have once become disagreeable can be effectively worked against 'with Christian religious instruction'. Praise be to God! the dear Australian brethren, however, neither despair nor are they willing to idly clear the field of the old evil enemy. The "Kirchenbote" continues as follows: "But do we want to throw in the towel, do we want to bend our necks to the spirit of the times with its destructive (annihilating) ideas that are becoming more and more obvious in the field of religion, and do we want to submit to the unjust law of 1875 that wants to rob our children of the most precious thing in school, the education in discipline and admonition to the Lord? Then we do not deserve to be called children of the Reformation! Then we should blush before the words of the man of God who once sang:

"Let them take our bodies, our
goods, our honour, our children
and our wives. Let them go,
They don't have it,
The kingdom of God must remain with us.'

"No, we want to defend ourselves in a Christian way with the weapons God has given us, and with God's help we want to preserve the treasure of our fathers, which we have partly left our old fatherland to save.

"And how this may be done, how we will protect our parochial schools with God's help, about this at the end a well-meant word.

"Above all, let us beseech the Lord diligently in prayer, that with his almighty arm he may avert from us the calamity of the loss of our Christian parochial schools. For out of the ver-

At the same time, we are firmly convinced that the greatest danger for the blessed continuance of our church in this country itself arises from the airing of the same; on the contrary, from the instruction, a paganism must gradually grow out of the schooldepraved nature already inherited by all, a quite enormous youth that no longer wants to know anything of God's Word. Even former advocates of the state school law can no longer conceal the fact that such a danger lies close at hand.... Thengiven - and between the good which they are often willing to learn let us, as Christian subjects, respectfully but firmly point out tohard enough, even in spite of all instruction. Therefore we cannot the authorities the injustice, the contradiction, in which they arecall that 'permission' which the State grants to the teacher to read involved, despite the declared basic law of complete religious to the children something from sacred Scripture before the freedom, by means of a taxation of religion in this country, whichschool begins (and this, at the end, in a foreign language not is openly revealed by their school law; and let us send such aentirely accessible to all children) anything but a last shadow of complaint, clearly expressed and well motivated, first to thethe duty incumbent upon a Christian teacher, and which the State Minister of Education, and after it has been rejected by him, asat present does not yet wish to root out and eliminate. But the is to be expected - since he cannot change laws for his ownmodern revisions of the textbooks in many parts of Germany, or person - to the Parliament itself and work towards anrather the elimination of all biblical elements in them, are amendment of the existing law. This matter is difficult, but notsufficient proof of where the principle of the school law and the entirely hopeless, especially since we would find no smallspirit of the age manifesting itself in it are drifting. Let us not be support among other confessions. And even if our efforts weredeceived about this. He who has said A must soon say B." unsuccessful, we would at least have done our duty as Christian citizens of the country.

May God strengthen the dear brethren in their struggle for that unspeakably precious church treasure, the parochial school, and give them one victory after another. And may the hearts of all our Lutheran readers also be kindled by the fire that burns for this holy cause in the Australian Lutheran Church; for the spirit that moves the English people and those of their Australian colonies to make the teaching and education of children and youth a matter for the religionless state, this spirit of recent times

"Finally, with regard to our parochial schools, let us not rest on our laurels, but work diligently to ensure that they meet the demands made on them by the state. Let us hold fast to giving to God in our schools what is God's; but let us also not forget that we are to give to Caesar what is Caesar's! Let us not, therefore, as subjects in an English country, neglect or even neglect altogether the teaching of the English language, as may have happened here and there hitherto, so that we may not be harmed, even if we ourselves would like to be. Above all, let us cultivate our seminary with zeal and fidelity, so that we may be able to fill the gaps in our teaching staff, which may be broken in the future by God's visitation or by the sharpness and partiality of a unilateral state law, with suitable personnel who have been educated in the confession of our church and are loyal to it, and who also satisfy the demands of the state.

In a note to the article on the new school law, the author of the same still speaks, as follows
No one argues that even in the present state schools the pupils can be educated in discipline and exhortation to the Lord, since the teachers - at the request of the parents - are still free to read the Bible to the children before the beginning of the secular lessons. - We answer

To read individual passages from the Bible to children without explanation or interpretation, and to try to teach children the fear of God, are two concepts that do not at all coincide. Just as I will no more teach a child the art of arithmetic by merely reading aloud tasks and rules - without instruction, without interpreting, clarifying, and applying the latter - than by merely reading aloud, on the part of the teacher, pieces from the sacred stories of the Old and New Testaments, which are in themselves so wonderful and instructive, will much profit be gained for children, unless living instruction, interpretation, and application are added.

Theses

about the holy sacraments in general and about holy baptism in particular.

(Presented for this year's proceedings of the Northern Synodal District
by K. I. Moll)

1.

It is true that there is no passage in Scripture in which the word sacrament occurs; this word is therefore only an ecclesiastical expression. But since all Christianity calls baptism and the Lord's Supper sacraments, it is easy to see from their nature what can justly be called a sacrament.

2.

Since holy baptism and holy communion

1. are acts instituted by God Himself according to the Holy Scriptures, in which



2. certain earthly elements and their use are prescribed by God himself, and since

3. If these acts are accompanied by evangelical promises of grace from God, then a sacrament in the proper sense of the word is only that which has these three characteristics.

3.

It is true that in the Apology of the Augsburg Confession, absolution is not unjustly called a sacrament. Confession, absolution is not unjustly called a sacrament for the sake of the promise of grace associated with it, but not in the proper, narrower sense, but only in a broader sense, since absolution lacks the aforementioned second characteristic of a sacrament. Therefore, in Luther's Small Catechism, only baptism and the Lord's Supper are presented as the two actual sacraments.

4.

It is true that the heavenly good of Christ's body and blood, which is present among the earthly elements, also belongs to Holy Communion; hence the orthodox Lutheran theologians, after the time of the Reformation, have not unjustly taught that a heavenly good, which is present among the earthly elements, belongs to every sacrament, and is therefore also communicated to the unworthy: but the heavenly good in the other sacrament is not quite the same as that in Holy Communion.

5.

The nature of the sacred sacraments does not depend on the nature of those who administer them (their faith, their piety, the legitimacy of their profession, or their ordination, etc.), but on the fact that they are administered according to God's institution. Hence Augustine says, "When the word comes to the element, it becomes a sacrament.

6.

Since all sacraments, both those of the Old Testament and those of the New, have divine promises of grace, the doctrine of the enthusiasts is an ungodly one, that they are only signs of grace, not true means of grace, which offer, communicate, and seal grace.

7.

Since all sacraments have divine promises of grace and are not works of man but of God, the teaching of the papists is also an ungodly one, that they confer grace "*sine bono motu utentis, ex opere operato*," i.e. without a good movement in the heart of the one who uses them, for the sake of the work done.

8.

Since all sacraments have divine promises of grace, they require above all faith, and are salutary only to him who receives them in faith, while to him who receives them without faith they are a stench of death unto death.

9.

Although the sacraments are, so to speak, the visible Word of God, they also differ from the Word, namely, in that those who wish to receive them must already be in the faith beforehand, and must confess and strengthen it by receiving the sacrament.

10.

The essence of baptism is that the person to be baptized is immersed in the water in the name of the Father and of the Son and of the Holy Spirit, or is watered with it, or is sprinkled with it continuously.



11.

To the persons who are to be baptized belong 1. all unbaptized adults who desire it, if they have the knowledge necessary for salvation and confess the right faith with word and deed;

2. all unbaptized children who are brought to baptism by those who have parental authority over them and wish to bring them up in a Christian way.

12.

Holy Baptism is the bath or means of regeneration and renewal of the Holy Spirit, and therefore, according to God's word, "works" according to our Catechism, "forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe; as the words and promises of God are."

13.

Whoever loses the true faith after his baptism through mortal sin or error, loses thereby also the rebirth and all the grace received in baptism.

14.

On the part of God the covenant of grace of holy baptism remains fixed; therefore the fallen man must not be baptized again, but must return by true repentance to the baptism he received, if he is to be saved.

To the ecclesiastical chronicle.

I. America.

The General Synodist Pastor Dr. Wedekind in New York must be a **strange scribe**. He has not only excluded from his congregation people who have left the congregation of St. Matthew as a result of the conclusions reached by that congregation against the Lodges, but he also seeks to justify this procedure. But how? Here is where scriptural scholarship comes out. The learned man says, according to the report of the "Witness of Truth," that there is nothing in the Bible about secret societies; therefore a pastor need not say anything about them. This is true: in the holy Scriptures the word "lodges" does not occur. But neither does the word "Turk," for instance, appear in Scripture. According to his interpretation of Scripture, therefore, the Doctor may, without any scruple of conscience, admit Turks into his congregation, and have ecclesiastical communion with them. F. P.

[Pieper]

"**Pastor**" Eisenlohr in Cincinnati, the founder of the "Protestant Covenant," has resigned his office and intends to retire in Texas. Oh, if he had done that at the beginning of his ministry as a preacher! According to the statistics given by the "Protestant Zeitblätter" of his ministry, he baptized 7825 children. Poor unfortunate children, who are thought to be baptized and who think they are baptized and yet in truth are not baptized! The dear reader will find in an article in this and the previous number proof that the so-called baptism of such people as Eisenlohr and others is not baptism. G.

The Methodist Church on Tompkins Ave. in Brooklyn has a female pastor, with the permission of the bishop. It is hoped to help the decaying Methodism, but does not ask whether it is according to the word of God or not, if it only lifts up the sect and attracts people. G.

How religious rapture can develop into the ghastly

can increase the madness, for this the following experience provides

eign a sad proof. Earlier this month a follower of the chiliastic Adventist sect committed a terrible atrocity, a certain C. F. Freeman, a postal clerk at Pocasset in Massachusetts. The same claimed to have received a strange revelation, and has neither eaten nor slept since. Early on May 1, he awoke his wife and told her he had to sacrifice his youngest daughter (a five-year-old girl) to the Lord. He got up, took the child and killed her by thrusting a butcher's knife into her side. His wife told him: it would be right for Abraham to raise the child again on Sunday. In the afternoon, members of the same sect held a meeting at his house, and endeavored to keep the matter secret. After the incident, Freeman went about his business as usual, without a trace of excitement. In the afternoon, however, he locked himself in his house, barred the doors, and threatened to shoot anyone who entered. Alone with the dead child he made all kinds of incantations, which he said would bring about the resurrection of his "beloved" child after three days. He was placed under the supervision of a policeman and a doctor. He told a reporter: God had commanded him to bring his little daughter Edith to him for sacrifice, he had to carry out God's command, God would justify his action.

Evangelical Fellowship. A conference of this Methodist sect in Iowa has decided that the decision of last year, according to which only unpoured wine, that is, must, is to be used at the Lord's Supper, is to be strictly carried out by the foregoing elders. - As much as it is important for orthodox believers to use true wine in the celebration of Holy Communion, it is also important for them to use must. It seems to us to be indifferent what the devotees of the sacrament use instead of wine, since they do not have the Lord's Supper. Nevertheless, it is no less an abominable sin to take must instead of wine, according to Christ's endowment, than it is for the pope to mutilate the sacrament by stealing the chalice altogether.

Baptists. The nonsense of the Baptist enthusiasts is again shown in the Baptist "Messenger" of April 30. It says: "We would like to reply to the day, the undersigned the ordination speech on the basis of Ps. 116, 12 and -Lutheran* that he is in error if he believes that baptism is not the bath of 13. F. C. Th. Ruhland." regeneration for Baptists. To them it is just that. Not the regeneration itself, or the means of regeneration, as to the Lutherans, but the bath of regeneration, and so it is clear that before regeneration can be bathed, it must first be effected. Is not this clear to the -Lutheran*? We do not bathe anything that is not present." A more hair-raising interpretation of Scripture in force in England, which forbids the marriage in law, namely, the marriage has indeed not occurred to us than this, according to which regeneration is of a man with the sister of his deceased wife. Almost every year Mr. Liberals bathed in baptism. According to this, then, a bath of purification would be have run up a storm against this law, and again this year. But although the one in which purification is bathed, and a bath of recovery would be one in Prince of Wales had placed himself at their head, the motion in the Upper which recovery is bathed. But who will be surprised at such an interpretation? He who wants to prove his lies from the Scriptures cannot interpret them in any other way. This is the curse of false teaching.

Blasphemous veneration of Mary. The local "Herald of Faith" brings in its number of April 30 a poem on Mary, from which we take the following passages:

"Mary, whom the pious mind adores As queen of heaven and earth.... Helps the afflicted, is the Christian's consolation; Shines as the morning star when storm rages; Remains our salvation's gate, golden house, A spiritual unblooming bouquet of roses, A bouquet of love without false thorn; Ground of our salvation and our knowledge Born."

II. foreign countries.

A report on the Lutheran Church in America

can be found in the 7th issue of the "Ev.-luth. Friedensboten aus Elsaß-Lothringen", in which we read, among other things, the following: "As we reported earlier (1876, p. 319), the Evangelical Lutheran Church in North America is divided into three large camps. Until about thirty-two years ago, the Rationalist-Unionist General Synod, founded in 1829, with a Lutheran name, held almost sole sway. At the end of the thirties the Missouri Synod was formed against this mishmash. Its clear testimony caused a stir in the circles of the old General Synod, so much so that in 1866 a number of synods left it and formed the General Council. It wanted to hold the middle ground between the Missouri Synod, which was too strict for it, and the General Synod, which was too lax for it. On the other hand, several synods joined more closely to that of Missouri and formed the Synodal Conference."

The Saxon Free Church is moving forward, even if, as was to be expected, only slowly. We find the following announcement of ordination and induction into office in the "Evangelical Lutheran Free Church" of May 1: "After Mr. Wilhelm Hübener, cand. rev. min. and up to now Rector of the city school at Dargun in the Grand Duchy of Mecklenburg-Schwerin, accepted an appointment to the pastorate of the Evangelical Lutheran St. Trinitatis Parish in Dresden. Lutheran St. Trinitatis congregation in Dresden, thereupon completed his resignation from the service of the Mecklenburg State Church and finally presented his complete conformity with the doctrine and confession of our Lutheran Free Church. Lutheran Free Church before a commission appointed for this purpose, he was ordained by the undersigned on Sunday Palmorum in the midst of his congregation, according to the regulations of our synod and under solemn obligation to all the confessional writings of our church, and installed in his office. On this occasion "Pastors Schneider, Kern and Willkomm officiated. The latter preached the sermon on the gospel of the

Gay marriage.

In England, too, there is a so-called liberal party of which is working to overthrow all the old, even the best, orders and to reform the world according to the new-fangled ideas of freedom and equality. Among other things, this party has also attempted to repeal the law hitherto in force in England, which forbids the marriage in law, namely, the marriage of a man with the sister of his deceased wife. Almost every year Mr. Liberals have run up a storm against this law, and again this year. But although the House of Parliament that from now on a man should be able to marry his sister-in-law after the death of his wife was rejected by 101 votes to 81. But as the pros and cons have come closer and closer together, many of our readers will see that in this matter too the liberal party will triumph even in the otherwise more conservative England. This year even a bishop voted with the liberals.

[Walther]

Austria. In the last 4 or 5 years, 136 Protestant schools in Austria have been closed, because the communities concerned were not able to maintain them. They must now send their children to the liberal idol of fashion, to the "non-denominational" schools, where it is indeed made difficult for them not to become Catholic. (Pilger a. S.)

Not bad church police. In Lüneburg, two peasants, who as wedding guests were waiting for the pastor in front of the altar with the other invited guests and the bridal couple, smoked their cigars in the church until the moment when the preacher entered the church. For this insolence, one of them was sentenced to 3 months in prison.

days, the other one 7 days. We fear that here in America such shameful mischief is not so rare as in Germany. Hopefully, however, in no Lutheran house of worship. W.

Jewish mission. A German newspaper reports: In the attempts to win the Christians of Württemberg for participation in the mission among the Jews, the experience was often made that these Christians, because they are opposed to the Jews because of their usury and other sins, do not want to know anything about missionary work among them. The paper rightly adds: "Although the evil effects of the Jews should drive them to the mission to the Jews.

The arrogance and insolence of the Jews, as we can see from German newspapers, is increasing. Thus, for example, the German-Israeli Community Federation has called upon the Reich Chancellor to recognize the Jewish Day of Atonement as a state holiday. Furthermore, the Jews of some communities near Linz on the Rhine have recently demanded that the textbook of Biblical history for Christian children be removed from the elementary schools there, because in it JEsuS is compared with Abel, the Jewish people with Cain; and in spite of the fact that the fulfillment of this impertinent demand has been refused them by the government, they still do not want to be satisfied. Most impudently, however, the Jewish staff physician, Dr. Rosenzweig, has lately appeared, 'demanding in a paper published by him that a State law should be given commanding all Christians also to submit to circumcision, ostensibly for the sake of health. After the Jews have at last attained toleration in almost all countries, and have even been put on an equal footing with the Christians, these personal enemies of Jesus have now become so insolent as to want to rule over the Christians and to dictate to them, even in the midst of Christian countries, what they shall believe and not believe. W. [Walther]

How the people of the regional church understand freedom is shown by an incident that recently occurred in Kurhessen, where those who cannot keep up with the regional church are known to call themselves "Renitents," that is, those who do not want to comply. We read the following in the Allgemeine Leipziger Kirchenzeitung: "After a long time of silence against the Renitenten in Kurhessen, a rather scandalous case has occurred once again. On Palm Sunday, April 6, the renitent Rev. Thamer of Großenritte performed the funeral of a deceased renitent in the cemetery of Gudensderg (district of Fritzlar). A large crowd, not scanty with derisive remarks, had gathered for the occasion. As Rev. Thamer was about to begin his funeral oration, the policeman present interrupted him with the words, "In the name of the law! You have nothing to talk about here." For according to a government decree, speaking in cemeteries under ecclesiastical supervision is only allowed with the permission of the ecclesiastical authority concerned. When the priest replied (amidst resounding laughter from the bystanders), "I have to speak here in the name of God," and then continued his speech, the official arrested him amidst the applause of the crowd. Led to the mayor's office and there set at liberty again, the priest was received by a hail of stone-throwing from the crowd waiting outside, and was escorted with ranting and raving to the house of one of the renitents. Yes, when after some time he made his way home through back doors and gardens, he was still continually pursued by the mob with stone-throwing.

Intercession of the Saints. The Jesuits have often tried to defend the abomination of the papists, who, instead of praying to Christ, ask the saints for their intercession, by saying that princes and kings do not pray to the saints.

that one must not turn to them, but must ask a friend of the prince or king for his intercession, if one wants to achieve his purpose. This ungodly doctrine, by which the Saviour is made a wretched man, to whom one can only attain through others, was brought up again last year in a book by a Catholic professor of the main seminary at Chambery. In it he writes, among other things, as follows: "We venture to say that he who is in favor with St. Joseph is in a certain sense (if it be not to be misunderstood) more sure of the hearing of his petitions than he who is in favor with JEsu Christ Himself. JEsu Christ is undoubtedly the King, he is Pharaoh; but Joseph is the favored one. And every one knows that in courts it is more to be in good standing with the favorite than with the monarch himself. For the king will not hear us without first consulting his favourite; and if the favourite is against us, our request will be refused."

The fake saint.

The priest Schöner in Nuremberg was once called to a woman who was seriously ill. In her healthy days, she had diligently attended church and Holy Communion, and had always been merciful to the poor; thus she thought she had done everything necessary to become blessed. When Schöner entered, she immediately addressed him as follows: "First of all, Father, I must ask you not to talk to me much about sin and repentance, as you are accustomed to do, for that is not why I called you, nor does it belong to sinners. But I was brought up in the fear of God by my parents, have almost never missed a service, have given abundantly to the poor, and know of no sin that I have committed. So you had better tell me something else comforting in my illness." Schöner, who had long known her to be a self-righteous person, replied to this, "O you happy woman, who never did a sin! Hitherto I knew of but One who was without sin, who was our Saviour JEsus Christ. And I must confess to you before God that I am a poor sinner, and know nothing good to boast of in myself." The woman was affected at this speech, and directed the conversation to something else. In the meantime she ordered her little foster-daughter to get a cup of coffee for the reverend gentleman. When she went to take the cup from the cupboard, she dropped it so that it broke. The woman was very angry about this and poured out the worst swear words. The child wanted to apologize and said that she had always done everything very well and had never broken anything. "Well, look at the liar," cried the angry woman, "she wants to burn herself white, too. Get out of my sight at once. The parson hold it too well for me," she then continued, "that it makes me so angry; but it was my best cup."

"Dear Madam," said Schöner, "should that be right before God and not a sin, that you should be angry for the sake of a good cup and break out into such invectives?"- "Yes, dear Reverend," said the woman, "we are weak people after all. I am not usually angry, and if the child had only asked my pardon, I would gladly have forgiven him. But that the rash person should lie to me, and say that she usually does everything skilfully, and never does any harm, enrages me too much." - "And you, my dear woman," replied Schoner, "when you said before that you had never committed a sin, did you not also lie to the Spirit of God? - Or who do you think is a liar? God, who says we are lacking

all manifold, and that man's heart is wicked from his youth, or you, who claim the opposite of yourself?"

These words went through her marrow and bone, she began to weep bitterly, recognized her sin and implored her pastor not to leave her, but to help her pray that God would have mercy on her.

Schöner did it faithfully, and after eight days, as a poor but faithful sinner, she committed her spirit into the hands of her faithful Saviour.

("Sonntagsblatt. für'S Haus.")

Angel Protection.

I. Mannheim Sept. 5 (1878). The following case, which occurred during yesterday's brigade drill on the local drill ground, proves that the angels hold their protective hand over children. Three boys were running in front of the 1st Life Dragoon Regiment when the signal was given for the cavalry charge. While two of these boys managed to save themselves in time, the third was in the greatest danger of being ridden over by the two dragoon regiments, and he would have been irretrievably lost if the trumpeter Thomas of the local 1st Life Dragoon Regiment had not lifted the boy to himself in the saddle with a bold grip as he rode past, thereby saving his life.

(Hag. Ztg.)

II. On September 6 (1878) the boys' teacher Schmitt at Allendorf in Upper Hesse, following a peculiar inner impulse, closed the school five minutes before the appointed time. Immediately afterwards the ceiling of the schoolroom collapsed and would infallibly have killed six to eight little boys if they had still been sitting in the benches. (Fragments of the falling ceiling weighed over 40 pounds).

(Lutheran Messenger of Peace.)

"Thou shalt honor thy father and mother."

That children should not obey their mother against their father, we find the following warning example in the "Pilgrim from Saxony":

The daughter of a respectable family in Geneva asked her father for permission to take a trip on the lake with some friends. There was no danger to be feared, she was told, the lake was calm and the company would not do anything foolish. The father forbade the trip and left the house to go about his business until evening. When the father had gone, the daughter besieged the mother with a request for permission. The mother finally gives in. It is evening and the father returns home. He enters, saying, "Ah, how good it is that I did not let Marie go with me to the lake; for there is a rumor going through the town that eight young men and daughters have gone down." "Where is Marie, then?" he asked, not finding her in the room. His wife had already grown deathly pale with anxiety. Behold, there came a knock at the door, and a friend entered, saying, "Do not be alarmed, we bring a corpse!" It was the corpse of the daughter.

Inaugurations.

Rev. Stephen Hassold was installed in his congregation at Huntington, Ind. on the 8th of May last, by the undersigned, assisted by Revs. Germann and Oglesbee.

W. S. S t u b n a t z v.

Address: Rsv. 8t. Illassotä, HuntivAtoo, loä.

On Rogate Sunday, Rev. H. Maack was inducted on behalf of the venerable Presidency Westl. District at Point Prairie, St. Charles Co, Mo. I. H. P h. Gräbner.

Address:, Itsv. Il. Maaek,

8t. Odurlls ?. 0., Llo.



On Sunday Jubilate, Rev. C. W. Lnsch was solemnly installed in his congregation at Spring Valley, Kans. by

C. H. Lüker.

Address: Rvv. O.
8privA Vulls^, Nel'ksi'son 60th, Lansas.

In accordance with the commission received, Pastor I. H. Werfelmann, called from Milwaukee to the St. Johannis congregation at Marysville, Union Co., O., was installed in his office by the undersigned in the midst of his new congregation on Sunday Rogate, with the presence of Pastors H. Horst and Br. Zagel.

L. E. Knief.

By order of the high". Mr. Praeses C. Strafen, Rev. H. W. Leßmann was installed in his new office in his new congregation at Berlin, Wis. on Sunday Rogate (the 18th of May).

I. L. Da i b.

Address: Rev. 8. Dssmaun.
Box 346. Berlin, (Ireen Daks Oo., ^Vis.

On Sunday Jubilate, Rev. A.W. Mueller was installed in his new congregation at Beaufort, Mo. by the undersigned, by order of the reverend Presidency Westl. District, assisted by Rev. Michels. M. Martens.

Address: ksv. LInollsr,
öe aukort, IVanklin Oo., IUo.

In accordance with orders received, Rev. L. Stiege-meier was introduced to his congregation at Lanesville, Ind. on Sunday Cantate.

F. W. P ohlmann.

Address: Usv. D. Ltiegeiueier,
Danesville, 8arrison Oo., Inck.

In accordance with orders received, on Sunday Cantate, Rev. I. G. A. Hild was ringe- led by me, assisted by Rev. Sage- hornS, in his new congregation at Town Herman, Wis.

C. M. Z o rn.

Address: Rsv. 3. 8. 8ilä, Hovarccks 8rovs, 6c>-, ^Vis.

On Sunday Cantate, Rev. E. Sitzmann was installed at North Amherst, Lorain Co, Ohio.

I. H. Niemann.

On Sunday Cantate, Rev. W. Krebs was installed in the congregation at Aurora, Ill, by order of our honorable District Praeses. I. H. DLrmann.

Address: Rsv. Lrsds, Aurora, IU.

In accordance with orders received, the Rev. Vicarius Th. Biltz of Ottawa was installed in my branch parish at Morris, Ill-. on Sunday Rogate.

I. H. DLrmann.

Address: Rev. DU. Lox 1197. aeloeris, III.

Professor T. I. Große, who had accepted a call of the congregation at Addison, was installed in his office on Sunday Cantate by the undersigned, assisted by Rev. H. Schmidt, by order of the honorable Presidency of the Illinois District.

The municipality allows him to remain in the seminary and to administer the functions of his professorship and the directorate as long as the supervisory authority deems it necessary.

J.E. Wheels.

By order of Mr. President Biltz, Rev. G. Polack sau. was installed in his office by the undersigned on Cantate Sunday, in the midst of his congregation at Marysville, Marshall Co, Kansas, from which he had received a calling.

H. C. Senne.

Address: Uvv. 8th Dolaclr, Hsrkiinsr, LlarsdsII Oc>.,
Lansas.

By order of Mr. President Wunder, on Rogate Sunday, Rev. H. H. Holtermann, of Island Grove, Ill, was installed in his congregation at Lost Prairie, Ill, -.

and on Ascension Day the Rev. E. G. Frank, of Egg Harbor City, N. I., was installed in his congregation at Steeleville, Ill, assisted by the Rev. G. I. Mueller, of the undersigned.

C. F. Lkebe.

Addresses: Usv. 8. 8. Holtormalln.
öox 11. kivkuc^villo, I?err^ Oo., III.
Usv. 8. 8. Franok,
ötetzlv's Nills, Ranäolpli 8o., III.

On Cantate Sunday, Rev. C. F. Th. Eiss- feldt, formerly of Belvidere, Ill, was installed in his new congregation at South Chicago, by order of the Most Reverend Presi- dent of the Illinois District, by the undersigned, assisted by Rev. L. Lochner.

H. P. Duborg.

Ordination and Introduction.

On Sunday Cantate, Candidate H. Birkner was ordained and inducted at the Lutheran Zion Parish near Gordonsville, Mo., by order of the honorable Presidency of the Western District, assisted by Pastors H. Grupe and G. Polack, Jr.

A. L o h r.

Address: Usv. 8. üirlriwr,
Ooräonsvill", 8iraräsau 6o., Llo.

Church dedications.

On Sunday Jubilate, May 4, the newly built church of the Lutheran congregation at Eden, Erie Co, N. I., was dedicated to the service of the Triune God. Rev. Michael preached the dedicatory sermon, and in the afternoon undersigned preached in English. I. Sieck.

On May 4, being the 3rd Sunday after Easter, the newly built brick church of St. John's Lutheran congregation of Allen and Adams Counties, Ind. was solemnly dedicated. Mr. Praeses Stubnatzy preached in the morning, and Rev. H. Meier in the afternoon. H. Evers.

Conferenz - Ads.

The Southern Indiana Concordia - Conference will meet, s. G. w., from the 17th to the 19th of June, at the house of Rev. Tramm, at Vincennes, Ind.

Registration is requested. E. Mahlberg.

The Buffalo Districtconference will, s. G. w., hold its meetings from noon July 8 to noon July 10 at the undersigned. The conference guests will be received Tuesday morning at the Central depot at Tonawanda on the arrival of the 9 o'clock train from Buffalo.

St. John'sburg, N. Zs., May 18, 1879.

Franz W. Schmitt.

Candidates - Election - Ad.

Notice is hereby given that the following gentlemen have been nominated as candidates for the professorship of the school teachers' seminary at Addison, Ill, vacated by the removal of Mr. Professor Große:

- 1st, Mr. Professor Th. Brohm, of Watertown, Wis. by four votes.
- 2nd, Mr. A. C. Burgdorf, Director of the Lutheran Academy at St. Louis, Mo. by 3 votes.
- 3rd, Mr. Rev. F. Lochner, of Springfield, Ill, by three votes.
- 4. the Rev. H. A. Allwardt, of Lebanon, Wis. by 1 vote.
- 5. Rev. P. Eirich, of Albany, N. Zs. by 1 vote.
- 6. teacher I. Ungemach in Fort Wayne, Ind. with 1 vote.

The undersigned takes the liberty of reminding all concerned that the deadline for any protests against the installation of one of the aforementioned expires on 1 July.

St. Louis, Mo. June 1, 1879.

C- F. W. Walther, d. Z. Secr. of the Electoral College.

Warning.

Since the well-founded accusations against I. Ch. C. Ludwig Nietmann, who is notorious in Kewaunee County, Wis. and who hangsby ? . Scholz, Holt Co, Mo, 100th k. Mießler's confirmands, St. Louis Co, about in this region under the title of a Lutheran preacher, are described by the supporters of the same as lies and slander, the mixed conference of Kewaunee and Door County, Wis, of the Lutheran Synods of Missouri" and Wisconsin, has seen fit to procure the documents in question, which substantiate the rumors.- On the basis of these documents, the above-mentioned Conference now declares that the I. Ch. C. Ludwig Nietmann has not only been prosecuted by the secular court for having committed pig theft, but has also been expelled from the Synod of Wisconsin in 1863 for this and other criminal offences and has been declared unworthy of the office of preacher; indeed, that he himself has certified this expulsion and this declaration as justified and right with his "signature of a reverse.

The documents of proof are available for inspection by anyone at the members of the aforementioned conference.

On behalf of the Conference

A. G. Doehler.

Notice.

The Northern Illinois Orphanage Society will assemble, s. w. G., on the 30th of June and 1st of July, at the Orphan Home at Addison, on the occasion of the Examcn in the School Teachers' Seminary da- itself. F. M. Grosse.

The Northern District

of the Synod of Missouri, Ohio, and other States will meet, s. G. w., according to the advertisement in No. 18. of the "Lutheran" last year, on June 26, at the congregation of Mr. Pastor Hügli in Detroit, Mich.

The subject of the proceedings is: The Sacraments in general and Holy Baptism in particular.

All synod members and guests are requested to register with the ?ust.or loci in good time.

Each pastor of the district shall file a complete parochial report. L. Moll.

The Northwest District

of the Lutheran Synod of Missouri, Ohio, &c., assembled, s. G. w., June 18, at Trinity Church, of the Rev. H. F. Sprengeler, ofMilwaukee, Wis. A. Rohrlack, Secretary.

*

At the same time it should be noted that, according to a resolution, a one-day teachers' conference will take place the day after the synod closes.

Entered the coffee of the Western District:

For the synodical treasury: Coll. of k. Leßmann's congregation at Shrrrills Mount, Iowa, 87.85. Coll. of ? . Streckfuß's congregation at Davenport, Iowa, 5.00. Coll. of k. Guenther's gem. in Cole Camp, Mo. at 2.50. Coll. of ? . Johanning's gem. in Platte Co, Mo, 6.00- Coll. of I". Brrtscher's gem. in Clinton Co., Iowa, 9.00. coll. of ? . Studt's gem. in Luzerne, Iowa, 9.05. By ? . Wiegner's Gem. in Ansgar, Iowa, 5.00. ? . Holtermann's Gem. in Perry Co, Mo, 3.80. Coll. of Gem. near Glasgow, Mo, 2.65. ? . Gräbner's Gem. at St. Charles, Mo., 23.51. Coll. of H. Michels' Gem. at N. Haven, Mo., 2.70. I. Werner by k. Weseloh, Jefferson Co, Mo, .50. coll. of I". Bram- mers Gem. in Lowden, Iowa, 7.46. Jmmanuels District in St. Louis 21.45. Coll. of St. John's Gem. of Scholz, Holt Co, Mo, 5.09. Whose St. Peter's Gem. that. .60. Sapper's Gem. in South St. Louis, 15.30. Bäpler's Gem. in Mobile, Ala. that, 14.00. ? . Nützrls Gem. in West Ely, Mo., 5.50. k. Sieck's Gem. in Memphis, Tenn, 9.10. Lenk's Gem. in St. Louis 5.00. k. Wille's Gem. at Brownsvkile, Mo., Oct. 4. High T. Coll. at Joh. Wieder by dens. 5.50. Trinity Distr. in St. Louis 14.15. coll. of Hafner's Gem. in Prairie City, Mo., 5.00. childbirth coll. at Chr. Richter's by I-. Birkmann in Lee Co, Ter. ,90. high t. coll. at A. Falke's by dens. 8.00. I?. Häßler's Gem. at Marysville, Nebr., 7.75. Biltz's Gem. at Concordia, Mo., 8.00.

For the negro mission, N. N. at Shrrrills Mt., Iowa, .50; two pupils of Brammer, Lowden, Iowa, .55.

For the emigrant mission ? . Holtermann's comm. in Perry Co, Mon, 5.40.

For the deaf and dumb ""institution: ? . MaackS Gem. in Jefferson Co, Mo, 3.25. Coll. of Richter's Gem. in Ellis- ville, Mo, 9.00. T. Rossmueller Mon, 2.10. Martha schwarzberg by dens. .25. from the piggy bank of I-. Mießler's children.50.

For poor students: By ? . Kaspar in Lee Co., Ter.: Kindtauf-Coll, at schiward 1.00, desgl. at Kieschmick 2.00, desgl. at Knrtschke 2.00; Hochz.-Coll. at A. Patschke 5.00.

For Mrs. ? . Summer: From k. Endres' Gem. in Utica, Nebr., 3.00-. St. Louis, May 20, 1879, E. R o sch ke, Kassirer.

Incoming to the Coffee of the Illinois DistriTS:

For the synodal treasury: From ? . Eirich's congregation at New Minden (for the maintenance of professors) 819.00. I-. Lochner's congreg. in Springfield, Palm Sunday coll. 20.85. Gem. in Addison, Easter festival coll. 68.36. I-. Gotsch's Gem. at York Crntr 8.37. ? . Ramelow's gem. in Elk Grove 9.18. By I. Johnson of k. Kattthain's compound in Hoyleton 6.00. ? . Drögemüller's congregation at Arenzville 7.81. ? . Rover's congregation at Arlington Heights 16.00. Collections on Easter: von Steegee's congregation at Dundee 10.50, Große's congregation at Hartem 15.45, n/a. H. Brauer's church in New Brunswick 13.00. ? . Liebe's Gem. in Wine Hill 9.25, k. H. Schmidt's Gem. in Schaumburg 21.34, by Kassirer Schuricht of the Jmm. Gem. in Lost Prairie 3.25, k. Müller's Gem. in Ehester 9.40 and by I. W. Diersen of ? . E. A. Brauer's congregation at Trete 21.25. From Chicago: by ? . Wunders Gem. 28.00, I-. SuccopS Gem. 23.01, ? . Holters Gem. 34.00, by Wagner from sr. Gem. 48.00, by Mrs. N. N. 2.00 & by Mrs. Beduhn (for the Kingdom of God) 1.00, by I-. Lochners Gem. 3.83 u. 21.35, ? . Engelbrecht's parish 32.00, ? . Bartling's parish 34.28. k. BurfeindS Gem. in Rich 13.73. by Ch. Alt vonFrese's Gem. in Effingham 8.12. k. Strieter's Gem. in Proviso 30.00. r. Döderlein's Gem. in Homewood 13.82. k. NuofferS Gem. at Eagle Lake 14.25. ? . E. Hieber's Gem. at Matteson 6.10. By ? . Landgrave at Decatur by sr. ZionS Gem. 8.40. By I. H. Kuhlenbeck of k. Ottmann's congreg. at Collinsville 8.45. By Nightingale at Waterloo by sr. Cross congreg. 3.50. ? . Beck's congregation at Jacksonville 8.10. By ? . Chr. Kühn of sr. Zions-Gem. in Bellevkile 5.65. (Summa 8606.60.)

K. For the inner mission: By k. Steege in Dundee: Communion Collecte 7.00 & by H. W. 1.00. I-. E. Mary's congreg. at Danville 12.40. By ? . Norden in Squaw Grove, part of the Confirmation & Communion Collecte 7.00. By ? . H. C. Witte in Pekin: collected in missionary hours 10.14, surplus from missionary pigeon 1.13 and from school children .20. By I. H. Kuhlenbeck from k. Ottmann's Gem. in Collinsville 2.85. By I-. Eirich's Gem. in New Minden 10.00. (S. O51.72.)

For the Negro Mission: I-. Grupe's Gem. in Rodenberg (from the collection bag) 7.50. By Lehmann in Chicago from Ch. Zum Mallm 2.00. F. L- Krage in Addison 2.00. Gotsch's Gem. in York Centre 8.37. By ? . Mennicke in Rock Island by the Missionary Society 5.00. k. Hiebers Filialgem. 3.41. By I-. Döderlein in Homewood by Beermann .75. By ? .

G. Bärlin, Secr.

Reinke in Chicago by Gust. Klotz .75. By ? . Weber at Mount Carroll, thank offering from Mrs. N. N., 1.00. By ? . H. C. Witte in Pekin: collected in missionary hours, 10.14, from school children, .20, and surplus from the missionary offering, 1.12. By ? . Miracles in Chicago, thank offering from Mrs. Cath. Reinhardt, 2.00. (Summa \$44.24.)

For the Tollege-House in St. Louis: Evening Meal Collects from ? . Döderlein's congregation in Homewood 10.85 and 11.03. By I. H. Kühlenbeck from ? . Ottmann's church in Collinsville 7.20. (p. §29.08.)

For poor students in St. Louis: By ? . Hieber's Gem. at Matteson 3.68, I*. Döderlein's Gem. at Homewood for Siebrandt 24.00. (p. §27.68.)

For poor students in Springfield: ? . Burfrind's Gem. in Rich for Lceb 10.00. By I. W. Diersen in Trete for L. Niemcyrc: out of the bell-bag of ? . Brauer's Gem. 20.39 u. half of the HochzritScollechte at Joh. Sallcr 3.75. (Summa

For poor college students in Fort Wayne: By ? . Wagner in Chicago from the Women's Association 11.00. By ? . Hb'lter in Chicago: from the Women's Association for the orphan boy W. Köpchen 5.00, from the church for A. Büngr 19.00, proceeds of the Raithel- schrn bequest for Th. Büngr 30.00 and from the church for E. Arndt 10.00. By ? . Trautmann in Gower from the con- firmands for W. Köpchen 1.13. By ? . E. Gieseke from the community in "ecor for Martin Hermann 6.00. (S. §82.13.)

For poor students in Addison: Wittwe Heuer in Addison 5.00, by I. Johnson from ? . KathhainS Gem. in Hoyleton 5.15, by Kassirer I. S. Simon 1.10 u. from the Gem. in Addison 12.50. For Th. Baumgart: by ? . Achenbach in Venedy by the Women's Association 5.00 u. by ? . Miracles in Chicago by E. Klahre 5.00. W. Grote in Addison for Wyneken, Sommer and Fleischmann 3.00. By ? . Miracle by W. R. W. in Racine, Wis. for G. Wendt 15.00. ? . Trautmann in Gower for W. Gempel'5.00. By Kassirer I. S. Simon for M. Ahrens 2.00. Collecte at the wedding of Miss C. Rehfeld in Ehester for Bewie, Hock u. Müller 6.00. For the orphan boy C. Kambeiß: by ? . Trautmann in Gower from the confirmands 1.12 and by ? . Höltr in Chicago from the Women's Club 5.00. (Summa \$70.87.)

For the emigrant mission: "Aby, ? . Lehman" in Chicago by Ch. Zum Mallm 2.00.

For the emigrant mission in New York: Through ? . Holter in Chicago, proceeds of Raithel's bequest, 30.00.

For the widow's fund: teacher I. F. Koch 4.00. widow Heuer in Addison 5.00. by ? . Guenther in Geneseo, Easter coll. sr. St. John's parish 7.55. By I. Johnson of ? . KathhainS Gem. in Hoyleton 9.85. (S. §26.40.)

For Mrs. ? . Summer: By Mrs. ? . Brewer collected from the members of the community in Crete 7.50.

For poor sick pastors and teachers: By ? . Miracles in Chicago by Mrs. L. Otto 20.00.

For the community inFreeport, Ill.: By ? . Steege in Dundee, collected by I. Fölschow, 1.10.

For the congregation at Yorkville, N. I.: By ? . Weirs in Lake Zurich by N. N. .50.

For the Lutheran Free Church in Germany: ? . Db'ring at Glencoe 2.00. ? . Here at Matteson 1.56.

For the congregation inSiourLity, Iowa: Congregation in Addison 10.00. ? . Gotsch's church, York Centre, 2.00, ? . Rau- schert's parish of Dalton 2.00. ? . Burfrind's church in Rich 10 a.m. and by ? . Engelbrecht in Chicago by N. N. 2 00. (S. §26.00.)

For the deaf and dumb in Norris, Mich.: By ? . StrieterS Gem. in Proviso, Collecte on Palm Sunday 20.00. By ? . Mennicke in Rock Island from the Missionary Society 10.00. By ? . Burfeind, Confirmation Collects in Rich & Matteson 13.63. By ? . Wehrs in Lake Zurich by S. Hokemeier .50. ? . Pohl's Common in Palatine 3.69. By ? . Döderlein in Home Wood by W. Gehle 2.00. By ? . F.P. Merbitz in Beards-town by F. Mayreis 1.75. By ? . Müller in Ehester, Collecte on Palm Sunday 13.50. By ? . Dageförde by sr. Gem. in Nebraska Township 5.50. (See §70.57.)

Addison, Ill, May 1, 1879; H. Bartling, Cassirian.

Incoming Illinois District Coffee:

For the synodal treasury: From ? . Schieferdecker's congregation in Hamel §7.20. Easter Festival coll. by ? . Hahn's congreg. in Staunten 11.45. By Ch. Fleck from St. JohannkS congreg. in Cham- paign 7.00. By I'. Wagner in Chicago by Mrs. Lübkc "for the Kingdom of God" 1.00. By Cassirer I. T. Schuricht of ? . Bergen's congregation in Prairie Town 6.60. Easter Festival coll. by ? . C. Schroeder's congreg. in Mount Olive 9.00. (Summa \$42.25.)

For poor students in St. Louis: By ? . Schuricht in St. Paul by the Women's Association 6.00. By ? . Wagner in Chicago from the Women's Association 11.00. By teacher Ph. Bonnroront from Zion Cong. in Matteson for F. Siebrandt 4.63. (p. §21.63.)

For poor students in Springfield: By? . miracle in Chicago from the Jüngl.-Verein for Hoyer 5.00, for I. Meyer 5.00. (S. §10.00.)

For poor college students in Fort Wayne: By ? . Engelbrecht in Chicago from the Women's Association for Bendin 10.00. By ? . Bartling das. for M. Albrecht: from F. Albrecht 10.00, from the Gem. 6.00; for W. Wrocklage: from D. Wrocklage 10.00, from the Gem. 3.00, from the Women's Association 3.00; for Th. Kohn from the Gem. 16.00. By teacher Läufer in Schaumburg for "our Latin student" from the students: C. Salge .25, E. Licht- herdt.20. (S. §58.45.)

For poor students in Addison: Through ? . L. Lochner in Chicago from the Young Fr. Society for A. Käppel 10.00. By ? . Succop das. from the Young People's Association for A. Beeskow 5.W. For H. Wyneken from W. Grote in Addison 1.00. For Jul. Trapp by ? . Engelbrecht in Chicago from Jungfrauen-Verein 5.00, from Jüngl.-Verein 5.00. For A. I. Wiedmann from ? . Bernrcuter's Gem. in Olcan, N. I., 9.07, from the Gem. in Allegany, N. I., 3.55. (S. §38.62.)

For the congregation in Siour City, Iowa: By ? . Drögemüller in Arenzville Hochz.-Coll at I. Lütkehn 3.00. ? .

Wagner's Gem. in Chicago 27.20. By ? . Schmidt in Schaumburg from the collection bag of sr. Gem. 10.00. (p. §10.20.)

For the Lutheran Free Church in Germany: Through? . Schmidt in Schaumburg from the collection bag of sr. Gem. 15.00.

For the deaf-mutes in Norris: Through ? . Drögemüller in Arenzville: Hochz.-Collecte at I. Lütkehn 1.85, by his students 1.15. From Chicago: By ? . L. Lochner, thank offering from Mrs. Narten, 2.00; by ? . Wagner by H. Millies 1.00, Wittwe Kloth .50. ? . C. F. Hartmann's Gem. at Woodworth 12.62. (S. §19.12.)

Addison, Ill, May 15, 1879. h. bartling, cassirer.

With thanks to God and the dear donors the undersigned certifies to have received the following gifts for the Deaf and Dumb Institution: By Mr. Kassirer Bartling, of the Illt- nois-District §11.36. By Mr. Renner collectirt in Frazer 1.00, desgl. in Roseville 1.00. By Mr. ? . Weisbrodt at Mount Olive, Ills. high c. Coll. 8.00. By Mr. Kassirer Bartling 20.00, further 29.82 and 20.75. By Mr. ? . Studt in Luzerne, Iowa, 13.00 as Coll. of St. Paul's. By Mr. L. Schmidt in Chicago 3.00. By Mr. ? . Landcck at Norwood, Minn, coll. sr. Cong. 10.00. By Mr. Cassirer Simon of the Northern Distr. 55.51. By Mr. ? . F. Dreier, of Richmond, Va, Coll. sr. Comm. 6.08. By Mr. ? . Lohrmayn 1.00. From the congregation of Mr. President Stubnatzy at Fort Wayne on the occasion of the confirmation of a deaf and dumb person 50.50. By Mr. Kassirer Schuricht of the Westl. Distr. 27.25. From the confirmands of Mr. ? . Bergen in Prairie Town, Ills, 2.75. From the community of Mr. ? . List 37 Bush. Grain, 15 bu. Oats, 1 Bu. Wheat, 14 Bu. Potatoes. From the common of Mr. ? . Arendt 20 bus. Potatoes, 54 bu. grain, 9 bu. Oats. From the community of Mr. President Fürbringer 3 Brl. flour. From Mr. K. Maul in the township of Mr. ? . Moll in Detroit, 1 Brl. Flour. By the valuable women's association of the community of Mr. ? . Hügli for the Christmas presents 33.35.

Norris, Wayne C o., Mich. 7 May 1879, G. Speckhard.

For the local seminar library

has received with heartfelt thanks from Rev. I. H. Sieker in New York:

Oasus ecmscröntraö in praeepinas qna68tiontz8 tieol. inor. anetore ? . ck. ? . 6nr^, 8. ck.

^kron den Llia'8 . . . 8^8tern cker ReliKions- pdUc>80pln6 of?rnn2 velitWod.

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| | | M. Günther. |

Received for poor students: From the Woman's Club in ? . Schmidts Gem., Indianapolis, 13 undershirts, 13 pairs of undershirts; ? . Schcips \$1.00; ? . F. King 1.00; ? . Aron for L. Mueller 3.00; N. N. at Chandlerville, Ills. 5.00; by Lass. Simon 7.10; Easter Eoll. of Gcm. ? . Biedermann's, Friedensau, Nebr. 11.50. Further, for the purchase of an organ: by ? . Wambsganß, sen.: coll. sr. Gem. in Adell, Wisc. at, 5.72; Coll. of Gem. in Plymouth, WiSc. at ? . Herzer's introduction, 8.65; by ? . C. Schroeder, ges. on Gerner's baptism of children, 2.00; by ? . Bötticher (JUs.-Synvde) by himself 5.00, by M. Stoll 3.00; ? . Greif 1.00. Cordially thanking Springfield, May 3, 1879. H. Wyneken.

Received for poor pupils: From individual members of my congregation \$42.60; at Lange's child baptism 2.00; at Geye's wedding 8.12; at Beverförden's wedding 3.08; at Klepper's wedding 3.70; at Winkelmeyer's wedding 3.31; at Schmiede's wedding 2.75; from the Jungfrauen-Verein 8.00; from the Jünglings - Verein 10.00; from the Frauen-Verein (for Stud. M.) 25.00; from ? . H. Heyers Gem. 30.33.

God's blessings to the dear givers!
Fort Wayne, Ind. May 13, 1879, W. S. Stubnatzy.

Through Mr. ? . Schmidt in Indianapolis, I have received the following assistance: ...from Mr., uh... Wichmann, coll. of his congregation §10.00. Mr. ? . Runkel, communion roll. His communion roll. Congregation 5.00. Mr. ? . Merz 2.00. Mr. ? . Kretzmann 1.00. Mr. ? . Mr. Kühn, 75. Mr. ? . H. Jüngel in Jonesville, Ind., 1.00. Mr. ? . A. K. W. Th. Siek at Hamilton, O., 2.00.

Heartily thanking the bountiful givers
Indianapolis, May 11, 1879. Br. Jske.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (deS Illinois - Districts)

have been received:

1. contributions:

From the ??: C. A. Trautmann, I. Zimmermann, F. C. Behrens, H. Sieving, E. A. Brauer, each \$4.00, I. M. Hahn 3.00.

Two. Gifts:

From Gust. Klotz through ? . Reinke .75. From the parish of ? . E. Hieber 4.75. Parish of ? . Mennicke 10.00. Parish of ? . Kleppisch 13.15. Mrs. A. Lange by ? . Bartling 2.00. N. N. by ? . L. Lochner 2.00. By Mr. Kassirer H. Bartling were delivered 26.40.
Chicago, Ill, May 16, 1879. H. Wunder, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts)

have been received:

1. contributions:

From Teacher Mangold in St. Louis §2.00.

Two. Gifts:

Collecte of the Cross Parish of St. Louis 22.85.
St. Louis, May 24, 1879. E. M. Grosse, Kasstrer.

Received with heartfelt thanks from Mr. ? . Halboth from his branch parish in Legonia, Ind., \$5.00 for an orphan of our Lutheran Trinity Parish. Memphis, Tenn, May 18, 1879, Jul. Gottschalk.

For poor students received with hearty thanks from A. H. of A. I. K5.00. By Mr. k. Guenther in Boone, Iowa, from Mr. Bockwaldt 1.00. C. F. W. Walther.

Received with thanks for the needy in the south: By Mr. k. A. E. Frey in Brooklyn, N.I., \$5.00. J.T. Schuricht, Treasurer of the General Synod.

Received for the seminary household in St. Louis: From Messrs. Steinkamp, Göhner, Bartmann, Haas and Schenkel 1 boron each and from Mr. Waltke 2 sacks of soap. From Mr. k. Hömann in Darmstadt, III, a large box of vegetables and from members of his community 1 keg of sauerkraut. Gem. 1 keg sauerkraut, 2 gall. Apple butter, 1 bor with cheese and sausage, 6 pf. Butter and 4 Bril. Flour. From Jefferson Co, Mo, from Mr. Joh. Dittmar 2 hams, 2 shoulders, 2 sides, in the whole 115 Pf. From the comm. of Mr. k. I. P. Fackler in St. Louis Co, Mo, 537 Pf. hams, shoulders and sides, 3 sacks of flour, 1 Bush. Potato," 35 p. sausage, 2 p. butter, 3 gall. Fat, 75 doz. Eggs, 1Z Gall. Jelly, and 5 cans of canned. Fruits. From Mr. Bro. Koehn and Son at Sheboygan, 1 bor of smoked fish. From the gardeners Frerck, Rohlfkng, Mühlenhof and Müller lettuce and vegetables. From Mr. D. Gräbner's comm. in St. Charles 1052 lbs. side cuts, shoulders, ham and 1 Bu. Potatoes.

For poor students: From the Gem. of Hrn. k. Holls in Millstadt, III., 10 shirts and 5 pairs of stockings. By Mr. Teacher Keil in Wittenberg, Mo., from s. students H2.50. By Mrs. Louise Dieckhaus 1.00. Mrs. A. Krause in Centrevillh Dak., 1.00. By Mr. D. Kühn of the Zionsgem. in Belleville, III., 5.50. H. Jungkuntz.

For the seminar in Spring field: From Mrs. Breßmer in Springfield 2 Gall. Mint Meat. From k. FrederkingS Gem. near Dwight, III, from Mr. L. Hahn, Mrs. Kraft, Mr. Bork and Karl Försterling 1 bor of meat. From the Gem. of Hm. ?. Mertner in Neu-Berlin, III, 1 lb. meat, 1 bush. Potatoes, Z Bush. apples, 5 pounds of coffee and 5 pounds of butter. Gratefully received Gustav Pfau.

Book Display.

Just left the press and is ready for shipment:

Synodal - Handbook.

2nd (revised) edition.

Price: Geb. 50 Cts. Lutheran Conrordia Publishing House.

A golden treasure. Illustrated Jubilee Edition of the Small Catechism of Dr. Martin Luther. Dedicated to the German Lutherans. New York. 1879.

A similar jubilee edition of Luther's Small Catechism as this one has already been announced in the last number of our "Lutheran". Nevertheless, we hasten to acquaint all German Lutherans with this one as well. The New York edition does not have the inconvenience that the otherwise so beautiful edition of the Pilger Bookstore has, namely, that it consists of six independent parts, which are even occasionally interrupted by bookseller's advertisements. The latter is also enriched with a prefaced historical introduction on 10 pages and at the end by inclusion of Luther's catechism songs, besides that also it is decorated with (54) suitable pictures. We can only wish that the most beloved little book may come into the hands not only of all Lutheran children, but in general of all Lutherans in America. After all, Luther's little catechism is for young and old, for the "pastors" as well as for the laity. If we are to find fault with this exultant publication, it is only this, that the word "Reformers" has slipped out of the author's mouth, while he undoubtedly knows of only one Reformer, that angel with the eternal Gospel, Dr. Martin Luther. Otherwise everything is so beautiful that we can only thank the publishers for this delicious gift. Also the price is set as low as possible. The cheapest edition, finely cartonned, costs 25 cents a copy; for lots 20 cents (without postage). Cartonniert with gilt edges costs 35 cents a copy; by lots 27Z cents. Finely bound in canvas with gilt edges and gilt cover-pressing elegantly furnished, a copy 50 cents; by lots 40 centsS. We would most recommend the latter edition, as the book is not intended for school use, but as a souvenir of our Catechism Jubilee. As little value as the most beautiful decoration is in comparison with the contents of the booklet, the beautiful decoration also does its part to promote in the children the appreciation of this true "treasure". The booklet can be obtained from the following address: Lutherischer Verlag-Voroiu. D, O. Lox 3103. Xov Vork.

W.

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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Sel.

Year 35.

A Mourning Guide.

Dear readers of this paper! If we did not know that according to God's word it is incomprehensible how God rules (Ps. 147, 5.), that God, while he makes the wicked prosper (Ps. 73, 3.), does not distinguish his dearest children by even greater happiness, but rather by many and severe chastisements before them (Ebr. 12, 5-8.), that when God wills to judge the world, judgment always begins at the house of God (1 Pet. 4, 17.), that God often makes his church weep and wail while the world 'rejoices (Joh. 16, 20.), that when the church cries out to God for help and salvation in its distress and shame, God often makes its distress and shame all the greater and calls out to it: "Be content with my grace, for my power is mighty in the weak" (2 Cor. 12:9, 1; that God makes his true church, as the wretched and desolate, go through all kinds of weather (Isa. 54:11); that God often lays his true church in the dust before the wicked, and makes them say with scorn, "Where is now their God?" (Ps. 79:10), that God casts the green wood into the hot fire of affliction, that the dry may see what waits for him (Luk. 23:31), if we, as I have said, did not know all this from the eternally certain word of God, confirmed by a thousandfold experience, we should have despaired in these days, and we would be obliged to bring to our dear readers today a tidings which is certainly not only to us, but also to them, a heart-rending tidings. But just as we, in the present affliction, have lifted ourselves up by the unbreakable rod and staff of God's Word, which never leaves us without consolation, so you too, beloved readers, will certainly align yourselves with it and say with us: "Truly you are a hidden God, O God of Israel, the Saviour. Thy counsel is wonderful, but thou bringest it forth gloriously." (Isa. 45:15, 28, 29.)

As dear readers know, in 1872 Rev.

C. F. Th. Ruhland, then pastor of the Lutheran congregation at Pleasant Ridge, Ill, of a vocation issued to him by the two from the Saxon State Church for the sake of conscience.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 15, 1879.

No. 12.

He was also a member of the Lutheran congregations in Dresden and Nieder-Planitz near Zwickau, which had left the church for his own sake. As clear as it was to him that extremely difficult work, the hottest battles and much humiliation awaited him over there, he finally submitted to the divine will after he had become certain that it was the Lord Himself who was calling him, in the firm trust that the Lord would be his sun and shield and would bless his work on those souls who had been so dearly bought by God's blood and were longing for faithful pasture on the green pastures of the Gospel. Even with his trust, the dear man has not been put to shame. It is true that he has had to bear all the expected heaviness in his new position to the fullest extent; but God has also visibly strengthened him for this, and has abundantly blessed his faithful work through pleading and understanding. In the hand of God, he has been the instrument not only for the formation of a whole circle of congregations of pure confession and practice in Saxony, but also for the formation of a synod of orthodox believers in Germany, which has spread beyond the borders of this state, and which chose him as its first president as the one most gifted for such an office. It is true that the number of those gathered in Saxony, mostly as a result of his activity, is greater than the enemies of the Saxon Free Church would like the world to know; nevertheless, this gathering is by no means the only blessing of his effectiveness. An equally important, if not even greater The fruit of this is the great influence which the Saxon Free Church exerts on the national church, and often most of all on those who show the greatest contempt, indeed the greatest contempt for the Free Church. If one reads the statements of the faithful pastors of Saxony in their journals and other publications, one sees clearly that the testimonies of the Saxon Free Church, that its very existence has awakened consciences everywhere, and that therefore the abominations that are openly going on in the regional church are not only being covered up, but also partly eliminated, and that one is trying to give oneself the form of a Lutheran church; all of which is to the benefit of the children of God in the regional church.

With all this great blessing, with which Rev.

Although Ruhland's work in Germany was crowned, he always longed to return to his "dear America", to his "dear Missouri Synod". In his great humility he always could not see how great the Lord had done through him in Germany. Again and again, therefore, in letters addressed to his brethren here, he asked for the mediation of his return to America. But since he had repeatedly been refused this mediation merely out of love for the Saxon Free Church, which was so intimately connected with us, he finally made up his mind to visit his old friends and brothers here at least once again, to pour out his sorrow-filled heart before them, to seek their counsel, and to refresh and strengthen himself in fellowship with them.

Accompanied by his oldest son, whom he wanted to bring to our high school in Fort Wayne, and by Mr. Kern and his wife from his community, who had decided to emigrate to America, as well as by a boy who was to be brought to our school teachers' seminar, he left Planitz on May 15. After a favorable sea voyage, he and his companions arrived happily in New York on May 29, and after a short rest he hurried on from there on June 2. His next destinations were Fort Wayne, where he wanted to register and introduce his son and surprise his brother living nearby, and Milwaukee, where he had close relatives. When he finally arrived happily at the terminus of the Canada Southern Railway in Amherstburg on the afternoon of June 3 at the 4th hour and the cars of his train had already been transferred to the ferry boat to be ferried to the Michigan side, a sudden death befell the dear man here, according to God's inscrutable counsel. While his son remained seated in his car, he got out with his accompanying family to take a cup of coffee in a saloon on the ferry-boat. Before he had even emptied his cup, the cars on the Ferry-Boat started to move. Probably thinking that the train on which his son was on was about to depart for the other side of Michigan, he rushed out of the saloon, jumped onto the platform steps of one of the moving cars, but in doing so was struck by a car.

Mr. Kern receives such a violent blow to his head and neck from a beam connecting the salon and the wheelhouse that he is forced unconscious, probably already completely dead, into the narrow space between the car and the wheelhouse wall. Mr. Kern's wife, who sees this with horror, raises a loud cry of fear, as a result of which, after a short while, those who are pushing the car stop, but at the same moment, the victim falls to the ground as a disembodied corpse in a niche formed by a door of the wheel well. A doctor is summoned, but he can do nothing but state that the blow to the head and neck was a fatal one. How great the grief of the son and the whole travelling party was now, can be more imagined than described. The body was placed in a coffin as soon as possible, but only after 24 terrible hours could the party continue their journey. In Fort Wayne, Brother Hermann Ruhland, who had been informed of the heartbreaking event by telegraph and had rushed from Kendallville, received the body and transported it to Milwaukee, where it arrived on Thursday, June 5. The solemn funeral took place the following day. In addition to our preachers in Milwaukee, the General President, Mr. Pastor Schwan, was present as a representative of our General Synod, and Mr. Pastor Lochner from Springfield was present as a representative of the Illinois District, which was just meeting in Chicago; the President of the Northwestern District, Mr. Pastor Strafen, from South Chicago, was present as a representative of the Northwestern District. Pastor Eißfeldt from South Chicago, Pastor Schumann from Freistadt in Wisconsin, Lic. Pastor Stöckhardt from St. Louis, Pastor Lenk and the clerk of this office were present at the funeral. The President of the Wisconsin Synod, Pastor Bading, and Professors Notz and Gräbner also attended. The funeral service took place in the crowded church of the St. Johannis congregation, to which the Eißfeldt family, related to the deceased, belongs, in which Pastor Sprengeler spoke about the words of Is. 57, 1. 2. The righteous are snatched away from misfortune, and those who have walked rightly before them come to peace and rest in their chambers." In his funeral sermon, he demonstrated thoroughly and with great consolation from God's Word that a sudden death is not always a frightening death, but often a glorious one, applying this convincingly to the present case. Pastor Lochner, the oldest friend of the Blessed, spoke at the grave at the request of the District Synod, which had delegated him to do so. On the words: "He has borne Christ's yoke, has died and is still alive". This eulogy also dripped with divine consolation, in that, placing the fall in the light of the Gospel, it sketched a picture of the Blessed One, which directed one's gaze upward into the glory which he, without a doubt, now enjoys above, after sour labor in the vineyard of his Lord here. *)

In the hope that in his time we will be able to give our readers a detailed description of the life of our unforgettable Ruhland, as a richly blessed instrument of God for the building of His kingdom of grace and glory, may

*) As we hear, at the close of the meetings of our Illinois. Synodal District on June 10, an address was given by Prof. Crä'mer, his former teacher, in memory of the deceased.

here only the following short information about his life circumstances follow.

Son of an excellent Christian doctor, the Blessed was born on April 26, 1836, in Grohnde on the Weser, not far from Hameln in Hanover. He received his general education in Germany mainly through a tutor, later in a boarding school and finally in the Candidatenstift at Loccum. Hereupon he became a military man. In 1857 he came to America, and here entered our second seminary for preachers. With his excellent education, eminent talent and excellent Christian knowledge, he was entrusted with the sacred office of preaching as early as 1859, now 20 years ago. After he had administered it first in Oshkosh, Wisconsin, then in Wolcottsville and Buffalo in the state of New York and finally in Pleasant Ridge in the state of Illinois with untiring zeal, he followed, as already mentioned, in the spring of 1872 a call sent to him from Germany. Arriving in Dresden on the 4th of April of this year, he was solemnly installed in his office by Pastor Hein in Wiesbaden on the 14th of the same month, whereupon he traveled to Planitz on the 16th and also took up his office here in the name of the Lord. During this time he wrote to us, among other things: *) "What will become of the matter - who may say? It is the Lord's business, therefore it will go out for His glory. There will be no lack of struggle, not only outwardly, but perhaps even more inwardly. May God grant us right, humble, simple obedience to his word at all times, and childlike faith, that we may give all glory to him, to him alone, and seek and find our highest riches, glory, and joy in his grace alone - then victory will also remain for us. If I once again survey the course of these things up to this point, if I consider our present in all its smallness and weakness, no cause still appears to my reason more foolish and hopeless than this one. But since it has its foundation in God's eternal Word, it must surely be God's holy cause itself, the glory of God wrapped in rags. This will be and must remain my consolation, and besides this I hope for mercy in all the hundredfold and thousandfold distresses that have affected me and will still affect me."

The blessed man leaves behind a mourning wife, who faithfully stood by him as a true helpmate in joy and sorrow, and 8 now fatherless children, 6 sons and 2 daughters, of whom the oldest is 16, the youngest one year old. In them also God will glorify his name, to be a father of the fatherless, and a judge of widows (Ps. 68:6.), and here awaken the hearts of the brethren of the departed, to see that his orphaned family may return to America. The Lord will also comfort the congregation of Planitz with His eternal consolation, which has been hard hit by the sudden death of its pastor, whom it loves and reveres so dearly, and will give it strength to surrender to His inscrutable counsel and will in humility, and will again give it a shepherd after His own heart. The work of the Saxon Free Church, however, in spite of all the gates of hell, will not decline even in this great tribulation, but will only grow all the more gloriously, for this has always been God's way and will remain so until the last day, to bring His Church to light through Creuz, through

*) That which is emphasized in Ruhland's words by the print has been emphasized by himself.

disgrace to glory. Finally, we do not fear that even one of the many bitter enemies whom the blessed Ruhland has gained through his testimony, much less that one of the many opponents of his work who are not personally hostile to him, will see in his sudden death a judgment upon him in the manner of the blind world; but if this were nevertheless the case, we must call out to them: Yes, this death is a judgment, but not upon the faithful witness, whom God has quickly and suddenly called from the battlefield and crowned with the crown of victory, but upon all those who have wantonly and wickedly rejected the faithful testimony of the departed one; for God snatches away his righteous ones - "before calamity"!

To him be praise, glory and honor in time and eternity. Amen.
W.

[Walther]

J. H. F- W. Kanning. †

Once again the Lord has called one of His servants home, and not one who had grown grey and tired in his service, but one who, in human terms, could have served Him for a long time and would have done so with joy. On March 30 of this year, Pastor I. H. F. W. Kanning, as we confidently hope, passed away blessed in the Lord. Born on April 29, 1847 in Stümmer near Prussian-Minden, he attended the elementary school there and was taught privately in order to be able to enter the Gymnasium, since he had a great desire to serve the Lord in his church one day. But when his parents emigrated to America, he had to leave the high school again and for a while he had to give up all hope of ever becoming a preacher of the gospel. But God arranged it in such a way that his wish was still fulfilled. In 1867 he was able to enter the practical seminary in St. Louis, where he studied until 1870. In the spring of that year he graduated, and was called to the pastorate by the congregation at Decatur, Ill. Also in that year he entered into holy matrimony with Miss Pauline Kunz of St. Louis, but she was taken from him by death as early as May, 1872. In 1873 he was married a second time to Miss Rosine Erhardt of the local community. He also in the same year accepted a calling from the congregation at Maxfield, Iowa. Here he ministered with great zeal and also not without success. His fellow ministers, who were witnesses of his effectiveness, give him the testimony that he conducted his ministry with great fidelity, that he did not seek money and good days in it, but that he showed downright indefatigable, self-consuming zeal. Although he was physically frail, when it came to missionary work, hardly any way was too far or too arduous for him, hardly any weather too rough. When he thought he could spread the kingdom of his God, he spared no effort and no sacrifice, joyfully reaching into his own pocket without worrying whether his expenses would be reimbursed. Even if his efforts were often not crowned with the desired success, he always went to work with the same self-denying joy of sacrifice and with the same energy. He had a fine gift for preaching, and since his sermons were not lacking in reproof and doctrine, they did not remain fruitless. Many a one has been awakened by them from the sleep of the

Many have come to know the Lord Jesus through them, his whole congregation has really grown in knowledge through them, so that his memory will certainly remain a blessing for many. He did not seek his own honor, but the honor of his Savior. That he was a sincere Christian he also showed by humbly and gratefully accepting brotherly reproaches about the naughtiness of his flesh, which he knew quite well; he also showed this by patiently yielding to the ways of his God, which he was led to do against his desires and expectations. For behold, in the most beautiful years, filled with the most joyful hopes, and in the midst of his work, he became incapable of presiding any longer over the profession so dear to him. Physically quite broken, he came here from Iowa at the beginning of last year, after he had resigned his office at his church there, in order to seek recovery here in a milder climate. But although he sought the advice of many competent physicians and used various remedies, his health became more and more precarious, so that he finally recognized himself that he was suffering from an incurable emaciation. But instead of consoling himself any longer with false hopes, he ordered his house to be occupied, and let his foremost concern be that his departure from the world might be a blessed one. And although his suffering was a very long and painful one, although in the time of it he was not only deeply saddened by the sudden death of his eldest daughter, but also had to see his wife and his two other children lie down for a time seriously ill, one never heard him complain that God was imposing too much on him; but one could hear him thank God that he was so kind to him, the unworthy one, and was still showing him so much undeserved grace and goodness in his suffering. God's Word and Holy Communion were his medicine. In it he sought comfort and strength against all the temptations of his sins and the fear of death. In addition, he called upon God diligently to relieve him of his suffering and to grant him a blessed journey home. Finally, on March 30, at noon, his prayer was heard and he entered into eternal Sabbath rest. His age he brought to 31 years, 11 months and 1 day. On 1 April, in the afternoon at 10 p.m., the funeral took place, with Schreiber delivering the funeral sermon on Psalm 73:28.

Besides Pastor Achenbach, who said a prayer in the house of mourning, Pastors Knoll and Kühn were also present at the funeral.

The Lord comfort the grieving bereaved and grant us, too, when our day's work is done, a blessed evening's rest!

Mascoutah, Ill

J. G. G.

(Sent in by Rev. Wm. G. Stöckhardt.)

The baptism of the New - Protestants. *)

(Continued.)

That the baptism of the New Protestants is invalid because it lacks the Word, the name of the Triune God, we have so far discussed and proved. But the other reason has already been

*Note of the author. In the previous", second part of this essay, No. 11 of this sheet, p. 82, the expression "Luther and the Reformers" was accidentally omitted. This expression, which was not specified in the above context and could therefore be misunderstood, the reader will replace it with the other one: "Luther and the others".

The New Protestants, who deny the triune God, are obviously in the eyes of all godly Christians manifest unchristians. But then unchristians, therefore they have no word, no baptism, no they have no word, no baptism, no supper. It is true that the right supper. This point needs only a brief illumination. and command of God to preach and administer the sacraments

That the New Protestants really and publicly deny and reject is not bound to a certain class of people, to a particular state. To the Triune God, that this denial and lie is an essential part of their all disciples, to all believers, the Lord said: "Go, teach, baptize..." symbolism, we have already seen from their testimonies. In this But the Lord said this only to His disciples, to His believers. Just way, however, they not only abolish that which makes baptism after Peter had made the confession of faith, the confession of a sacrament, but also that which makes Christians Christians the Son of the living God, and that in the name of all the and distinguishes them from Jews, Turks, and heathens. God's disciples, Christ gave him, and with him all who share this faith, Word says, "This is the antichrist, which denieth the Father and the keys of the kingdom of heaven. It is the true church of the Son." 1 John 2:22. Our Lutheran confession testifies in the believers and saints to whom Christ gave the keys of the first article of the Apology of the Augsburg Confession. kingdom of heaven. She alone is the owner and bearer of the Confession, which contains the confession of the triune God: spiritual, divine, and heavenly goods, rights, powers, offices, "Therefore we freely conclude that all those are idolatrous, etc., which Christ has acquired. It is not faith that makes the blasphemers, and outside the church of Christ, who hold and means of grace powerful and effective, but faith alone has, teach otherwise"-that is, who violate the article of the triune God. holds, and grasps the goods, treasures, and rights of the church. The orthodox Church of all times has regarded and treated the Only to the faithful has Christ given and entrusted Word and so-called "antitrinitarians" i.e. the deniers of the article of the Sacrament into the hand for administration; and only to whom triune God as un-Christians and anti-Christians. Athanasius, in Christ has given it. Only the truly faithful, therefore, can also his controversial writings against the Arians, comes back again transfer what they themselves have and have received, their and again to the main accusation: "they destroy the whole of priestly rights, the key power, to certain individual persons, to Christendom." The orthodox theologians of the 17th and 18th the ministers of the church, that they may now preach publicly in centuries summarily denied Christianity to the Socinians, who the name of all, baptize, administer the Lord's Supper. To denied the Son of God, the Holy Spirit, and thus also the Father. unbelievers, unbelievers and unbelievers Christ has given Of course, modern Lutherans would not even think of denying nothing; he has not entrusted the Word, baptism and the Lord's Christianity, faith, and blessedness to preachers and Supper. And because they themselves do not possess the parishioners who do not acknowledge the triune God. But their goods and rights of the church, they cannot transfer them to the consciences have long since become numb to the seriousness preachers they have appointed. So in the so-called Protestant of the truth. The beginning of the third ecumenical, i.e. general congregations, and in all those congregations in which unbelief, Christian confession or symbolism: "He who desires to be saved the denial of the triune God and of all the fundamental truths of must first of all have the right Christian faith. He who does not Christianity, sets the tone, there is no preaching ministry at all. keep it whole and pure will undoubtedly be eternally lost. But this What is preached there is not the Word of God. The pouring of is the true Christian faith, that we honor one God in three water that is seen there is only bad water and not baptism. Bread Persons, and three Persons in one Godhead" has become a and wine given there is bad bread and wine, nothing more. The delusion, a foolishness, to today's new-believing Christians. For whole service which is performed by such churches is a mere our part, it is difficult for us to understand the state of the faith comedy and play, nothing else than when ignorant children play and Christianity of those who say, "I believe in Christ, the only church. Their whole ecclesiastical life and activity is a vain begotten Son of God," and who, on the other hand, have mirror-image. And still more: because they misuse the name of misgivings about excluding from the Church of Christ those who Christ and God for these useless things, such worship, such deny the Son as idolaters and blasphemers. We would fear to baptism is mockery and, because they deliberately and lose our own Christian faith if we did not cut off from those who persistently contradict divine truth, the most atrocious do not believe in the triune God every part, every right to blasphemy. And because unbelief, falsehood, mockery, Christianity and the Christian name. blasphemy come from the devil, such worship, such baptism, is

So the Protestant preachers and congregations under not an innocent harmless children's play, but a devil's comedy, discussion are, according to the judgment of Scripture and a carnival farce, that Satan may fool and tease those wretched people, his children and servants. With this devil's spook we

orthodox theologians of the Reformation period". For right Lutherans it is want to remain unsworn. But the little children with whom this a clear, foregone conclusion that Luther is the one "Reformer" in the true sense of the word prophesied by Scripture, just as the Roman Pontiff is the one "Antichrist" prophesied by Scripture. Admittedly, just as according to Scripture there are also "antichrists" in the broader sense of the word, through Holy Baptism.

so one also does not speak incorrectly of "reformers" in the broader sense of the word, e. g. when one calls Brenz the reformer of Swabia, to us, we would like to refute. It is said, for instance: "You Bugenhagen the reformer of Pomerania, and so on. By this is meant only yourselves teach that only the true believers who are in a visible places, and introduced and enforced Luther's Reformation in their own congregation possess and confer the priestly rights, even if they countries. Of course, only in the latter, broader sense of the word was the were mere infants in the cradle. Should there now be in a expression "reformers" meant in the place mentioned.

on the whole unchristian community not give at least two or three believing souls in whose name the pastor in question acts?" To this we reply: First of all, we do not allow ourselves to be deceived by the so-called "faith" of some apparently more pious Christians who are found in such a mob and who do not outright mock and blaspheme. A certain pure knowledge and understanding of divine truth, and especially of the article of Christ and of the triune God, belongs to the right and saving faith. It is hard to imagine that a truly believing, but very limited and stupid Christian should not be aware of the lies that are preached in those pagans. There are many ignorant, naturally good-natured people in this society. But they know nothing, not even the most necessary things that are necessary for salvation, and so they cannot have faith. In any case, all that is preached and done in those "churches" only works to sow unbelief and to tear the last vestige of faith out of the heart. But we will admit that here and there there are some believers mixed in with those churches, e. g. some weak Christians who blaspheme the unbelief of their preacher, hear other, believing preachers, but still hold the administration of the sacraments by their pastor to be valid, Christians who sin grievously by not also outwardly, freely, and publicly renouncing such a preacher and congregation, and by this sin put their faith in constant danger, but at first do not exactly sin and defy their own conscience. In any case, the little children who have been baptized lawfully elsewhere and are then outwardly counted to such a free-believing congregation are believers who possess and can transfer the key authority. But now and never do believing Christians confer, and never can believing Christians confer, these their priestly rights upon an open mocker and blasphemer and a scurrilous priest. And even if it were possible for them to do so, such a preacher would not have accepted what had been conferred upon him. In any case, he does not bear the office of Christ, but of the devil. Such isolated believing souls, even if they at first still outwardly belong to that church body, are in truth and before God not members of this unbelieving mob, any more than hypocrites who are mixed up with a Christian church are really members of the church, members of the body of Christ. As little as the unbelief of some annuls the character of a Christian congregation, so little the faith of some annuls the character of an antichristian mob. What decides and gives character here is public confession, public preaching. Wherever unbelief is freely and publicly preached, and thus confessed and acknowledged, there is a mob of Satan; there is no word, no baptism, no Lord's Supper.

(Conclusion follows.)

united Pastoral Conference, of which Rev. Bürger is a member, therefore caused his congregation to hold a public church celebration of the event, and assigned two of its members, Revs. Rolf, of the Missouri Synod, and Volkert, of the Minnesota Synod, for the purpose of congratulating the jubilarian on that occasion in their behalf, and of addressing him in front of the congregation in a manner appropriate to the importance of the day. This, then, was done. In the decorated and packed church, an uplifting jubilee service was held, in which the first preacher, "delegated" by the Conference, delivered his address on Romans 12:15: "Rejoice with the joyful", and the second on Romans 13:7: "Glory to whom glory is due", to which Pastor Bürger responded. As a gift from the conference the preachers presented him with a copy of the Weimar Bible in the splendid edition published by Mr. Dette, while his congregation presented him with a beautiful new priest's robe and a beret. In addition to the pastors mentioned above, Pastor Kothe and his singing choir from the Missouri Synod, Pastor Hillmann from the Wisconsin Synod, Pastor Jaastad from the Norwegian Synod, and Pastor Koch from Lewiston personally took part in the celebration. May the brother, who has grown gray in the faithful service of his Lord, continue to labor in blessing until God will give him the end of the day and with it the reward of faithfulness through Jesus Christ, the Savior also of His servants.

Rev. J. A. A. Grabau, of Buffalo, died on Whit Monday evening at 8 o'clock.

Concerning compulsory school attendance, the Illinois legislature has passed a law which generally provides: "Parents, guardians, or whoever else in Illinois has custody of a child between the ages of eight and fourteen years shall send such child to a public or private school for at least twelve weeks in each school year. An exception shall be made where no school is available one and one-half miles from a dwelling. No person or corporation shall employ a child not yet fourteen years of age during school hours, nor shall it employ him at all for more than forty weeks in any year, upon a fine of from \$20 to \$50, to be levied in court upon the action of the president of the school board, or other member of such board, and to be paid into the school treasury of the municipality or of the district. If the Schulrath is convinced that the means to purchase school books for a child are not available, then the Schulrath can purchase the books for the child from the school treasury. (Luth. Zeitschr.) Especially important to us is the provision that a child may be sent to public or private schools. God forbid that the legislation should not command that children be sent only to the non-religious state schools.

At the dedication of St. Patrick's Cathedral in New York on Sunday Exaudi, things got very busy. In front of the church doors and among the crowds of people seeking admission, ticket sellers were employed to hawk tickets, just as happens at a crowded theater. Before, tickets had been sold at 1, 2, and 5 dollars, depending on the location of the seats. Now, however, the billet-mongers shouted, "There are good seats to be had here." "No more seats to be had inside." "A seat in the middle row \$5.00." After the Weihact was over with all the HocusPocus imaginable, over 400 priests and 50 others sat at table from 3 to 5j o'clock. Cardinal McClosky presided, Archbishop Gittens seated on his right and the unfortunate Bishop of Finance Purcell on his left. A toast was raised by the Cardinal to the health of the Pope, who had sent a telegram of congratulations. The toast was followed by Cham-

To the ecclesiastical chronicle.

I. America.

A fiftieth anniversary of ministry. On the 31st of March of this year, fifty years had elapsed since the Rev. Ernst Moritz Bürger (now pastor at Hart, Winona Co., Minn.) entered upon the sacred office of preaching. As we hear, the same had intended to pass this important day of his ministerial life in silence, alone with his God, and therefore had concealed the day in question from the ministerial brethren of his conference with this intention. However, they knew how to find out about the day. The whole

pagner was drunk to great applause. In memory of Pio Nono and the late Archbishop Hughes, the toast was drunk with great silence. Hereupon, at the Cardinal's suggestion, a toast was drunk to the health of the Bishops present, who, with deep sympathetic feeling, pointed out how very much Mr. Purcell had been in the Church: Feeling pointed out how much Mr. Purcell was in need of pity in his pecuniary fagotries, and called upon all the Bishops to devise a plan to help poor tumbledown Purcell out of his trouble.

Ad. Bd.

II. foreign countries.

The Saxon Free Church consists at present of only 5 parishes, but has members in a large number of places. The parish of Dresden has members in Trachau, Roßwein, Gröditz near Riesa and Zahmig; the parish of Chemnitz has members in Gablern, Ruttloff, Borna, Mühlau, Wittgensdorf, Burgstädt, Mittelfrohna, Niederfrohna, Rußdorf, Auerswalde, Niederdorf and Rochlitz; in the parish of Frankenberg, members in Mittweida, Gunnersdorf, Wiegendorf, Rößgen, Tanneberg, Altmittweida, Rossau, and Seifersdorf; in the parish of Crimmitschau, members in Oberschindmaaß, Wahlen, Meerane, Schneidenbach, and Glauchau; in the parish of Planitz, members in Zwickau, Oberplanitz, Niederplanitz, Waldhäuser, Neudörfel, Pölbitz, Rottmannsdorf, Schedewitz, Mülsen St. Niclas, Stenn, Sosa, Culitzsch and Schönfels. - The following (the last thing that the blessed Ruhland published by printing) we read in the sheet: "Die Ev.-Lutheran Free Church" of May 15: The "Zwickauer Wochenblatt" of May 14 publishes the following about a court session: "On May 12, the following took place at the Royal District Court here under the chairmanship of Assessor Müller and with the participation of Kaufm. v. Böse, Rentier Thümmeler, Baumeister Becker and Prof. Dr. Gebauer from here as jurors. Gebauer from here as jurors, the public main hearing against Carl Georg Stöckhardt, formerly clergyman at the congregation of the separated Lutherans in Planitz, now pastor at the Lutheran university church in St. Louis (North America), and the book printer Johannes Herrmann in Zwickau took place because of public insult of the Saxon state church and public insult of the Lutheran state consistory, the church council of the Johannis congregation in Dresden etc. in a magazine. The subject of the negotiations were numerous passages from essays written by Stöckhardt, which were published in the years 1877 and 1878 in a magazine published in Planitz: Die evangelisch- lutherische Freikirche' (The Evangelical Lutheran Free Church). The co-defendant Herrmann came into question as the responsible editor of the same magazine. In the course of the investigation, he had already confessed that he had read and examined the essays in question, which had been handed over to him by Stöckhardt, before they were included in the magazine in question, but that he had not refused to accept them because his own personal convictions were expressed in all of them. On the basis of the results of the taking of evidence, the defendant Stöckhardt (who did not appear at the hearing) and the co-defendant Herrmann were sentenced with partial acquittal, the former to eight, the latter to three months in prison. Advocate Iahn from here acted as defense counsel for the defendants." So much for the above-mentioned sheet. It should only be noted that Pastor Stöckhardt's and printer Herrmann's accusers were not any Saxon State Ministry, but the State Consistory, and that the prosecutor's criminal complaint, which was made at the latter's behest, read as follows: "Stöckhardt and Herrmann were charged with blasphemy § 166, sentence 2, 74 of the Reich Criminal Code in eight cases, with insulting the Royal Saxon State Consistory according to § 185, sentence 2, 74 of the Reich Criminal Code in eight cases, and with insulting the Royal Saxon State Consistory according to § 185, sentence 2, 74 of the Reich Criminal Code in eight cases. State Consistory according to § 185, 187 and 196 of the Reich Criminal Code in five cases, finally for insulting the

Church Council of St. Johannes in Dresden, the pastors Sulze and Graue in one case each and the pastor Peter in two cases according to Z 185,187,196, 74 of the Reich Criminal Code of May 7, 1874 to the main hearing and to sentence accordingly." The royal. The Royal District Court of Zwickau has not given the spiritual prosecutors and their clients Sulze, Graue and Peter the great pleasure they had hoped for, to condemn Pastor Stöckhardt and printer Herrmann as blasphemers and to incarcerate them for years, But at least the provisional outcome of the trial gives the Landesconsistorium the satisfaction of seeing that it can still take a certain physical revenge on those who have dared not only to evade its jurisdiction, but also occasionally to tell it the full, albeit bitter truth. - In the meantime, all Evangelical Lutheran Christians at home and abroad may realize from this trade what is actually understood in the Land of Saxony by freedom of the Evangelical Lutheran confession. Lutheran confession, how tenderly one takes care of those who, as Mr. Sulze has done, publicly disparage this confession as a "thorny web of doctrines," as "barbarous paganism," as "irreligious" and "mythological," yes, who, as Mr. Sulze has done, with the publicly uttered abominable sentence: most dangerous is the doctrine that God rewards the good and punishes the evil," deliberately destroy the last vestige of conscience and moral religious earnestness.

and how, on the other hand, one cleans up with those who would so gladly preserve for the people the heritage of the Reformation, the sanctuary of the old pure Lutheran religion, and who therefore faithfully warn against the "smeared" of the same as against robbers, liars and devil's apostles. - When, however, will the cover finally be lifted from the eyes of those who still believe they can find freedom, security and protection for the Lutheran confession of faith under the umbrella of a state church regiment!

Ecclesiastical Krähwinkelei. Recently, the separated pastor Rohnert in Steinbach Hallenberg was accused for the fifth time of having "unauthorizedly appeared in the official attire of a Protestant (unchurched) clergyman. He presented his clergyman's robe to the court for inspection and pointed out that it differed significantly from that of the regional church; his had a lying collar, an open breast part, and no shoulder ruffle, while the regional church's had a standing collar, a closed breast piece, and a ruffle around the shoulder part: a carpenter and a shoemaker testified as "expert" witnesses that some differences were to be acknowledged, but that even at a very short distance, the old Lutheran priest's coat looked just like a state church one. So Pastor Rohnert was found guilty and sentenced to a fine of 10 Marks plus costs! The only thing that is astonishing here is how a court, which otherwise always tries to maintain a certain seriousness, can make itself so ridiculous! W.

[Walther]

Hanoverian Separation. On 27 April Pastor Gerhold from Sontra in Kurhessen was introduced as pastor of the St. Petri parish in Hanover. Th. Harms was present.

In the city of Magdeburg, things are moving hurriedly back into open paganism. Last year, more than half of 837 young married couples, 454, did not get married in church, and of 3602 newborn children, 842 remained unchristened.

A diabolical society. Last month in Berlin six persons were arrested for perjury, five of whom belonged to a society whose main purpose is to commit perjury as a matter of principle.

(Submitted.)

Annual Report

about the evangelical - lutheran hospital, orphanage and asylum in and near
St. Louis, Mo.

It is well known to all Christians that, next to God, they must love their neighbor, and that our neighbor is the one who is in need of our counsel, assistance, and help. All who are true Christians also desire to practice the commandment of charity, and practice it with "deed and truth. Often, however, they are in doubt whether the one who appeals to them for help should really be supported. Here in this country, too, there are enough beggars who do not want to work and who misuse the gifts that are given to them. Giving to such people is not a good deed and not a sacrifice that is pleasing to God, since it only encourages them in their wickedness. But this care is not to be taken in making a sacrifice to those who are exempted to our charitable institutions; for those who are exempted to the hospital are really sick and miserable people, and those who are exempted to the orphanage are poor orphans, or those who are not cared for and brought up by their sick and poor or even godless parents. For this purpose, not only physical help is given to these persons, which is already necessary and important, but their immortal souls are also cared for at the same time. The sick receive instruction and admonition from God's Word, and the children are brought up in discipline and admonition to the Lord until their confirmation. Many dear Christians have also performed Samaritan services in the past year, in that, even if they did not directly take care of the poor miserable people and nurse and teach them themselves, they nevertheless said to the overseers and house fathers in the institutions, as it were: "Take care of this sick person and this poor orphan. Here are two pennies, and if you will give a little more, we will pay it when we come back." We have received a generous contribution not only for the current expenses of the past year, but also in response to our request for help in paying off the debts that still weigh on our orphanage; for which we express our heartfelt thanks and wish and pray that God, according to His promise, will reward us abundantly in body and in spirit. We would certainly have received even more, had not the need of our fellow believers and neighbors afflicted by the yellow fever in the south required immediate support. Hopefully the Lord will save the southern brethren from such a plague this year; and then we may come before you with our need and ask for a further contribution, so that we may soon be rid of the whole debt.

Let me now report to you how things have gone in the aforementioned charitable institutions of our church during the past year under God's blessing and fatherly care.

A. The hospital has been visited by more sick people than before. The total number was 80 persons. While 7 died the year before, only 2 died after a longer stay in the orphanage; 2 were apprenticed to craftsmen; 1 the last year. One of the same had come from Minnesota to get his health was transferred to the asylum and 1 died. That is a total of 33 children. At here possibly; but his thoughts were not God's thoughts. He grew worse, the end of February there were 53 children left, 28 boys and 25 girls. Due and died. Yet he surrendered himself into the will of God, and fell asleep in to the departure of almost all of the children who are capable of attending the faith and invocation of his Lord and Saviour. The other did not accept school and who have been beautifully supported, our 2 school gaps have the exhortations to repentance and faith, and sadly went away in his shrunk considerably. In the first class there are obduracy. Eight of the sick desired and received Holy Communion. Most of those who have been released as healed have spoken out in such a way that one may hope that they have recognized the chastening hand of God and are not only healed in body but also in spirit.

have been healed of their souls. 31 persons out of the 80 patients have been fed and cured completely free of charge. A change has occurred in the employment of the doctor. The former doctor had resigned, at least for a time. He has been replaced by Dr. A. Schloßstein, also a capable and sought-after physician, who lives very close to our hospital and can be easily reached at any time. He not only visits the hospital on a regular daily basis, but is also always at hand in difficult and precarious cases. The fact that there is a debt in the account of the Hospital Coffee is due to the fact that the road has been made and had to be paid for, which leads past a 200-foot building site, which was formerly partially donated to the Hospital. It is quite right that Lutheran congregations, or even individual members of them, send the sick to us. But they should not be content with giving the poor sick the money for their journey to St. Louis, but should also send or forward the Samaritan pennies for their food.

B. In the orphanage "zum Kindlein JEsu" there has been a great change in the last year, a coming and going among the children. Several half-orphans received a father or a mother again through the marriage of the mother or father who remained with them, and were therefore no longer half-orphans whom we could no longer keep in the orphanage, even if they wanted to and should remain. Then some children were given to childless parents who were in good Christian standing. At almost every monthly meeting of the Board of Directors, letters are read in which we are asked for a boy and even more for a girl to be adopted. We do not have enough and are therefore often forced to give a negative answer, at least for now. We do have a number of children whom we would like to give away in one respect, stupid, frail, paralyzed, crippled children, but whom no one wants and for whom it is a true good fortune that there is a Lutheran orphanage in which they are exempted and in part kept until their death. So just now a child causes great trouble, who is more than stupid and is not used to any order and cleanliness and will be very difficult to get used to it. A boy who had Lutheran parents, but who had been adopted by Roman Catholics and sent to the nuns' school for years, but who had learned nothing but the Roman ceremonies, the bending of the knee, the making of the cross, etc., was himself handed over to the Lutheran orphanage on the priest's advice. He was exempted and is now admittedly learning to read very slowly and the text of the catechism. Another stupid boy with dripping eyes had already been in several families as an abandoned orphan, but was always given away again and has now also found a permanent place in the orphanage. It is lovely to see that the healthy and lively children do not rub against the poor miserable children, but rather pity them. At the end of the year before last, 1877, 64 of 95 children remained. In the last year, 1878, 22 more were added, so that the total rose again to 86. Of these, however, 19 were returned to their father or mother in the course of the year; 7 were left to

There are 21 students in the first class and 17 students in the second class. However, both classes have already grown again in the new year. 3 boys and 6 girls are not yet of school age and 6 are out of school. At the last exam we had cause to be pleased with the answers and achievements of the pupils. We also see that the children are used to order and obedience and that there is no servile fear. Admittedly, there are also some sins and weaknesses, and serious punishment must often be applied. The 53 children are distributed as follows: 15 orphans, 28 half-orphans, 17 fatherless and 11 motherless; 10 are children of unhappy parents, since the mother is, for example, in an insane asylum, or has run away from her husband, or vice versa, since the father is in the same situation. According to nationality, they are distributed as follows: Germans 45, English 3, Dutch 3, Dutch 2. There were 6 unbaptized children who were handed over to us, some of whom had to be taught before they could receive Holy Baptism. So there is a crowd of Christian children in our orphanage, who are taught daily in God's word and with whom they pray diligently and who are brought up in discipline and admonition to the Lord. And even if some of them only stay here for a short time, this short stay in such an institution can still be of great importance for their whole life. The older children are also taught to work. Last winter, for example, the boys cleared a few fields and made a pond with a dam of earth and stones so that in summer there would be no lack of water for the cattle and for washing; for we have not yet come to a well, since one would have to be dug very deep, and the otherwise plentiful cistern water must be conserved if it does not rain for a long time. Girls are to be used in the kitchen, at the tables and in the sewing room. Together with all these children, we would like to express our heartfelt thanks to the kind benefactors and patrons of our orphanage for the sacrifices and gifts they have made to us, and especially to the valuable women's, virgins' and young men's associations and schools who have supported us with money and clothing. We wish that on the last day it may still be praised by the Lord Jesus Christ what has been done to the least of these in His name.

C. Finally, there is something to be said about our asylum, which is still connected with the hospital and orphanage. On the whole there are at present 13 persons in it, namely, 2 men and 2 women in the hospital, and 4 men and 5 women's rooms in the orphanage. They are all from Lutheran congregations, 5 from St. Louis, 1 from Chicago, 1 from Kankakee, Ill, 1 from Darmstadt, Ill, 1 from Centreville, Ill, 1 from AoungStown, Ohio, 1 from St. Paul, Minn. and so on. As far as their strength will go, they are serving in the institutions in question, and are preparing for a blessed journey home.

Although the number of inmates fluctuates, there are always 100 people in these institutions, only a few of whom pay anything. The nurses and teachers are also to be maintained. The buildings cause expenses, as everyone can well imagine. Therefore, we ask that you do not tire in your charitable work. I would especially like to take the liberty of reminding the dear congregations to remember our institutions on happy occasions, as Sirach says Cap. 14, 14: "Do not forget the poor when you have a happy day." And on the 13th Sunday n. Trin. in the Gospel of the Good Samaritan, remember that the poor sick and asylum people and orphans are also your neighbors. But above all, may the Lord our God always remember these charitable institutions founded by Him in the best of ways in every respect! Amen.

J.F. Bünger.

Annual account of the Lutheran orphanage zum Kindlein Jesu at Des Peres near St. Louis, Mo. from Feb. 10, 1878 to Feb. 14, 1879.

| | |
|---|-----------------------------|
| Intake: | |
| 1) Love offerings through voluntary contributions, occasional collections at weddings and "baptism of children" and the like, thank offerings, collections in several young men's and virgins' parishes along with schools 2c. within Lutheran congregations, as well as a warrant from be. Father Joh. H. Baumann at Port Hudson, Franklin Co. mo, P50.00. | |
| According to temporary receipts in the "Lutheran" by former general treasurer, Mr. Meier, 16.50. From: Alabama 4.00. Arkansas 28.75, Colorado 3.75, Canada 13.00, Illinois (by Mr. Bartling) 562.21, Indiana (Mr. Grahl) 232.91, Iowa 138.18, Kansas 29.85, Louiflana 10.00, Maryland 6.00, Michigan (by Mr. Siemon) 21.66, Minnesota 33.80, Missouri, resp. St. Louis 1597.66, elsewhere 881.96, Nebraska 89.88, New York 63.50, Ohio 57.30, Pennsylvania (incl. 100.00 by Mr. ? Beyer) 110.00, Tenneffee 5.00, Texas 183.85, Virginia 4.00, Wisconsin 162.91. | |
| Summa P4256.67 | 2) For catering554.95 |
| 3) For sold items | 210.35 |
| 4) For interpreted taxis and remuneration received back | 244.20 |

| | |
|---|---------|
| Issue: | |
| For food P1772.05, clothes and shoes 296.75, doctor's bill, from former years 100.00, for last year 22.50, medicine, school materials, postage stamps 2c. 47.81, railway and road expenses 35.70, house and kitchen utensils 58.95, boards and other material 19.17, 300 fruit trees 35.00, farm implements and blacksmith's bill 45.65, repairs 23.30, Christmas presents to children and adults 60.30, salary of orphan parents and other help 584.00, for the college pupil Ernst Holm more spent than taken in 39.00. | |
| Summa P3140.18 | |
| Reduction of debt | 2125.99 |

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| P5266.17 | |
| As we know, the debt last year was P10781.49 | |
| Reduction of the same in this year | 2125.99 |

This leaves a debt of P 8655.50.
With the gifts received, to the amount of \$1507.37 was added the remark: "to pay off the debt". It is very gratifying that of the money donated for the maintenance of the orphans, more than P600.00 could be used for this purpose.
St. Louis, Feb. 14, 1879. I. M. Estel, Cassirer.

Annual account of the ev - lut. hospital at St. Louis, Mo. from Feb. 18, 1878 to Feb. 17, 1879.

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|---|---------|
| Intake: | |
| Balance at last financial statementP45..... | 10 |
| Received back from the orphanage | 50.00 |
| Paid by the inmates | 1128.10 |
| By extr a contributions | 48.80 |
| Through regular monthly contributions | 280.55 |
| To wit: In the Cross DistrictH24 | 80 |
| " Drririnigkriits District | 105.06 |
| " JmmanurI S Distrct | 65.45 |
| " ZionS District | 50.70 |
| " New Bremen | 16.25 |
| From the congregation of Mr. Pastor Brand | 17.75 |

| | |
|---|--------|
| Total revenue P1552.55 | |
| Remains debt..... | 200.25 |
| P1752.80 | |
| Issue: | |
| For utensils has been spentP1 | 70 |
| For repair and fire insurance | 47.55 |
| For Missouri Ave., which was made by the city | |
| and against which the fronts of our solders come up | 402.50 |
| Expenditure for the budget | 834.05 |
| For the service has been paid | 467.00 |

Summa of the outputP1752 .. 80
F. W. Schuricht, Kassirer.

Sick Report of the Lutheran Hospital at St. Louis, Mo. of the year 1878.

On January 1, 1878, 7 patients from 1877 remained in the institution, 73 were newly admitted, a total of 80. 46 of these were discharged cured, 11 improved, 4 discharged unimproved, 2 died; 17 remained in treatment at the end of the year. With regard to the various diseases, treatment was given for: Eye disease 4, bronchial catarrh 4, pneumonia 1, pleurisy 1, pulmonary tuberculosis 1, cardiac dilation 1, stomatitis 2, dyspepsia 3, gastric catarrh 1, intestinal inflammation 1, jaundice 1, liver cancer 1, dysentery 1, meningitis 1, sunstroke 1, facial erysipelas 1, diphtheria 1, rheumatism 2, paralysis 3, neuralgia 2, epilepsy 3, melancholia 4, hypochondria 1, intermittent fever 12, remittent fever 7, bilious fever 2, typhoid fever 5, lead poisoning 1, dropsy 1, inflammation of the joints 1, lymphadenitis 2, chronic ulcers 3, skin diseases 3, contusion 1, wound (with amputation of two fingers) 1. - Died 2: 1 of meningitis, 1 of pulmonary tuberculosis, both between 20 and 30 years of age.
Dr. A. Schloßstein.



What was the name of the Good Samaritan?

When I was still a candidate of theology, Oberlin, the well-known preacher of the Steinthal, tells us, I went one day from Strasbourg to N. It was the middle of winter and the snow had made all paths impassable. When I was about halfway through my walk and in the middle of the mountains, I suddenly felt so tired that I had to sit down. I clearly felt how sleep, as a forerunner of death, was gradually taking hold of me; I could only command my soul to the Lord one last time, then I no longer had the strength to continue fighting and fell fast asleep.

Suddenly, I don't know how long after, I was shaken by a hand and roused from my sleep. In front of me stood a carter in a blue blouse, whose carriage had stopped a few steps away. By means of a drink of wine and a little food he succeeded in reviving my spirits; then he helped me up on his cart and took me to the next village. Here I thanked the friendly stranger most cordially and wanted to press a reward into his hand. But he vigorously refused, saying that this was a service which men were naturally bound to render one another, and for which it would be shameful to accept a reward.

At least, Oberlin replied, tell me your name, so that I may keep it in grateful remembrance and remember you in my prayers before God.

He refused this also, and soon after added: I see you are a preacher; tell me, what was the name of the Good Samaritan?

I had nothing to say in response, as his name was not mentioned and remains unknown to this day.

Since you can't seem to tell me what it is," the stranger continued, "allow me to keep mine from you as well; with these words he spurred his horses and disappeared from my sight.

Effect of the Word of God.

A poor Italian woman, seller of fruits, had the Word of God gutted into her heart and liked to search the Holy Scriptures. "What are you reading, my dear woman?" asked a gentleman one day, as he stopped to buy something. "It is the word of God?" was the reply. "The word of God, who told you that?" "He told me himself." "Did you ever speak to him yourself?" The poor woman felt embarrassed, especially as the gentleman insisted on giving him proof of what she believed. At last, looking up, she said, "Can you prove, my lord, that there is a sun in the sky?" "Prove?" he replied, "is it not proof enough that it warms me and that I can see its light?" "Just so it is with me," she now said joyfully, "the proof that this book is the Word of God is that it enlightens and warms my soul.

Clarification.

Rochefort, the famous French revolutionary and apostle of unbelief, once came to the Fiji Islands on his travels and was amazed to see that the savages had accepted the Christian religion. He tried to make the islanders understand that the Christian missionaries were preaching lies to them, but he forgot that if Christianity had not been brought to them, these savages would have fed him quite happily on his arrival.



Inaugurations.

Rev. L. P. Guenther, dismissed in peace from his congregation at Geneseo, Ill, responded to a call from the two congregations in and near Boonr, Boone Co, Iowa, and was solemnly installed in his office by the undersigned, in accordance with the commission received, assisted by Rev. Rabe, in the city congregation on Sunday, Quasimodogeniti. Ch. F. Herrmann.

Address: Rsv. D. D. Ouontdor.
Box 317. Loons, Uoono Oo., Inv".

By order of Mr. President Biltz, Rev. G. E. Friedrich was installed by the undersigned on Sunday Cantate (May 11) at Zion Parish, New Orleans, La. with the assistance of Pastors Mödinger and Döscher.

F. Köstering.

Address: Usv. 6. D. Drisärisü,
4474 Oüippsrva 8tr, I^sv Orleans, Da.

By order of the honorable Presidency Northwestern District, on the second day of Pentecost, Rev. F. Ledebur was installed by the undersigned in his new congregation at Town Mequon, Wis.

H. Sprengel er.

Address: lisv. D. DeOskur,
^Iscjuon Uiver, Oxauües Oo., ^Vis.

On Trinity Sunday, Rev. Phil. Schmidt was installed in the Lutheran congregation at Wanatah, Ind. by

F. W. Stellhorn.

Address: Usv. Düil. Ksümickt,
^Vanatalr, Da Doris Oo., Inä.

According to the order received, on the Sunday of Trinity, Pastor H. Sieck, formerly of Memphis, Tenn. was introduced by me into the newly formed Lutheran congregation in South Bend, Ind. with the assistance of Pastor Niethammer.

G. Rosenwinkel.

Address: Rsv. H. 8ieolr.
öox 1479- Loutlr Lsnck, Inck.

On Sunday Jubilate, Mr. Pastor I. Strafen was installed in the Kreuz-Gemeinde at Milwaukee, Wisc., by order of the Honorable Presidium Northwestern District by the undersigned, assisted by Mr. Pastors G. Kühle and G. Löber.

Candidates - Election - Ad.

Notice is hereby given that the following gentlemen have been nominated as candidates...

I. for the directorate of our high school at Fort Wayne, Ind., which has been terminated by the removal of Mr. Director O. Hanser:

- 1st, Mr. Rev. F. Zucker, of Williamsburg, N. N-, by 9 votes.
2. Prof. A. Crull, of Fort Wayne, Ind. by 1 vote;
3. Rev. P. Seuel, of Indianapolis, Ind.' by 1 vote;
4. Mr. Lic. Pastor G. Stoeckhardt in St. Louis, Mo. with
1 vote;
5. the Rev. C. M. Zorn, of Sheboygan, Wis. by 1 vote;

II. for the directorship of our school teachers' seminary in Addison, which was terminated by the death of the weil. Hrn. Director Lindemann's terminated directorship of our school teachers' seminary at Addison, Ill.:

- 1st, Mr. Rev. P. Brand, of Pittsburg, Pa. by four votes;
- 2nd, Mr. Rev. C. Gross, of Buffalo, N. Y., by two votes;
- 3rd, Mr. Rev. M. L. Wyneken, of Cincinnati, O., by two votes;
4. Mr. Academy Director A. C. Burgdorf, of St. Louis, Mo. by 1 vote.
- 5th, the Rev. J. T. Große, of Addison, Ill, by 1 vote;
6. the Rev. I. H. Niemann, of Cleveland, O., by 1 vote;
7. teacher I. Ungemach in Fort Wayne, Ind. with 1 vote.

The undersigned takes the liberty of noting that the deadline for any protests against the candidacy of one of those listed above expires on July 15.

St. Louis, Mo. June 15, 1879.
C. F. W. Walther, d. Z. Secr. of the Electoral College.

Notice.

It is hereby requested that from the date of this "Lutheran" all letters concerning money matters be addressed only to Mr. vr. Dümling, in other matters of the Institute and the Directorate to Rector G. Schick, Concordia College, Fort Wayne, Ind., since the undersigned has resigned from the Institute.

Fort Wayne, Ind. 10 June 1879 ^ C. I. Otto Hanser.

Notice.

A venerable Synodal - Conference will assemble, God willing, July 16, at the church of the Rev. R. Herbst (55 Hast l'ulton 8ir.) in Columbus, O.
As unfinished business there are: Theses 1. on church fellowship; 2. on the ckus puroekisls; Z. on inner mission; 4. amendment of the point in the Constitution concerning the time of holding the meeting.
Only those friars will be accommodated by the local pastor who report 10 days before the beginning of the meetings.

C- A. Frank, Secr.

Explanation.

In southwest Missouri there is a certain Mr. G. H. Schmitt, who claims to be a missionary sent out by our Synod. This gentleman, however, has neither profession nor commission from us. He is running around on his own. Even the certificate that the undersigned issued to him did not serve the purpose for which he is now using it unjustly, and so that no one may be deceived, it is hereby declared null and void.
St. Louis, June 6, 1879.

Geo. Link.

Conferenz - Ads.

The "Northwest Teachers' Conference" of the Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., July 29-31, at Racine, WiSc.
All brethren who wish to attend the conference are requested to notify teacher Gertenbach 3 weeks in advance. Those who wish to travel by steamship from Chicago should notify the undersigned in good time.
Chicago, May 31, 1879.

Chr. Gap.

The conference of pastors and teachers of Quincy and vicinity will meet, s. G. w., July 29-31, 1879, at the church of the Rev. Th. Buszin, Meredosia, Morgan Co., Ills.
Do not forget to register in time, as well as to determine the time of arival, so that the persons concerned can be picked up by car. I.
H. Hargens.

The general convention of the teachers of St. Louis and vicinity will meet, w. G-, on the 16th of July this year, at Cape Girar- deau, Mo. - Registration is desired. Departure from St. Louis probably Monday, July 14. H. Hölter, Secr.

La Porte Special Conference on July 1 and 2 in Michigan City.
G. Rosenwinkel.

Entered the caste of the Northwestern District:

For the orphanage near St. Louis: baptismal collection at H. Geffert in Reedsburg P5.25. From Aug. Habedank 1.00.
For the Springfield seminar: D. Wesemann's Gem. in Grafton 9.60. D. W. Hudtloff's Gem. in Berlin 4.75.
For heathen mission: D. A. Rohrlacks Gem. in Reeds- burg 5.00.
For Brunn's students in Fort Wayne: D. G. BarthS Filial 1.44, from Pella 1.10.
For sick pastors and teachers: D. Hild's congregation in Cedarburg 4.79.
For the deaf and dumb in Norris: By D. I. I. Walker, ConfirmationScoll., 4.91. D. M. Stülpnagel's Jm.-Gem. in PotSdam 9.20. Wedding Scoll. at A. Rehwinkel 2.45. I'. Rösch's Gem. 3.60. D. C. Börnecke's Gem. in Alma 2.0tl. To the pupils d. Teacher Weigle in Milwaukee 2.25.
For poor students in St. Louis: D. A. G. Doehler's St. Peter's congreg. 1.10. Carl Schubert in Milwaukee 2.00. D. Schumann's congreg. in Freistatt 10.00. Carl Caesar in Milwaukee 1.00. D. O. Clöter's Gem. 3.65. Wedding Coll. at Joh. Bcntz 10.00. Desgl. at Fr. Grum 4.00.
For the synodical treasury: N. N. at Wolf River 5.00. D. Keller's congreg. at Racine 5.52. D. C. M- Zorn's congreg. at Sheboygan 20.45. Trinity's congreg. at Town Hermann 9.06. Trinity's congreg. at Milwaukee 28.00. St. Stephen's congreg. that. 27.00. D. I. I. Walker's congreg. in New London 1.61, on Maple Creek 1.17, on Bear Creek 1.36. D. D. Kothe's congreg. in Lewiston 10.35. D. Präger's St. Peter's congreg. in Granville 4.00, in Town Milwaukee 2.00. D. I. Horst's congreg. on Hay Creek 5.68. D. F. Schumann's congreg. in Freistatt 10.80. D. M. Stülpnagel's comm. 4.00. D. S. Hertrich's comm. in Faribault 9.25. D. I. Friedrich's comm. on Fall Creek 30.00. D. C. Strasen's comm. 29.14. Jmmanuel's comm. in Milwaukee 16.94. D. I. L. Daib's comm. in Oshkosh 13.00. D. Chr. Maurer's comm. in Bel- vkdere 2.00. ?. C. Seuel's upper comm. 11.07, its lower 7.00. D. C. Börnecke's comm. in Alma 2.42. I'. Wesemann's gem. in Grafton 10.00. 1'. W. Rehwinkel's Gem. 2.60. D. I. v. Brandt's Gem. in Blue Earth City 2.35. 1'. G. Hilds Gem. at Cedarburg 7.09, at Kirchhain 3.00. D. W. Friedrichs Gem. at Waconia, Minn-, 10.00, at Watertown 2.60. D. G. A. Feustel's Gem. at Concord 4.50. D. E. Rolf's Gem. at St. Paul 15.75. D. O. Clöters Gem. 10.09. D. Ph. WambSganß'zr. Gem. in Hancock 8.00.
For Siour City, Iowa congregation: St. Ste- phanS congregation in Milwaukee 14.50.
For the emigrant mission in New York: D. I. Horst's comm. to Hay Creek 4.39. Cross comm. in Milwaukee 5.50.

?. E. G. C. Markworth's church at Readfield 6 59. D. F. Johl's church at Claremont 3.00. D. W. Friedrich's church at Waconia 5.00.
For Negro Mission: Famkliencollrte of Rudy 2.00. H. Lücke in Town Sherman 1.00. H. Schröder in ReedSburg 1.00. B. Schwecke das. 25 Cts. Wed. cer. coll. at C. ReevesS 2.00. W. Volkmann in Watertown 2.00.
For poor students in Springfield: D. G. Barth 1.00, from Town Hermann .60. D. A. Rohrlack's Gem. 6.50. For H. Brust, Hochz.-Coll. at C. L. Wendt, 3.51.
For the widow's fund: From the teachers: Rir 3.00, Wegner and Weigle each 2.00. Den DD.: W. Rebwinlcl, W. Hudtloff each 4.00, G. Barth, H. Sprengeler each 2.00, Ch. H. Löber, G. A. H. Löber each 4.00. From St. Stephen's Parish in Milwaukee belatedly .50. Coll. on introduction ofD. Keller at Racine 10.46. By D. E. Penalties of H. Volkmann at Watertown 3.00.
For the Orphanage at Addison: Coll. at the Confirmation of the youngest child of N. N. at Milwaukee 4.80. D. A. Käselitz 5.00. Carl Caesar at Milwaukee .50. Confirmands at Grafton 2.39. D. O. Clöters Gem. 3.75.
For inner mission: D. Keller's congregation in Racine 6.39. k. I. Friedrich's Gem. at Fall Creek 7.60. JmmanuelSgem. at Milwaukee 12.05. I>. F. Johl's Gem. at Claremont 6.00. D. O. Clöters Gem. 7.65.
For the Free Church in Saxony: D. I. Horst's congregation at Hay Creek 7.36. Carl Schubert in Milwaukee 1.00. D. G. Barth's congregation in Pella 2.87. C. Braun .75.
Milwaukee, May 20, 1879. C. Lißfeldt, Cassirer.

Entered the caste of the Eastern District:

For the synodical treasury: from the congreg. at Patersou -H11.05. N. N. by D. King 1.00. Fest-Collecte of the congreg. at Wolcottsburg 11.41. Jmmanuel's congreg. at Baltimore 31.75. confirmands of ?. Walker 5.00. D. Walker 3.00. D. BeyerS Gem. in Pittsburg 49.27. St. PaulS Gem. in Baltimore 34.73.
For the widow's fund: D. Walker 5.00. Thank offering from Mrs. D. Sander 3.00.
For poor students in St. LouiS: Gem. in Williamsburg for Purzner 12.50. For Goßweiler from B. B. by D. Zucker 2.00, and from W. Wendt 1.00, C. Krull.35, C. Stürner, Fr. Füllner, H. Meier, W. Fchrman .25 each by D. Heid. For poor students in general: by the confirmands D. Walkers 5.00.
For poor students in Fort Wayne: Women's Club in Olean for Doehrmann 4.00, for Engelder 4.00.
For poor students in Addison: Women's Club in Olean for Wiedemann 4.00.
For the orphanage near Boston: B. B. by D. Zucker 1.00. By D. Moll by Harde's Kindsleiche ges. .50. by D. Stürken by Mrs. Tr. 3.00, Bro. B. 2.50, Joh. Stuckert 1.50. Confirmands D. Walkers 5.00.
For the Orphanage at Mount Bernon: Mrs. Weh- renberg through D. King 7.50. Sunday School at Haverstraw 2.00.
For the German Free Church: D. Zuckers Gem. in Williamsburg 10.00. For the orphanage at Addison: B. B. through D. Sugar 1.00.
For the orphanage near St. Louis: B. B. through D. Sugar 1.00.
For the heathen mission: by D. Stürken of Mrs. Tr. 3.00, Mrs. B. 2.50.
For the Baltimore Emigrant Mission: Congregation at Barton and Lonaconing 4.50. By Cassirer Simon 10.21.
For the Negro Mission: Confirmands D. Walkers 5.00.
For the congregation in Yorkville: By Kassirer Eißfeldt 5.50.
New York, May 1, 1879. I. Birkner, Cassirer.

Received for the Castle Garden mission:

By Kassirer Grahl H66.61. D. PalzigerS Gem. 2.50. By D. Warnke by A. Meier 5.00. Dreifaltigk.-Gem. in St. Paul 12.90. wedding coll. at W. Ebert by D. Studt 2.55. Chr. Sieker 1.00. D. Petry .50. D. Engelder.73. D. Herberts Gem. 2.40. H. Schramm 1.00. Gustav Löck .70. women's club in Haverstraw 3.00. By Kass. Bartling 12.42. Chr. Otto .50. D. Kleinlein 5.00. D. S. Popps Gem. 3.00. Gem. in Ashford 3.00. By Kass Schuricht 16-40- D. Lükers Gem. in Aroma 3.75. By D. Böttcher 12.00. I. I. Oetjen 1.00. D. Kluge .25. I. A. Tillmann 1.00. Miss Marg. Kipp 2.00. D. C. Maurer 1.00. By D. Walz 5.00. By D. Lüdemann by Mrs. N. N. 5.00. By Kass. Bartling 41.65. by D. Lümer 3.00. by F. Kaucher 17.00. by D. E. Röber 1.00. by H. Hesse 5.00. by D. C. F. W. Brandt's Gem. 4.27. by D. Brandt 1.00. by Rob. Groß 1.00. D. Leyhe's Gem. in Town Grant and Sigel 4.00. Miss Röhrs5.00. D. F. A. Groth 5.00. D. Lucas 2.50. D. Buszin .50. Joh. Lange 1.00. By Kass. Schuricht 10.00. By Kass. Simon 20.42.
New York, May 15, 1879. I. Birkner, Cassirer.
Since 9 Jan. of this year, poor students have received P5.00 from my community. J.: from my parish P5.00, Mr. Fr. Nothdurft through D. A. Lohr 10.00, D. I. F. Bünger 1.00, D. Matuschka's Gemeinde 7.65.
Many thanks to the kind donors!
I would like to remind the dear members of our Conference of the support fund entrusted to me. Unfortunately, no support could be given to some of the poor, and the support given in a few cases was very scanty. Therefore, dear brethren, where there is an opportunity, also collect for this fund.
N. St. Louis, Mo., June 5, 1879. C. C. E. Brandt.

For poor sick pastors and teachers
received with thanks: By Prof. H. Wyneken, proceeds from the sale of the "Consolation and Revival Sermon" by the same Rev. F. Wyneken S30.00. From A. H. from A. I. K5.00.
I. T. Schuricht, Treasurer of the General Synod.

For the Lutheran Orphanage of the Little Child JESu near St. Louis
Received since April 23: From N. N. at Sherrills Mount, Iowa, \$1.00. Don of the parish D. Maaks, Jefferson Co, Mo, 2.45. Ernst Salger, Red Bud, Ills, 1 synodal printing actie by k. F. Erdmann to the value of 10.00. Wittwe Kathrinus, Farley, Mo, 1.00. By k. Gräbner, St. Charles, Mo. from the werth women's purge in his parish 15.00 and 6 white shirts, 3 pairs of underpants, 5 dresses, 1 boy's shirt, 3 pairs of boy's pants, 3 aprons, 1 bodkin, 9 pairs of woolen socks, 17 girls' shirts, 3 sheets. Bon I. Werner, KimmSwick, Mo., .50, of the comm. k. Brandts, North St. Louis, s. by Collectoron Busse, Bodrnberg, Wessel and Botler 27.60. From Jmma-nuels Distr. in St. Louis, by Collector Willhardt 3.10. From Zions Distr. there by Collector Goehmann 10.20. from the confirmands of Mr. D. Link there 5.00. from the Dreieinigkeits-Distr. there by Collector Noack 2.50, by Collector Brockmeyer 4.90. Collected in the congregation of Neu-Biclefeld,

For a poor vicrwschigss-Wa iscrckurä31.25. Subsequent, Wr same from Wilh. Krrnning m S6 Louis 5.00. Mrs. Bertba Beekr, Jmmls.-Distr. in St. Louis, .50. Thank offering from Mrs. W. in Missouri 5.00. Hochz.-Coll. at A. Niemeyer in the Gem. k. Lohrs in Jackson, Mo., 3.00. From the school children of D. M. Mariens', Port Hudson, Mo., 2.25. From the bell-bag at the church of D. Th. Grüber, Nebraska, "A small offering for the poor orphans" 1.1)0. Mrs. White, Dubuque, Iowa, 1.00. East crcollecte of St. Paul's parish at Des PereS, Mo., to pay off debt 22.00. Edw. Dörschlen, Baldwin, Mo., 2.00. from D. C. Vetter's comm. at Osage, Mo., 1.25, by same from Mrs. Popp .60. Wilh. Mohr by k. Wesche 1.00. From Querl L Schneller in St. Louis 1200 feet of boards. **From** Mr. Schöneweiß over 1000 pieces of cabbage, lettuce and mcrr- rettig plants. M. Haupt, E. Rosenkötter and M. Bünger at **New** Bielefeld, Mo. a few pounds of butter, 2 hams and candy. Bon Hrn. Priesmeyer in St. Louis **1** varnish of salt and 1 barrel of **salt**. Gustav Guenther in TrinityS Distr. in **St. Louis**, 5.00. Mrs. Lahrmann and Mrs. Kruger in South St. Louis **1** parthie of dresses and hats. From D. E. Lenks Gem. in St. Louis: from Mrs. Döding 2.50 and from Mrs. Schwidde 1 packet dry- aoods. To A. Bergmann's wedding in Concordia, Mo., gesam. 4.05. By D. HollS, Centreville, Ills. from N. N. 1.00.

Sincerely thanking all dear friends in the name of the orphans and the administration Srathe
St. Louis, May 22, 1879. I. M. Estel, Cassirrr.

Cash Registers - Report of the Missionary Committee of St. Paul's Parish'at Fort Dodge, Iowa, from January 1878 to May 1879.
Receipts. Cash - Stock from last year \$1.68. By k. Th. Mattfeld, Weihn.-Collecte sr. Gem. 2.35. By Mr. Kassirer Meier from the treasury for within Misfion 100.00. From the parishes the following DD. r Brammcr in Lowden 5.00, Weihn.-Coll. 6.13; Handschke böi Sumner 4.M; Schumacher near Caloma 2.50; Grafelmann in Colfar Tsh. 1.18; Mallon at Magnolia 1.50 & 3.00; Schürmann at Homestead 10.00; Fackler at Lyons 7.10; Brandt at Clarinda 6.05 & 3.31; Stephan at Waverly 5.25 & 16.56; Horn at Dertcr 2.60 & 5.00.at Adair 3 26 & 4.05; Leßmann at Sherrills Mount 8.00; Studt (St. Pauls-Gem.) 5.00 & 7.02, (St. Marlini-G.) 4.58; Wieg- ner at L-t. Ansgar 7.00; Scheips at Algona 5.00; Bretschier in Burna Bist" 2.91, vpn himself .49. k. Hair .95, Gem. in Denison 3.10 & 2.05, by himself & Gem. in Hanover Tsh. 3.50. By O. Brscl from Mr. Kahle 2.00. By D. Seßler from Mr. Wichmann 1.00, from Mr. Beckenmeier 5.00. By Mr. Kassirer Schuricht from the treasury for inner mission 100.00. Reform.-Festcoll. of the congregation in Fort Dodge 9.25, Mrs. sionsfestcoll. 14.28. By D. Stiegemyr from Mr. G. Vogel 2.00. A part of the Confkrenzgottesdienst-Collecte in D. Herr- manns Gem. Herr- mann's congregation 5.00. By D. Löschen and Gemm. at Victor and Sigourney 6.00. By Mr. F. Haupt at Ackley 10.00. Part of the mission festival coll. at k. Brauer's Gem. 16.00. Mission Festival Coll. 'in k. Facklers Gem. 18.00. Desgl. in D. Oetjens Gem. (conference) 18.00. Surplus of travel money of conference members 1.00. Bon k. Franke in Waverly 1.00. By the same from Mr. Mummeldei 1.00. Bon Mr. Louis Bonnet .50. For the old missionary team received in cash 30.00. Bon D. Gülker and Gem. at Dayton 5.00. Summa \$491.24.

Issues. To D. Th. Meiteus, salary for 1877, 100.00. Cost of relocating the new new preacher 25.00. For work on the horse stable 1.00. For blacksmith work on the wagon 5.00. For new paint on the wagon 7.00. For a new team of horses along with harness 167.50. For commission to the negotiator 2.00. For horse shoeing 3.00. For interest from the bank 3.00. For oats 2.02. For hay 2.50. To D. Haake on salary 78.92. " For repairs to wagon, harness :c. 5.70. Refund of capital borrowed for purchase of mission house s. Z. from D. Mertens 45.00. Payment of "och owed salary balance of 1877 to k. Mertens 18.03. For 51 baptismal certificates together with postage :c. to D. Mertens 3.50. Post office outlay .35. For repairs to wagon 2.50. Summa \$472.02 Remains in treasury \$19.22. Debt to k. Haake \$21.08.

F. L. Weiß, Kassircr.

Mr. Gemrindrcassirrr Pitzlaff from Mr. D. StrohenS Gem. at Watertown, Wis. 10.00. By Mr. k. I. Strikter from his parish, 5.00. From the dear parish of Norfolk, Nebr, by Mr. Vorsteher Haase 3.00. From the congregations of the following DD.: F. Düver3.31, I. F. Biltz 6.00, Chr. Kühn 5.00, C. Schröder 7.60, G. A. Schieferdecker 5.35, F. Dreyer 4.92, E. A. Schürmann 10.00, W. Friedrich 4.25, F. W. Pennekamp 7.00. By Mr. Kassircr Bartling 40.00.

May the Lord God abundantly reward the love of his dear fellow believers!
Siour City, Iowa, May 21, 1879, Bro. Eisenbeiß, Rev.

Received with heartfelt thanks from the undersigned: By D. Seitz for Huschen \$6.00. By the same collected at the wedding of Mr. Annemann for C. Schubkegel 8.70, By Dr. Sihler at the wedding of Mr. Clum 3. 62, of Mr. Well- Hausen 10.00, of Mr. Gallmeyer 10.00, of Mr. N. N. 5.00. By D. Reichardt for Hüschen vom Frauen-Vercin 5.00. By D. Hassoid, Dankopfcr of Mrs. N. N., 1.00, of Mrs. Schaper' fcn.L0.,-^Dn "**GV. MmWch at the wedding of Mr. 8th Be"\$4** mann ges. for Brunnschc pupils 6.60. By D. P. Beyers Gem. for I. Schröder 30.00. By D. I. Streckfuß, Dankopfrf by Mrs. Stahmrr for Harsch, 1.00. By k. Maischs Gemeinde for Wunderlich 20.00. By Mr. D. Roß for Plaß 2.00, by D. Krüger 10.00. By D. Schieferdecker from Mr. W. Dicckhaus- for C. Böse 1.00. By D. Buszin on Mr. H. BüschenS wedding ges. for Drögemüller 5.00. By D. I. Trautmanns Gem. for P. Plaß 12.00. On Mr. H. McyerS and Maiden Hart- manns wedding for Tb. Stephan 29.M. By D. Stock of N. N. 2.00. By D. L. Frese of the Lutheran Concordia Association 13.00, by the comm. of D. H. Holtermann 5.50 for Langhoff. By an unnamed person from D. C. Zschoche'S Gem. 4.00. From D. Fr. Streckfuß'S Gem. in Uoung America for Harsch 5.00. By k. D. Graf for G. Schröder at the wedding of Mr. Fr. Schröder 3.25. C. I. Otto Hanser.

For Mr. Pastov Brunn in Steeden received from DD.: G. A. Barth \$4.00, G. Bürger 2.00, M. Claus 2.00, I. P. Fackler 2.00, W. Friedrich 5.00, M. Heyer 5.00. I. P. Karrer 2.00, I. Kogler 5.00, A. Lohr 5.00, G. Löber 1.00, H. Maack 5.00, E. Mariens 5.00, M. Michael 2.00, I. Nachtigall 7.50, I. Nrthing 2.00, I. I. Oetjen 5.00, F. W. Pennekamp 1.00, C. Ponitz 1.00, W. Rehwinkel 2.00, F. A. Reinhardt 2.00, E. I. Sander 3.00, G. P. A. Schaaf 1.00, K. F. Schulze 5.00, L. Schütz 5.IX), C. Better 5.00, E. Wiegner 3.00, R. Winkler 1.00, C. Wünsch 2.00, C. L. Wuggazer 2.00. Bon the teachers: A. Arnhold \$2.00, A. Ehmann 2.00, I. W. Falch 1.00, A. Gruhl 1.00, E. Hohmann 5.00, A. F. Mangold 2.00, E. Leubner 5.00. By Mr. F. W. Bettkötter 1.50.

Since the dear Pastor Brunn has won many souls for Christ through his blessed work, but has not collected any earthly treasures for himself, I ask all those within our synodal circle who have come here through his mediation to take into account my private message addressed to them, if they can and if this has not yet happened.

At the same time I request to issue you ^lonsv Oickv-rj to Xortü 8t. Douis, llo., issue.
N. St. Louis, Mo., June 5, 1879. C. C. E. Brandt.

Further, love gifts received toward the church building of my congregation in Leroy Township, Bremer Co, Iowa.
By Mr. Kassirer C. Eißfeldt \$10.02. Mr. Kassirer I. S. Simon 5.00. Mr. D. I. G. Kuntz, Julietta, Ind., 7.30. Mr. ?. Fr. Lochner, Springfield, Ill, 8.00. C. R. Riedel, Charlotte, Iowa, 1.00. Messrs. Kassirer E. Roschke 18.00. Messrs. D. F. Sievers 8.00. Messrs. Kassirer H. Bartling 2.00. Messrs. D. M. Mertz, Brownstown, Ind, 4.25. Mr. Kassirer C. Eißfeldt 1.50. Mr. Kassirer C. Grahl 2.00. Mr. Kassirer I. S. Simon 12.88- In Mr. k. Th. Brauer's community in Marfield, Iowa, at a house collection: by Mr. Schwer.35, Rosenberg 1.00, Hermann .50, Thierer 4.00, Gropper 1.50, Dierks 2.00, I. Kerbe .35, I. Meier 1.00, Vater Keehe 1.50, Fr. Brandt 1.00, Fr. Bock 2.00, Kreft.25, Wittwe Matthias 5.00, H. Otto 1.50, I. W. Mathias 2.00, Wittwe Hesse 1.00, L. Diekmann 1.00, H. Meier .25, I. Lehmkuhl .25, W. Albrecht.50, H. Piehl 25, F. Wilkening .25, H. Gerber.25, C. Meierboff 1.00, H. Mühlke 1.50, H. Rade .50, Ed. Hübner .50, Joh. Thies .50.

In expressing the heartfelt thanks of my congregation to all dear donors and wishing God's rich blessing, I joyfully confess that the need of my congregation has now been remedied and that with God's help it will soon be able to complete its house of worship.
Sumner, Bremer Co, Iowa, May 21, '79, Th. Händschke.

For poor students received with heartfelt thanks by Mr. Cassier I. Birkner \$12.50. By Mr. Cassier H. Bartling \$20.68. By Mr. I'. Wambsgaß in Allegheny, Pa. collected at the wedding of Mr. W. Havekotte and Miss C. F. W. Walther.

Received for Stud. C. Germeroth from the parish of D. I. Matthias' \$9.00; for Stud. Rehwaldt received from the comm. of D. Wangerin's \$7.00. M. Günther.

Changed addresses:

Uvv. Lr. gievrsr, 413 8outk 90i IUinneapolis, Zckinn.

Rvv. kk. 8ouüriät, 0,Vairmt. "h, Da Dort" <iü., Inck.

kov. O. 8eüro6ck6r, 611 Dioüsrson 8tr, DüilackkI^üia, Da. Usv.

(4. 633 0ViIäer 8tr. "dove Dicktü-son, LdiInäslpkia, Da.

R "v. 3. Lackier, Osseo, Hennspin 6o., ^linn.

Uov. 8ipp6l,

Da Roes, ^larsdall (0o., III.

For the First German Lutheran Congregation U. A. C. at Sioux City, Iowa,

The undersigned received with heartfelt thanks... By Mr. D. I. L. Hirschmann in Colorado \$1.00. From Mrs. Wittwe W. Wille of my Maatinsburg parish in Nebraska 1.00. By Mr. D. I. L. Crämer of his parish at Fort Dodge 15.00, and from that of Mr. K. Crämer at Fort Dodge 15.00. Township of Fort Dodge 15.00, and from that of Mr. k. Grafelmann at Colfax 3.45. By Mr. D. G. E. Friedrich 1.55. By Mr. Kas- sirer H. Bartling of the Illinois Distr.: 16.00. By Mr. D. St. Hassold of sr. Comm. of Columbia City: 2.44. By Messrs. k. I. F. Bünger by Mr. D. I. L. Crämer 1.00. By Messrs. Aug. Hertwig 2.1)0. by Mr. ?. I. M. Bühler 10.00. By the Lutheran Cross Congregation of Mr. k.. O. Spehr 2.00. By Mr. Kassirer H. Bartling 10.00. By Mr. D. A. K. W. Th. Siek 2.00. By Mr. k. Th. Stiemke from sr. Gem. 8.00. By

Received with hearty thanks through Mrs. Alb. Bracher at Cincinnati, O., \$40.00, the half-yearly proceeds of the endowment made by the venerated Verw. Mrs. D. Hamann for the college here. M. Guenther.

Book Display.

Proceedings of the First Sessions of the Canada-District of the German Lutheran Synod of Missouri, Ohio, and other States in 1879.

When our Synod, for the sake of growth in members and spatial expansion, saw itself compelled to divide into district synods, many faithful members were full of concern that through this institution our unity in doctrine and practice, which we had achieved through God's grace, might be endangered. This worry, praise be to God, has long since been taken from us. The "District", which govern themselves quite independently, have become more and more in the course of time, and thereby our unity has not been damaged in any respect. An example of this is the latest District, the Canadian Ontario District, whose first report has just left the press. Two important items it has discussed: the importance of a Synod and the calling of preachers, and what the Lord once made our Synod know concerning these important points, what it has now testified, defended, and now fought for the American Church in regard to them for more than thirty years, is excellently substantiated and clearly and vividly set forth in this detailed report of the proceedings. This new District Synod, witnessing and fighting outside of our United States, has also given proof that it is a faithful daughter of the much-maligned Missouri Synod. Those who read the report will not regret it. It is worth reading and discussing in all congregations. The price of a copy is 20 Cts. after postage. W.

[Walther]

Weir Sermon, preached on Sunday Lätare 1879 before the Lutheran St. John's congregation at Farmer's Retreat, Indiana, and submitted to print by Th. Wichmann, pastor of said congregation. Cincinnati, O. 1879.

Due to an oversight, the announcement of this sermon unfortunately only appears in this issue. All the more reason, therefore, for us to bring this sermon to the attention of our dear readers. It has a special meaning. It is a reply to a funeral sermon delivered at Farmer's Retreat by a University preacher named E. Bersch, in which he attacked the Lutheran congregations there, their doctrine and pastors, without any provocation, in a downright infamous manner, and which he even had the impudence to have printed and, we hear, to send to many Lutheran preachers without being asked. It is true that we are no friends of the nominal elenchus from the pulpit except in cases of necessity, that is, we are no friends of opponents, especially living ones, being named on the pulpit without necessity. But the case in which Mr. Pastor Wichmann found himself was undoubtedly one in which the nominal elenchus was an urgent necessity. Hr. Past. Wichmann followed the example of the apostle Paul, who, as often as it was necessary, not only punished the false doctrines of the false prophets, but also called the false teachers themselves by name. For example, he wrote in 2 Tim. 2, 16. 17: "Abstain from unspiritual loose talk, for it helps much to the ungodly nature. And their word eateth up as the canker, among which are Hymenaeus and Philetus." We can therefore only approve it when our "Weir Sermon" on Tit. 1, 10. 11. answers the question, "Of what does the 'living corpse sermon' of the evangelical preacher Bersch furnish the very clearest proof?" and that he answers from it, "It proves that the preacher E. Bersch is 1. an impudent useless babbler and seducer; 2. a quite lying blasphemer." How true this is, Mr. Past. Wichmann proves so clearly that every reader will and must agree with him completely.

The sermon can be obtained at the address of the author and will be sent free of postage for 6 cents on request. W.

[Walther]

*) Mr. Bersch ridiculously calls his babble even in the headline: "A living funeral sermon"!

Due to lack of space, the receipts of Messrs. Kassirer Birkner (of June 1) and Bartling, as well as those of Mr. Rohde, had to be left behind.

The "Lutheran" is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pre-pay the same.

The "Lutheran" is sent to Germany by post, postage paid, for "1.50".

Only letters containing information for "da" paper should be sent to the editor, but all other letters containing business, orders, cancellations, money, etc. should be sent to the address "LutU. DonoorcUa-Vvrlas" (IN. Ö. liurttnss, ^xent), Dörner ok Llinmi Street L InrUnna ^venue, 8t. Louis, ülo.'. anherzuseuden. - In Germany this sheet can be obtained" from Heinrich I. Naumann, 36 Pirnaische Strasse, Dresden.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigiert von dem Lehrer.

Year 35.

(Sent in by Rev. Lic. G. Stöckhardt.)

The baptism of the New - Protestants.

(Conclusion.)

It is natural to add to this discussion of the baptism of the New Protestants a word about the baptism of the old rationalists. Does it follow from what we have said and proved so far that the baptism performed by the so-called rationalists at the end of the last century and the beginning of this century was also invalid and not a true baptism, that our fathers and forefathers, who were mostly baptized by those people, were not really baptized in the name of the Triune God? There are still many old Christians living in our congregations who were brought up in the time of nationalism in Germany and received baptism and later religious instruction from nationalists. Should they now become doubtful about the validity of their baptism and desire a second, true baptism? That would be a false inference. Baptism, and in general the administration of the sacraments and the ministry of the old rationalists, was essentially different from the baptism and ministry of modern Protestants. It cannot be denied, of course, that the old rationalists, i. e., the theologians who spiritually dominated the Protestant churches in the second half of the last century and in the beginning of the present century, were basically devoted to the same lie and Satanic religion to which the modern unbelievers are devoted. That rationalism, that is, the religion of reason, taught the three articles, "God, virtue, immortality," and had no room for the three articles of the Christian symbolism, for the triune God. But the following moments must not be forgotten. The nationalists of purest water, who clearly confessed color, were mostly university professors. The rationalists who held the office of preaching, as a rule, followed the well-known, openly expressed principle of rationalism, not to betray the new wisdom to the common people, to the congregations, undisguised and without further ado, but to clothe the sensible morals and moral teachings in the time-honored form and formulas of the church confession. Most of the preachers of that time, of course, preached nothing but the shallow



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 1, 1879.

No. 13.

the most arid morality. But besides this, they also used the words of the church confession on occasion, and even spoke of the triune God. The church books intended for the congregations, the rationalistic agendas, catechism explanations, hymn books, were ghastly and miserable products of the spirit of the times, of the spirit of lies; but the main Christian doctrines, such as the doctrine of the triune God, still found some expression in them, even if very meager. We speak here, of course, of what was the rule, not of exceptions. The Protestant people, in so far as they still had any ecclesiastical consciousness at all, in view of the great general ignorance, knew and thought no differently than that their church was the church of the fathers, the old Lutheran church. In addition to this, in the congregations of the Lutheran regional churches the old good religious oaths were still in use for the preachers and ministers of the church and, as far as the public proclamation of doctrine was concerned, had not entirely lost their force and validity. In the heyday of rationalism, in 1809, for example, it caused a general sensation that Professor Tschirner, who frankly and freely made reason the judge of the Holy Scriptures, found employment at the University of Leipzig. The Saxon High Consistory at least attempted to refute his principles. The rationalist Oberhofprediger, Dr. v. Ammon, vigorously opposed ecclesiastical confession, even if the preachers thought him. The same man publicly protested in the name of themselves to be beyond the old forms and formulas for their own Lutheranism against the Prussian Union. And these are not persons. Thus, in those days of great ignorance, God, according to isolated examples and proofs of the will and endeavor of the consistories of that time, most of whose members were of the main elements of Christianity and especially the sacrament themselves blinded and beguiled by the new light of the Enlightenment, to protect the right of the Lutheran confession. It once again ruled in the midst of his enemies. In was precisely at the time of the prevailing rationalism that the first attacks on the old Lutheran oaths of office, now abandoned everywhere in the old Lutheran regional churches not by rationalists but by so-called "devout Lutherans," were repulsed. That in that dark age here and there the leaven of reason could have leavened whole congregations and displaced the last remnant of Christianity is not to be denied. In any case, Christians who had not received the baptism of the Lord at that time, and who had not received the baptism of the Lord at that time, did not know that they had received the baptism of the Lord.

have been converted later by the word of the Lord and have considered themselves baptized Christians until the end, this lack of baptism, through no fault of their own, has done no harm and has not hindered their blessedness. To this rare case, however, Luther's word applies: "Believe that thou art baptized, and thou art baptized." On the whole and on the whole, however, this was the principle and practice of rationalism, for the sake of the unlearned people, who could not yet grasp the new wisdom, to uphold outwardly the ecclesiastical confession and the right of the ecclesiastical confession. Little by little, through sensible moral preaching, the new light was to be spread even to the lower strata of society. And for this very reason, because this religion of the Enlightenment had not yet become a public confession, because the churches at that time still regarded themselves, on the contrary, as Lutheran churches and outwardly maintained the ecclesiastical confession, even protecting it against repeated attempts to abolish it, we must generally regard those old rationalistic preachers, in spite of their unbelief, as servants of the church. *) And therefore their baptism was still Christ's baptism. The formula of baptism was retained in the same way, for the same reason, as the ecclesiastical confession in general, and with this very formula they still connected the sense of the confession, even if the preachers thought of themselves to be beyond the old forms and formulas for their own Lutheranism against the Prussian Union. And these are not persons. Thus, in those days of great ignorance, God, according to isolated examples and proofs of the will and endeavor of the consistories of that time, most of whose members were of the main elements of Christianity and especially the sacrament themselves blinded and beguiled by the new light of the Enlightenment, to protect the right of the Lutheran confession. It once again ruled in the midst of his enemies. In was precisely at the time of the prevailing rationalism that the first attacks on the old Lutheran oaths of office, now abandoned everywhere in the old Lutheran regional churches not by rationalists but by so-called "devout Lutherans," were repulsed. That in that dark age here and there the leaven of reason could have leavened whole congregations and displaced the last remnant of Christianity is not to be denied. In any case, Christians who had not received the baptism of the Lord at that time, and who had not received the baptism of the Lord at that time, did not know that they had received the baptism of the Lord.

*) Similarly, as with the rationalists in former times, it was once the case with a kind of hidden Arians. The church father Hilarius wrote of their listeners: "The ears of the people are holier than the hearts of their priests...; they (the listeners) think that they (those Arian preachers) believe what they hear them speak. They hear them speak of Christ as God: they think it is as they say. They hear of the Son of God: they think that God, being born true man, is and remains true God. They hear (of Christ) that he was before time: they think this 'before time' is the same thing that 'always' is."

In our age, on the other hand, after God has overlooked the time of ignorance and allowed the light of eternal truth, yes, of the full Lutheran truth, to go out again from His Church, only this last, most radical form of unbelief, as it is embodied in New Protestantism, is still possible. And this open, obstinate, impudent unbelief, which expressly inscribes on its banner the rejection and mockery of Scripture and the Confession, absolutely excludes all influence, all effect of Christianity. Here no faith, no baptism is possible.

We would like to conclude with a remark on the scope of this question we have now discussed. We must confess to ourselves among Christians, refrain from crude and direct attacks on that in our answer to this question and in our practice we occupy an isolated position among the "Lutherans" of today. We are not aware that the "Lutherans" of the synods of America, which do not agree with us, that the "Lutherans" of the old world, that the "separated Lutherans" there, with the exception, of course, of our brethren in the faith, have anywhere pronounced similar judgments or followed similar practices, that they have in this case, vis-à-vis the New Protestants, dissolved the last bond of ecclesiastical fellowship, which consists in the mutual recognition of the administration of baptism. This fact, however, strikes us is not a defeat, but rather a new proof to us that those have more or less dulled their consciences against the seriousness of divine truth, and a new admonition to keep what we "have, what God has given us. By thus fastening an insurmountable gulf between ourselves and those "Protestants," we thereby widen the very gulf which separates us from former friends, from the fathers and comrades of the old home, from many so-called Lutherans of the new home. By granting the scoffers of our day, the scoffers of the last days, still the right of Christian baptism, thus still some share in Christianity, they move ever further away from the Lutheranism they claim, and ever closer to that fatal Protestantism which has its protests against divine truth fed to it from hell. It is apparently a small, insignificant difference. We reject this "Protestantism" with stump and stalk, reject also its baptism. Those also resist those Protestants hand and foot, and think only that their baptism is still valid, i.e., Christian. But it is a dangerous thing to give the devil justice even in one point, to make the concession of truth to his religion only in one piece. The modern "Lutherans" and "believers," who are usually not only in baptismal fellowship, but also in communion with these scoffers, are moving on the edge of a fearful They are in terrible danger of confusing divine truth with Satan's lie and finally losing baptism, faith, God, Christ and everything. Their danger, their disobedience, their denial, warn us! Oh, that we may faithfully keep and rightly use the goods entrusted to us, and especially the holy, Christian baptism, which God has given us and preserved, and through which He has made us Christians and blessed! That only we may keep His Word and Sacrament pure until our end!

What demands does a Lutheran Christian make on a political newspaper that wants to be edited in

From a political newspaper that is published and edited by unbelievers, by apostate Christians, by Jews and pagans, one can expect nothing else than that in it, if not gross direct attacks on Christianity, at least much that is anti-Christian can be found.

An unbelieving newspaper writer may have a certain respect for Christianity; he may, in order not to lose too many readers among Christians, refrain from crude and direct attacks on Christianity; he may, out of a natural sense of justice, take the liberty, for example, of roughly describing deeds of shame against the sixth commandment; he may judge political conditions quite well according to natural legal principles; nevertheless, his paper will contain poison which a Christian householder would like to keep away from his house. An unbelieving editor cannot write a paper for Christians that even the weak can take into their hands without harm.

Therefore, for quite some time and also in recent times, efforts have again been made to bring into being such political papers as should be edited according to Christian principles, and which every Christian householder should confidently let into his house.

Some are of the opinion that these sheets have fulfilled and are still fulfilling their task; others are of the opposite opinion.

Before we pass our judgment, let us first be clear about what a Lutheran Christian expects from a political paper that wants to be edited according to Christian principles, what demands he has to make of it.

It would certainly be wrong to expect religious treatises from such a paper. A political paper has to do with the world empire. Of course, one expects that in a Christian paper the political conditions will be judged in a Christian - truly Christian - manner; a Christian newspaper writer may also occasionally condemn unbelieving newspaper writers because of their attacks on Christianity, but actually religious treatises belong to the church.

periodicals. If, then, a Lutheran Christian does not expect any religious treatises, not even general ones, in a political journal, he must, on the other hand, resolutely demand that, on the contrary, enthusiastic treatises, e.g., those that defend chiliasm, be completely excluded.

A Lutheran does not expect any ecclesiastical news in such a political paper. It hurts his feelings if he has to read all kinds of commendatory news about this or that sect and its pastor in the paper, and he therefore refrains from reading news from his own church.

That a paper which wants to be edited in the Christian sense must not contain anything unchristian, not even the least unchristian, can be understood even by the dumbest eye.

Thus the stories, novels and novellas must not contain anything unchristian. Nameless harm is done by these novels, which are usually published in the newspapers. We do not want to talk now about how pernicious the reading of novels is in general, how it makes the reader almost incapable of other, useful, serious reading, how the noble time of grace is dreamed away with it - we will now only point out Ro

All idolatry is a pittance against the Mass.

We do no more with our troubles than to hinder God and to lie in the way. Luther.

manes, which evidently contain unchristian things, which provoke to sensual lust, which glorify the most abominable sins: Disobedience, wrath, revenge, murder, lust, deceit, 2c. and glorify those who suffer for the sake of such sins as martyrs or heroes.

It is obvious that a newspaper that wants to be written in the Christian spirit cannot publish such immoral stories that are contrary to Christianity. A paper that publishes such things is on a par with the papers of the unbelievers, undermines Christianity, and cannot even lay claim to natural morality; how, then, could it be a paper edited in the Christian sense?

In this connection we also call it unseemly for a paper that wants to be edited according to Christian principles, if it, like other godless papers, communicates bad, godless, unchaste, unseemly jokes.

Such a paper must also differ from other papers with regard to the news about the various atrocities that occur daily and are reported by the papers. The report about such atrocities must be kept absolutely chaste and Christian-serious. A newspaper that claims to be Christian and yet reports the atrocities carelessly and in such a way that the inexperienced are made acquainted with the sin, so that the readers are provoked to it, is lying if it claims to be Christian.

If a newspaper that wants to be edited in a Christian manner may not contain anything un-Christian, it may also not contain any immoral, un-Christian advertisements. Here we include, for example, the advertisements of taverns, theatres, worldly amusements, balls, - advertisements of lodges, fortune-tellers, quacks, - advertisements of books, magazines, etc., which are written in the service of unbelief, irreligion, ungodliness, fornication 2c. Among the immoral advertisements, which a Lutheran Christian must know to be excluded from a Christian journal, are also the fraudulent advertisements which occur so frequently, e. g. when a commodity is offered at a low price (about \$3.00) and yet is represented as being worth much more (about \$10.00), when a medicine is advertised as being for all diseases, when false testimonies are given for it. This subheading includes all boastful advertisements which the simple-minded reader takes to be written by the editor because they are placed under his articles; advertisements in which it is intended to attract people and enrich oneself at the expense of others, e.g.: Here the best goods are delivered, here they sell cheapest, here they sell out (if it is not the case). Most disgusting are also the advertisements of preachers who are looking for another congregation.

A not unimportant chapter in our question is the political articles. It is not wrong that there are different political parties. So it would not be wrong in itself for a Christian newspaper writer to declare himself in favor of one party or the other, if he would only state his position clearly and openly from the outset, if he would not go through thick and thin with the men of the party, if he would not defend the wrong of which they are guilty, if he would not blindly approve of everything they do, and if he would not fanatically propagandize for the party.

But if the paper, which wants to be edited in a Christian spirit, wants to be an independent paper, it should not lie, but stand above the parties in fact and truth, and not under the pretence that it is an independent paper.

The truth is a piece of Christianity, and it is the truth that is the most important thing in the world. Truth is a part of Christianity. Lies and hypocrisy can also be recognized as sin by pagans.

We now ask: Do the newspapers which at present want to be regarded as Christian meet these requirements? As far as we know these papers, we must answer in the negative. There is not a single one among them that does honor to Christianity, we do not want to say Lutheranism. It is true that the "Lutheran" recommended some of these political papers at the time of their appearance, when the best promises were made and there were the best prospects that they would be fulfilled. But the "Lutheran" can no longer uphold this judgment, since these promises have not been kept.

We will not mention any names this time. Of the sheets that offer themselves as written in the Christian spirit, probably one or the other is known to the readers.

Then examine, dear reader, who has such a paper that wants to be edited according to Christian principles, and see exactly whether this is really so. Do not examine according to the judgment of the world, do not examine according to the principles of the party to which you belong and which perhaps also represents the paper, but examine according to the certain infallible rule and guideline of the divine word. There you will find many things that are incompatible with Christianity, either immoral, offensive novels and stories, or religious articles that contain raptures and falsehoods, or immoral, godless advertisements, or political articles in which fanatical work is done for one or the other party at the expense of the truth - without regard to divine and natural right 2c.

Do not then be deceived by the figurehead of such a paper that wants to be Christian, do not let yourself be blinded by the zeal of the party, go according to God's word and keep such a paper, which wants to be Christian and yet contains un-Christian things, away from your house and also do not support it by your submissions.

We are not at liberty to say that the political papers of unbelievers, which are guided by a natural sense of justice in the illumination of the issues of the day and otherwise, and which for certain reasons refrain from gross outbursts against Christianity, indeed, the political papers of unbelievers in general, are to be considered less dangerous than these papers which want to be Christian and yet contain so much poison. It is true that these political papers of the unbelievers are dangerous, extremely dangerous. But what do you say to that, dear reader? A householder has two bottles in his cupboard, both of which contain poison; on one of them a dead man's head is depicted, stating that there is poison in it; on the other, which also contains poison, it is written, lying, that it contains a precious drink. Say, which bottle is more dangerous to the children and the household? Thou wilt say the latter. Now thus make the application: A newspaper acknowledged to be written by an unbeliever will be generally regarded in a Christian house as containing poison. But a newspaper which claims to be written in a Christian spirit, and yet contains poison of unbelief, will bring even greater harm to your family. Therefore, reject those who want to be Christian.

lest your children drink poison, while they think they are drinking a wholesome drink.

Moreover, consider what an abominable abuse of the divine name those are guilty of who say that their paper is edited according to Christian principles, and yet bring forth so much that is anti-Christian, who spread poison under the appearance of religion. May they be afraid of the word: The Lord will not let him go unpunished who misuses his name.

He had been terribly seduced by the rationalists and Methodists, but now he was like a man of war who has been given a sword, but does not need it and does not defend himself with it. Thirdly, in the Catechism we have a delicious book of prayer, consolation, and edification, by which millions of hearts have been lifted up in cross and sorrow. Through the Catechism, above all, a fine Christian life developed again in the church; for it drives law and gospel, faith and love, and holds out its special lesson to everyone, no matter what age or station he may be. Thus the church was not only freed from the burden and abomination of the papal statutes, but it also became rich in works done in God.

Inspired and instructed by Luther's Catechism, a diligent catechizing again arose in the homes and in the church services; from it gradually developed our parochial schools, the Confirmation, the so-called Christian teachings. From it, as from a fresh source, has flowed a quite incalculable, splendid, spiritual literature, interpretations of it of all kinds, e.g. larger catechisms, catechism tables, catechism lectures, catechism sermon books, catechism lovers. As the catechism was given to the church by the special action of the Holy Spirit, so it has been preserved in the church only by the special goodness of God for a long time; for attempts have often been made to suppress it by cunning and violence. Therefore, if we want to continue to share in the benefits of the catechism in the future, we must recognize with a thankful heart what God has given us in it, and use and practice it rightly and diligently, 1 Petr. 2, 2.

In the afternoon sessions, the right method of banishment was discussed, and it was shown that only such persons are to be banished who have fallen into a mortal sin that has become evident and for which they do not repent in spite of all admonition, but not such persons who have only transgressed an ecclesiastical, human order; furthermore, such persons who live in fundamental errors and remain in them unrepentant, as once Hymenaeus and Alexander, 1 Tim. 1, 20. 1, 20. Another question was: In what sins can the ban be pronounced, even without all the steps of admonition having preceded it? and the answer was: In public sins, to ward off the offense given thereby, so that the honor of God would no longer be profaned and the salvation of souls endangered. 1 Tim. 5, 20.

But this is enough. Dear readers will find more detailed and further information in the Synodal Report itself, which will soon be published.

H. H.

Assembly of the Eastern District of the Synod of Missouri, Ohio, &c. St.

This District held its meetings at the beginning of May in Buffalo, N. Y. They were accompanied by abundant blessings, and each returned to his field of work reinvigorated. As the 350th anniversary of Luther's Small Catechism is due this year, theses were submitted to the Synod on "the great benefit which God has done to His Church by Luther's Catechism." The first thesis showed that the main points of divine doctrine and biblical history had already been taught in the Jewish Church from Abraham on, that the apostles and their co-workers had also diligently taught them, and that it was finally held in the same way in the first centuries of the Christian Church. The second thesis then shows how under the papacy the most terrible darkness, idolatry, superstition, and compulsion of conscience had broken in, because through the wickedness of the Antichrist even the few pieces of catechism that still existed among the people, such as the ten commandments, faith, and Our Father, were no longer properly practiced and understood. Therefore, according to the third thesis, it was an unspeakable blessing of God when he gave his church not only a wonderful explanation of the usual three main passages, but also the entire small catechism of Luther; for through this, such a light of the Gospel was again spread that even a young schoolchild now had more knowledge of the divine word than a doctor of theology in the papacy.

After the fourth thesis, the Small Catechism was considered in itself, and it was shown that it is the most exquisite little book that God has given to His Church apart from the Holy Scriptures. It surpasses all other earlier and later catechisms both in its text, that is, in what is contained therein, and in its interpretation; also in its arrangement, and lastly in its form, which is so plain, simple, and yet so delicious, that the child as well as the mature man is pleased with it. After the following theses, it was shown what special benefits are owed to the Catechism, if it is regarded as a booklet for teaching, defense, and edification. For since it is an easy-to-understand excerpt from the entire Holy Scriptures, a true layman's Bible, it first brought a wealth of true biblical knowledge into the homes, schools and churches. The Christian people again became rich in understanding of the divine counsel of salvation. Secondly, in the Catechism we also have an excellent book of defense, for it has become a symbolic book by which all preaching and all teaching is to be measured and tested. If only our Lutheran people in the old and new fatherland had used it diligently as a standard and as a guard, it would not have been so

The synodical assembly of the Illinois Districts

The first meeting of the Lutheran Synod of Missouri, Ohio, etc. took place from June 4-10 in the congregation of Pastor L. Hölter in Chicago. It was concluded with a solemn service, at which the honorable General President, Mr. Pastor H. C. Schwan, on the basis of 2 Tim. 1, 12. "On the certainty of the state of grace, namely 1.) that there is such a certainty, 2.) that it is necessary for salvation, and 3.) that it is attainable for all men.

be," preached*) in a heart-quicken- ing and faith-strengthening manner.

Presently there were 73 voting and 47 consulting pastors (and professors), 86 teachers, and 65 congregational deputies, also about 20 pastors from other Spnodal districts, and a large number of congregation members, both from Chicago itself and from neighboring congregations - proof that at least in this area there is a lively interest in the Synod and its proceedings.

In the mornings, the theses reported in No. 10 of the "Lutheran" were discussed: "On the Certainty of the State of Grace". Certainly many of those present went home greatly comforted and strengthened in their faith by these discussions, which were led by Pastor Joh. Große of Addison. In the afternoons all kinds of business was transacted. In regard to the petitions of the Board of Supervisors of the High School at Fort Wayne, this District acceded to the resolutions of the "Eastern District. - As the appointment of another teacher at our School Teachers' Seminary, na- mentlick for music and enaliske Svracke. was found to be urgently necessary, this District resolved, as the right to establish a teaching position belongs not to it, but to the General (Delegate) Synod, to encourage the Board of Supervisors for the School Teachers' Seminary to appoint a suitable man on an interim basis. A similar resolution was passed in regard to the proseminary at Springfield; for one teacher was not sufficient to prepare the proseminarians, "divided into two classes," nearly enough for entrance into the seminary within the period of two years. - Although the cash report showed a favorable result in spite of the previous bad times - namely, \$19,625.04 had flowed into the treasury of our district in the period of two years, to which it was added that a great deal of money from this district had not been handed over to our treasurer, but had been receipted elsewhere - it was nevertheless urgently necessary, in order to cover the large costs of our synodal budget, that the synodal treasury in particular be covered with gifts. The fund for sick and incapacitated pastors is also in great need of support.

The previous officials were all re-elected. Mr. President Wunder, however, was deprived of the office of Visitor because he could not cope with the work. Apart from the Vice-President Hm. Pastor W. Achenbach, to whom the South District was assigned as a district, Mr. Pastor E. A. Brauer for the North Illinois District and Mr. Pastor C. A. Mennicke for the Central Illinois District were elected as visitors. - Elected as delegates to the Synodical Conference were:

- *) Pastors:
- Prof. vr. E. F. W. Walther, substitute: E.A. Brauer; F. Lochner, " A. Reinke;
- T. I. Große, " A. Wagner.
- (d) lay delegates:
- Mr. H. Zuttermeister, Substitute: Mr. C. Kalbfleisch;
- Mr. W. Frye, " Mr. C. Hemo;
- Mr. Prof. Hantzschel, Mr. Chr. Wegner.

*) This sermon will be published in the "Luthern- ner" by decision of the Synod.

B. B.

To the ecclesiastical chronicle.

I. America.

Masonic. The "Pilgrim" has an article published by Freemasons in a secular newspaper in Illinois, from which we wish to share with our readers a few passages, because this article very clearly and openly describes the position which the secret societies take against Christianity. These Freemasons themselves say: "Masonry is a foundation which is to be universally applied; and as it is a religion, it must of necessity incorporate no religious principle in which all religions do not agree. We find that there is but one article of faith in all the different religions of the earth, which all can subscribe to, and that is the belief in a first cause. Hence the propriety, nay, the absolute necessity, of telling the Christian that, when he enters the lodge-room, he must leave his Christ outside; for nothing may be admitted into that sacred domain which is an annoyance to his Mohammedan, Jewish, or infidel brother." It is true that it is easy to prove from the so-called manuals that the secret societies have rejected Christ and want a pagan natural religion, but the public documents do not speak so clearly as these Masons in Illinois. These now speak out bluntly what faithful Christian preachers have always said: a Christian must deny Christ when he enters a Lodge. Yes, they go so far as to call their childish, lying hocus-pocus a sanctuary into which Christianity must not be brought. On another point, too, these Masons of Illinois speak out quite openly. They say that the members of the lower degrees are not made acquainted with the actual purposes of the orders. It is further said in the article referred to: "Kindly and earnestly do we exhort the beginners in Masonry who have only entered the outer gates: - those who have not advanced beyond the third degree, or the ABC of Masonry, to be very careful as to what they deny or assert; for I assure them that they have not yet entered into the Holy of Holies." What this "Holy of Holies" is in the sense of the Freemasons is soon after set apart. "We assert, without fear of contradiction on the part of those who understand the matter, that Freemasonry teaches most fully that a faithful adherence to its doctrines includes in itself all that is necessary to transfer a poor earthly mortal man from the Lodge hereafter to the Grand Lodge above, without the interposition of a vicarious reconciliation." We can only wish that the secret societies of all places would speak out so clearly; then even the Christian who is weakest in knowledge would not be caught by them, but would flee their heathenish, blasphemous community. F. P. [Pieper]

Not only the General Synod Dr. Wedekind, as was reported in the last but one number of the "Lutheran", has excluded lodge brothers who became uncomfortable in St. Matthew's congregation into his congregation, but also Pastor vr. Krotel of the General Council has done a like thing in regard to a lodge member who wished to escape the discipline of St. Matthew's congregation. Krotel has also given several reasons for his actions. Wedekind believes that he can accept lodge members into his congregation without hesitation because the word "lodge" does not appear in the Holy Scriptures; Krotel and his church council soothe their consciences with the fact that neither their congregational order nor the Synodal Constitution of the New York and Pennsylvania Synods expressly forbid the acceptance of lodge members. Binding God's Word

only then Krotel's conscience when "the church has spoken," when men have been so kind as to recognize God's word as binding? Further, it was an important circumstance to Krotel and his church council that "the most worthy Christian (Masonic) brother" had been "drawn into this dispute and position through no fault of his own." In other words, Pastor Sieker and the earnest Christians in his congregation are to blame for the dispute in St. Matthew's and its consequences; they started it first. If they had let the lodge question rest, or if they had handled it very delicately with glee gloves, the rumpus would not have happened. This view of the guilt of a quarrel is by no means new. 1 Kings 18:17 Ahab says to the prophet Elijah: "Are you the one who confuses Israel?"

Purcell No. 2. And now comes word from Canada that the Roman Bishop of Montreal, Mgr. Fabre, like Mr. Purcell, is in financial straits. How much his sacred debts amount to is not yet known; but to one family alone he owes \$200,000. He has given up his episcopal residence in the city, and will occupy a modest cottage outside it. In a circular letter to the 152 parishes of his parish he asks each to lend him \$1000 on 5 year without interests, and in return he promises in turn to say two grandiose masses annually for 25 years, one for the living, the other for the dead. In a very short time he will go to the holy father at Rome and present the state of his diocese to the papal authority. Ad. Vol.

II. foreign countries.

Hermannsburg Mission Stations in Africa. In the April issue of his missionary magazine, Pastor Th. Harms writes: "In Africa, too, the weather is bad for our mission. There is no doubt that 12 of our stations are in ruins. How many drops of sweat of sour labor, how many prayers, how much money lies buried under the rubble! My heart bleeds when I think of it, but I thank the Lord God that our brethren have yet saved their lives."

Mecklenburg. In the Rostock parishes Baptists have recently appeared who have publicly invited people to their meetings. As a result, the Rostock clergy have seen fit to read from the pulpits on the Sunday of Misericordias Domini an address in favor of infant baptism and against the doctrine in question. After the erroneous doctrines of the Baptists had been expounded by them and a warning had been given against the assemblies, the following is said in conclusion: "Should, however, members of our congregations, in disobedience to God's Word, commit themselves to the fellowship of such erroneous doctrines, we hereby testify, in accordance with the duty of our office , that they are thereby entirely separated from our Lutheran Church."

New baptismal formula. The Prussian Lutheran Church Gazette of May 15 reports: In the Grand Duchy of Hesse there are unbelieving Free Church members who, as the papers report, perform their baptism with the following formula: "We baptize you, under the meaning of provisional initiation, on the confession of our faith in God, the omnipresent Spirit in the universe, in Jesus Christ, who is a redeemer of all those who believe in him, i. e. of those who do the works he has done, in the holy moral common spirit. That is, those who do the works which he has done, in the holy moral spirit of mankind, which in progressive development leads to the noblest humanity, to the kingdom of God on earth, and we believe in eternal life. Amen." The church bulletin rightly adds: "It would be better, then, if they would leave off the (alleged) 'baptizing' altogether"; but supposing these fellows used the right formula, with such professed un-Christians their baptizing would not be baptizing after all, but nothing but a shameful mockery of it. W.

[Walther]



Compulsory schooling in the state church.

In Hermannsburg some separated guardians of children of non-separated parents had not sent their wards to the religious instruction of the regional church. The high court in Celle, however, decided that the children had to be sent to these classes with a fine of 50 marks. At first only a part of the guardians complied; but when those who refused to comply were threatened with a fine twice as high, they too finally gave in. But how do these as well as those as guardians now want to save their consciences?

W.

[Walther]

At one of the Berlin grammar schools the

following occurred some time ago. In the quinta the teacher was talking in the religion lesson about the immortality of the soul, when one of the boys (having come only a short time before from one of the parochial schools) interrupted him with the words, "But, Doctor, that is only a hypothesis." Asked who had told him this, he names his former teacher in the parochial school, and on being further questioned as to what a hypothesis was, adds: "Hypothesis is what you can't prove." An investigation has been instituted against the parochial school teacher who gave such blunt expression to his unbelief before the class. So writes the Leipziger Allgemeine Kirchenzeitung.

In Baden, the

congregations of the united state church have the right to elect their pastors themselves. The church government there intends to curtail this right in such a way that only those congregations will retain the right to vote whose parishes are associated with a salary of less than 1800 marks. For money, therefore, the parish suffrage in Baden is for sale.

W.

[Walther]

Mormons in Germany.

In the Palatinate and especially in and near Ludwigshafen, the Mormons, who are known to have a semi-Turkish religion, have recently gained numerous followers. About 200 of them are said to have decided to emigrate to the American Mormon kingdom this year.

Sixth Annual Report on the Deaf and Dumb Institute at Norris, Michigan.

As dear readers know from earlier reports, the Lutheran Institution for the Deaf and Dumb came into being through God's goodness in 1873. It has been maintained and managed by His faithful care until now. During the almost six years of its existence, we have received proofs of God's protecting and pleasing, long-suffering and comforting love, which move heart and mouth to exclaim with the Psalmist: "Praise the Lord, my soul, and do not forget what he has done for you.

As far as our state of health is concerned, it has been good this year as well; we have been spared serious illnesses. While in our area scarlet fever and diphtheritis appeared seriously among children and adults and claimed their victims, we were spared the evil at this time. Later the scarlet fever occurred in eight children in a milder way. God be praised and glorified!

In the course of the past year, from May 12, 1878, to the present day, 12 pupils have left the institution; 9 by confirmation, 2 were taken back by their parents under the pretext of handing them over to a state institution; one remained in the parental home without stating the cause. At present there are still 29 pupils in the institution, among them a weak-minded boy who will be released in the near future. The confirmation ceremony usually took place in the home church of the deaf-mute at the request of the community concerned, whereby the members of the community have gained the conviction from their own experience that the work on these deaf-mutes has been successful.

The church has been able to confirm the faith of the poor by the grace of God. Such acts of confirmation took place in the past year in the congregations of Pastors Ph. Weyel in Darmstadt, Ind., L. Lochner and A. Reinke in Chicago, Ills, of the same P. Engelbert in Racine, Wis, C. Rohe and I. A. Hügli in Detroit, Mich, and Pastor Stubnatzy in Fort Wayne, Ind. As far as we have received news about the lives and conduct of the confirmed pupils, it is favorable. Of one of them, a dear brother pastor wrote to us: "B. keeps himself diligently to God's Word and Sacrament, learns Psalms by heart, wants to know nothing of other reading than the Bible, Catechism and hymnal, and children's sheets, along with the picture books for the Catechism.

Just as the sowing of the divine word has certainly not remained without blessing in the case of the dismissed pupils, so hope is still being worked on in the case of those who are left behind, namely, in the case of children who are very different in age, capacity for comprehension, and disposition, which must be taken into account. For especially with regard to the nature of the deaf-mute, both in intellectual and moral respects, quite wrong judgments are still in circulation. While often parents and other persons close to the deaf-mute see everything in the best light, others, even teachers of the deaf-mute, see only dark shadows after many years of experience. The famous deaf-mute teacher and director of the Parisian deaf-mute institution, Abbé Sinard, called the still uneducated deaf-mute a wild animal, a mere statue, into which a soul must first be breathed. And from a moral point of view one is only too inclined to ascribe to him a special depravity, and to describe at once the individual manifestations of sin which manifest themselves in this or that person as a characteristic trait for all. Some deny him all moral feeling, so long as he is not instructed in one of our languages. The correct and true observation here is that the deaf-mute is a human being like any other human child, endowed with the same mental faculties as the hearing, and whoever spends a little time with a deaf-mute will soon recognize understanding and spiritual life from his actions. But, of course, his deafness deprives him of all the stimulation and exercise of mind which a hearing child enjoys through his constant intercourse with other people; hence he develops much more slowly. Thus the deaf-mute also has the same heart, whose thoughts and aspirations are evil from his youth, and which, in consequence of his innate depravity, is inclined to all evil. Thus I know of a deaf-mute who, in his uncultivated state, caused his parents much annoyance in his anger. As often as he could not assert his own will with them, they could expect him to do some damage to their house or garden. But we have made the pleasant observation with our pupils that, while they easily disagree among themselves, they put up with everything from the feeble-minded, and even protect them against others. Another characteristic of the deaf-mute is that he, like every natural man, wants to be considered as faultless as possible according to his self-love. Here is just one example of this, which concerns a matter that is in itself quite trivial. A deaf-mute boy had orthographic errors in a sentence. When I pointed this out to him, he immediately said in apology, "The stylus is blunt."

Now, of course, there is still something to be said about the state of our funds. From the enclosed annual accounts, which were closed in March 1879, the dear readers will get an insight into the income and expenditure of the past year. According to this, the total debt amounts to K12,241.73, to which is added a deficit from last year and this year amounting to K697.00. If one compares the previous year's income (K2941.35) with this year's (K2454.91), the latter shows a reduction of K486.44. More than a third of this reduced income was due to current interest, and so the expenses for the necessary needs of the institution could not be met. These facts bear witness to the fact that the institution is in a precarious situation, which is very oppressive and obstructive to its continued existence. The most alarming thing is that the interest on the bank debt is eating into our income; and if this were not the case, there would be no danger to the maintenance of the institution even in this year of a shortfall in income. For the running of the household was taken care of by my wife with the help of the larger deaf-mute girls (insofar as the daily six-hour school lessons were not impaired) and a retarded orphan girl, which was connected with very little expense for a laundress and for the orphan girl. The principal expense for both of us teachers,*) for wood, provisions and other house necessities, repairs, taxes, fire insurance, farm laborer's wages, seed and fodder this year amounted to \$2149.24. If we divide this sum among the 38 persons in the institution, it averages from \$56 to \$57 for one person, which a cheap thinker will certainly not find too high. And the good appearance of our children testifies that they have suffered no want.

We could look into the future without fear, despite the poor conditions of the time, if only the usurious interest associated with the building debt did not stand behind us like a well-armed man. During the construction of the house, our worthy association for the support of the deaf and dumb encountered something that later caused it a great deal of embarrassment.

Thus the deaf-mute is not to be judged more harshly than hearing persons in his moral offenses and naughtiness; indeed, he deserves a milder judgment; for through his deafness he stands alone in the midst of hearing humanity. He cannot hear the word of teaching, admonition, warning, punishment, and consolation; his mind, spirit, and will are not touched by them. If one wants to help the deaf

*) A third teacher is still missing.

The Lutherans were of the opinion that this good cause, which found a joyful and ways that they, too, are cared for according to need of body and soul. reception in the Lutheran church, would not be lacking in the future for the Of course, it must not be concealed that our institution for the deaf and dumb lasting strong support that was shown at the beginning. In addition, an requires more expense than an orphanage. While 60 to 70 orphans require American in Norris offered a piece of land as a gift, of course on the condition at most one teacher, the same number of deaf-mutes require 6 teachers; that an appropriate building be erected to elevate and beautify the place. the maintenance costs for the teachers alone amount to six times as much; Moreover one counted on strong support by building material here and other expenses remain the same for both institutions. there. So the work was quickly started. And to the glory of God it must be said that Christian charity was involved in a gratifying way. The venerable Synodal Conference also seriously recommended this work, like our orphanages and other charitable institutions, to the caring love of the congregations. But the times are in God's hands, and they have changed according to God's righteous judgment. A setback occurred in the entire business world, which also affected our congregations in a sensitive way; the resulting lack of work and earnings is still exerting a heavy pressure to this very hour. Our congregations have to make every effort to maintain their own community, and in doing so they have the next urgent duty to provide for the needs of our synodal institutions.

Thus, the hoped-for support for the deaf-mute institution has not turned out in such a way that the large capital debt with its significant interest expense could have been paid off in a few years, and it will be difficult, indeed it seems impossible to me, that a strong help will be achieved through mere collections. The Association for the Support of the Deaf and Dumb has therefore taken other remedial measures: by issuing bonds and, more recently, by setting up a kind of savings bank. This is intended to enable the institution to make greater savings and to put it in a position to soon be able to pay off such capital, which had to be borrowed at high interest rates. Experience will show whether this will provide any substantial relief. In my opinion, a thorough remedy can only be achieved if compassionate, self-sacrificing hearts, which God has blessed with earthly goods, free the institution from all interest burdens by means of non-interest-bearing loans for many years to come. In this way there would be a prospect of paying the debts honestly by and by, in that the money which was formerly given to the capitalists in interest could now be used to reduce the debt. And whosoever his heart prompted to meet the institution by a voluntary kind donation would certainly not give it for a vain cause; for "he that hath mercy on the poor lendeth it to the Lord," says Solomon, and it will be repaid him out of the heavenly exchange bank by the Lord with rich interest. May the Lord God raise up compassionate hearts that are willing to help their need for the continuance of the institution.

As disheartening as the external conditions of our institution are, it is gratifying that new applications for the admission of pupils continue to arrive. There are already 10 deaf-mutes registered, among them a young man who has been through a course in a state institution and who, at the special request of his parents, is to learn the way of salvation here in the German language; and an even older deaf-mute. Should we not recognize in this a sign from the Lord that he wants his work to be continued here? Yes, should this not be a new invitation to Christians, in whose midst these infirm live, to help them according to the ministry of love, so that they too may come to the knowledge of their Saviour? And where the Lord brings children to us, we must certainly not dare to reject them because we are in a distressed situation, but must remember the word of the Lord: "Whoever receives one such child in my name receives me." Rather, let this be a hint from the Lord, by means of

Thus, we have outlined the situation of the institution, and we certainly have every reason to praise the divine government, which provides us with what we need, even in these difficult times. Of course, in the future management and care of the institution, the debts must worry us very much and are no small temptation for our love and trust. May the merciful God, who according to His wisdom provides counsel and help even in the most difficult cases, also guide the fortunes of this institution according to His good pleasure for the glory of His name.

Finally, the undersigned would like to ask the pastors within our synodal conference to kindly send him the number of deaf-mutes living in their parish, including names, place and day of birth, financial circumstances, real or presumed cause of deafness and the original home in Germany. Any other remarkable information is very welcome and obliges me to thank you very much.

May the Lord our God continue to bless the work on these four-minded people, maintain the pleasure and joy of our previous benefactors in this work, and awaken new friends who will remember and promote it with active love.

Norris, Wayne Co, Mich, June 8, 1879.

G. Speckhard.

-t-q-
*

Cash report

of the ev.-thth. Orphans' and Deaf-Mutes' Support Association from
March 10, 1878 to March 10, 1879.

| | |
|--|------------------|
| Intake: | |
| Contributions in cash money | \$1605..... 74 |
| Cost money | 762.40 |
| Bonds without interest | 513.00 |
| Bonds with ZMS | 475.00 |
| Rent for farm at Noyal Oak | 74.87 |
| Monthly fees of the club members | 32.00 |
| | -----\$3474.91 |
| Coffee stock on 10 March 1878 | 58.02 |
| Total amount available | \$353293 |
| Issue: | |
| Non-interest bearing bonds redeemed | \$ 63.00 |
| Interest bearing bonds |260.00 |
| Contents, wood rc | 1121.74 |
| Clothes for orphans and poor deaf-mutes | 23.80 |
| Provisions |608.70 |
| Repairs, tax, and fire insurance of the property to Royal Oak | 80.23 |
| Wages, seed & feed, on farm at Norris |314.77 |
| Interests |810.04 |
| | ----- \$3282.28 |
| Remains coffee stock at date\$250.65 | |
| Value of contributions in crops in the year | \$ 74.84 |
| Value of crops from the farm at Norris and consumed at the institution | 318.29 |
| | ----- \$393.13 |
| The debts of the Institute are as follows: | |
| Promissory notes with interest | \$1029000 |
| Promissory notes without interest | 1366.73 |
| Bond\$ without interest | 1282.00 |
| Total | \$12938.73 |
| Amount of the general debt on 10 March '78 |12241.73 |
| Leaves a deficit for last year of \$ 697.00 | |
| The above cash balance of \$250-65 is offset for backlogged lumber and life resources. | |
| C. H. B eyer, Secretary. | |

Ordination and Introduction.

Mr. Candidate W. Hitzemann was ordained and introduced into his congregation at Long Prairie, Todd Co. on the 13th Sunday n. Trin. 1878, was ordained and inducted in his congregation at Long Prairie, Todd Co, Minn. I. Herzer.

(This ad did not arrive in its time).

Address: Rsv. Hit^sninnn,

Dong Rrgiris, loää 6o., Ninii.

Inaugurations.

On the first day of Pentecost, Pastor G. Buchschecher, having passed the colloquium, was solemnly installed by the undersigned in the midst of his congregation at Algiers, La. by order of the Reverend President of the Western District, assisted by Pastors Döscher and Friedrich. C. G. Mödinger.

Address: Rsv. O. öuLNscNsolsr,

^.IZisrs, R".

On Trinity Sunday, Rev. H. Katt, in accordance with commission received, was installed at Terre Haute, Ind.

P. Seuel.

Address: Rsv. H. Lntt.

Rox 389. Isrrs Hauts, Inä.

On behalf of the honorable Presidium of the Westl. District, Pastor W. Lüker was introduced to his new congregation by the undersigned on Trinity Sunday. M. Meyer.

Church dedications.

On Pentecost Monday, the newly-formed St. John's Lutheran congregation near Plato, McLeod Co, Minn, dedicated its newly-built little church to the service of the Triune God. Pastors Landeck and Hoff preached. Undersigned said the dedicatory prayer. Bro. Streckfuß.

On Sunday Oculi, March 16, the new church (which is also used as a school) of the newly formed Lutheran congregation at Tallula, Menard Co., Ills. was dedicated to the service of God. The undersigned preached in the forenoon on the Sunday Gospel; Rev. Greif preached in the afternoon an English school sermon on Eph. 6:4, S. Wyneken.

Mission Festivals.

On the first Sunday after Trinity, our churches in Franklin County, Mo. celebrated their community mission feast in the midst of the community on Boeuf Creek, Mo. The festival preachers were Pastors Link and Grimm. The Collecte was \$51.20, of which H was given to the Inner Mission, H ver SynodalmissionSkasse. W. S.

On the Feast of Trinity, my congregation in Alma City, Minn. celebrated a mission festival, in which not only my congregations participated, but also many other guests from neighboring congregations had gathered. The festival preachers were Pastors Schulenburg, Sippel, Kretzschmar and the former Pastor H. Sprengeler, Sr.

The Collecte was \$32.36 and was designated for the Minnesota mission. C. Borneke.

On the feast of Trinity the two congregations of Indianapolis, that of the Rev. H. Kühn, as well as that of the undersigned, celebrated a mission feast in the midst of the latter. The sermons were preached by Rev. Kühn and Mr. Past. C. C. Schmidt, this one in English.

The Collecte amounted to \$125.81, of which H was for the Emigrant Mission, the remainder for the Negro Mission.

Julietta, Ind.

I. H. Kunz.

Election Results.

It is hereby brought to the attention of the congregations of our Synod, that Prof. T h. Brohm, of Watertown, Wis. has been unanimously elected Professor, and successor, respectively, to Prof. I. T. Große, of our School Teachers' Seminary at Addison, Ill. and that he has accepted the call made to him. C-F. W. Walther,

d. Z. Secr. des WahlcollegiumS.

Notice.

A venerable Synodal Conference will assemble, God willing, July 16, at the congregation of deS Rev. R. Herbst (55 Rast Rulton 8tr.) in Columbus, O.

As unfinished business there are: Theses 1. on church fellowship; 2. on the ckus parosdials; 3. on internal mission; 4. amendment of the point in the Constitution concerning the time of holding the meeting.

Only those brothers will be accommodated by the local pastor who report 6 days before the beginning of the meetings.

C. A. Frank, Tar.



With reference to the above announcement, I would like to ask the delegates and guests to register in good time.

On arriving at the depot here I want them to take the tramway, which goes south, to Fulton street, and call at my residence, from which quarters will be ordered.

R. Herbst.

* * *

To the message. Anyone wishing to travel via Chicago to Columbus for the Synodal Conference for no more than Z12.55 return (otherwise P18.90) should kindly report to the undersigned.

A. Wagner.

58 INll 8tr.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., on the first Wednesday in August, at the church of the Rev. Dr. Sihler at Fort Wayne, Ind.

Subject of the doctrinal negotiations: Theses on Holy Baptism in its Relationship to the Christian Life.

Geo. Runkel, Secr.

* *

All those who intend to attend the Synod are requested to register to the undersigned.

Discounts will be granted to all Synodicals on the Toledo-Wabash and on the Pittsburgh, Fort Wayne & Chicago Railroad; but on the latter only to those who produce a certificate issued by the Company, which will be sent to any one on request by the undersigned.

H. G. Sauer.

Income to the treasury -of the Western District:

For the synodical treasury: From ? Brown's congregation at Houston, Ter., O14.55. ? Mary's congregation at Port Hudson, Mo., 4.50. Collecte of the congregation of 4'. Pennekamp, New Wells, Mo., 5.00. By 4'. Sandvoß of the Gem. at the Point near St. Charles, Mo., 4.50. Gem. of ? Sandvoß, Augusta, Mo., 3.50. ?.. Sieverö' Gem., California, Mon., 4.70. ? Lenks St. Louis, 5.00. Trinity St., 7.15. Coll. of St. Louis. Lüker, Dickinson Co., Kans. 6.25. Coll. of the Gem. of ? Fackler, Columbia Bottom, Mo. 3.35. ? Adams Gem. in Glasgow, Mo., 3.20. Coll. of the Gem. of ? Mießler, St. Louis Co, Mo, 9.20. St. John's - Gem. of ? Nösener, Harris Co., Ter., 4.35. Coll. of the Gem. of ? Fackler, Lyons, Iowa., 7 00. ? Heinemann's Gem. of New Bielefeld, Mo., 11.26. By ? Michels, Boeuf Creek, Mon, 1 00. By ? Nützel's residence, West Ely, Mon., 6.50.

For the college maintenance casser comm. of ? Jan- zow in Frohna, Mon., 25.00.

For inner mission: mission festival coll. in the parish of ? Hilgendorf, Bell Creek, Nebr. (for a traveling preacher in Nebr.) 46.08. Two-thirds of the mission feast coll. in the parish of ? Michels, Franklin County, Mo. 34.00.

For the Negro Mission: H. Meier, by ? Polack, Marshall County, Kans., 2.50. ? BeselS Gem. at Gutteilberg, Iowa, 6.00. Virgins' Association at ? Bcsels Gem. that. 2.00. Mathilde A. through ? Besel das. 1.00. Father Kretzmeier through dens. .50. N. N. through same .50.

To the Synodal Mission Fund: ? Stephen's congreg. at Waverly, Iowa, 9.25. Bro. Hohenfein by ? Guenther, Boone County, Iowa, 1.00. One-third of the missionary feast coll. in the comm. of ? Michels, Franklin county, Mo., 17.20.

For the building fund: Gem. des?. Sievers, California, Mo.. 3.70.

For the emigrant mission in New York: Coll. of the parish of ? Grupe, Eisleben, Mo., 3.20. By? Schürmann, Homestead, Iowa, 7.00.

For the Deaf and Dumb Institute, H. Meier through ? Polack, Marshall County, Kans., 2.50. ? Wiegner's Parish, St. Ansgar, Iowa, 3.00.

For the congregation in siour City: congreg. of ? Mary's, Jefferson County, Mo., 4.30.

St. Louis, June 20, 1879.

E. Roschke, Cassirer.

Income to the coffers -of the Illinois Drstrits:

For the synodical treasury: By W. Märten of ? G. WangerinS congregation in Altamont O3.25. By ? Loßner of sr. Congregation in Brecher 7.22. By ? M. Große, Pentecostal coll. sr. Cong. in Harlem 10.40. Dnrch 4'. Strikter, Pentecostal Coll. sr. Gem. in Proviso 12.00. Collecte on the 1st day of Pentecost from the Gem. in Addison 31.09. From 4". TraubS Gem. in Peoria 19.83. By I'. H. Schmidt, Pentecostal coll. sr. Gem. in Schaumburg 17.06. I*. Burfcinds Gem. in Rich 16.63. By I*. G. Streckfuß of sr. Gem. in Grand Prairie 18.00. By Peter Schneider, Oster- festcollecte of ? Hömann's congregation in Darmstadt 4.75. ? Wehrs' church in Lake Zurich 5.26. ? Schuricht's parish of St. Paul, 15.60. ? Hansen's congregation in Worden 9.00. By Kassirr Kobold", Pentecostal coll. of ? L. Frese's parish in Effingham 6.76. ? Th. Mertcns' Gem. at Champaign 5.27- ? G. I. Mueller's St. Peter's congreg. at Randolph, Easter coll. 7.25, Pentecost coll. 4.50. Communion coll. of ? Flachsbert's comm. at Dorsey 6.85. 4'. Frederking's Gem. at Dwight 5.00. By I. German of ? Riedel's Gem. at Bloomington 11.90. Pentecostal Coll. by ? Hahn's congregation at Staunton 8.65. ? Dorn's congregation in Pleasant Ridge 15.00. Pentecost coll. by d. congregation in Aurora 14.55. Easter collccte by ? C. Schroeder's congregation at South Litchfield 6.70. ? Mueller's compound in Ehester 5.05. ? Kollmorgen's church in Nashville, 2.35. A. Sieving's compound in Manito 6.00. ? Witte's compound in Pekin 15.32. ? Love's Gem. in Wille Hill 7.60. ? Nuoffrs in Eagle Lake 6.25. ? Rauscherts Gem. at Dalton 5.00. 4*. Grupe's church at Rodenberg, Easter collecte 9.19, Whitsun-

"A-5.75. k. A. Wangerin's Gem. in Town Sumner 4.10. Pentecost Collecte of ?. Dunsing's Gem. at Strasburg 8.17. k. Wunders Gem. in Chicago 20.00. By D. Wagner in Chicago: from sr. Gem. 30.00, from Mrs. Beduhn 1.00. D. Buözinö's Gem. m Meredosa 9.10. ?. Mangelsdorf's parish in Geneseo 16.27.

Seidels Gem. in Keokuk Junction 6.15. Pentecost Collecte of? DoverleinS Gem. in Homewood 10.00. Regular contributions from the I. Strikter, W. Bartling, G. Streckfuß, G. A. Schiefer- decker, A. H. Brauer, H. Wehrs, I. A. W. F. Müller, E. Riedel, L' O. Lehmann, H. Schmidt, C. H. G. Schliepsiek 2.00 each, E. Beck 4.00, C. Weber 3.00, A. Sieving 4.00, H. G. Schmidt 3.00; from the teachers: F.Gose, G. Tröller, W. Klünder, J/G. Röcker, G. Wambsganß, C. W. Trettin, L. Steinbach, H. F. Reifert, L. Jung, L. Selle, W. Hoppe, F. W. Tönies, A. AlberS, C. Schliebe, - Krumstieg 2.00 each, H. Timmermann, W. Burhenn ¶ 4.00. (Summa \$505.82.)

For the building fund: Communion Collecte of ?. Döderlein's congregation in Homewood 9.00. - inner Mission: Theil der Collecte am Missionsfest in Addison 46.50. Dnrch k. Hölter in Chicago from Mrs. Anna Teßmann 1.00. (Summa \$47.50.)

For the heathen and negro mission: By ?. Norden in Squaw Grove half of the confirmation and communion collection (delayed) 7.00. Part of the collection at the mission festival in Addison 46.50. I". Trautmann in Gower 2.00. By Wehrs in Lake Zurich from H. .50. By A. Sieving in Manito from N. A-75. By ?. Seidel at Keokuk Junction by H. H. Flesner 1.00. (Summa \$57-75.)

For the emigrant mission in New York: ?. Th. Mertens at Champaign 2.00. ?. Hartmann's Gem. in Wood- worth 8.50. (Summa \$10.50.)

For the college household in St. Louis: By ?. G. stretchfoot of sr. Gem. in Grand Prairie 12.65.

For poor students in St. Louis: Through I". Succop in Chicago for Otte of the Jungfr.-Vrcin 9.00, for Lewerenz of the Jüngl.-Verein 10.00. ?. Hieber's Gem. at Matteson 3.88. k. Trau'mann's Gem. at Gower 7.28, by himself.72. (Summa

For the college household in Springfield: by ?. G. Stretchfoot of sr. Gem. in Grand Prairie 20.00.

For poor students in Springfield: By I>. Pissel in Bath for I. E. A. Müller 2.15. By 'I>. Hölter in Chicago by Mrs. Elise Thiele for Krieger 2.00.

For poor students in Fort Wayne: By I>. Hölter in Chicago from Mrs. Anna Teßmann 1.00. For I>. Beyer's Latin pupils from D. Th. Mertens near Champaign 1.00. By k. Bartling in Chicago for M. Albrecht: from F. Albrecht 10.00, from the Young People's Association 3.00; for W. Wrocklage from the Women's Association 13.00; for Th. Kohn: from the Women's Association 6.00, from the Young People's Association 7.00. By ?. Engeibrecht in Chicago for Bendin: from the Women's Association 8.00, from the Young Women's Association 5.00, from the Young Men's Association 5.00. By I>. H. Schmidt in Schaumburg for E. Heinemann: half of the wedding collection at H. Gieseke 12.62, from N. N. 10.00. I" HölterS Gem. in Chicago for A. Büniger 15.00. HieberS Filial- gem. in Frankfort 3.54. (Summa \$100.16.)

For poor students in Addison: By Kassirer I. Birkner 6.00. Collecte at Aug. Buchholz' wedding in Addison 17.44. Part of the Collecte at Heinr. Heidorn's wedding in Proviso 16.26. By k. Engelbrecht in Chicago for C. Kambeiß from W. Redtlin 1.00. By ?. Streckfuß in Grand Prairie for Th. Baumgart from Mrs. Freikenschmidt 3.00. By k. Schuricht in St. Paul for Robert Albrecht, wedding collecte at Aug. Rupin, 4.25 and by W. F. Stork 1.50. By ?. Succop in Chicago for A. BeeSkow of the Jungfr.-Verein 15.00. (Summa \$64.45.)

For poor old and sick pastors and teachers: By I>. Engeibrecht in Chicago by Anna Pabsts 1.00. ?. Th. Mertens at Champaign 2.00. I>. Dorn at Pleasant Ridge 1.00. Part of the wedding collection at Heinr. Heidorn at Proviso 16.26. (Summa \$20.26.)

For the widow's fund: ?. E. BeckS Gem. in Jacksonville 3.60. By? Hallerberg of Rosebrock, HopeSberg, Mo., 3.00. k. Dorns Gem. at Pleasant Ridge 10.00. ?. PohlS Gem. at Palatine 2.37. Pentecost Collecte by ?. Muellers Gem. in Ehester 6.00. N. N. in Venedy 2.00. Contributions from the k?.: I. Strikter 3.00, G. Streckfuß 4.00, G. A. Schieferdecker 5.00, E. Beck 2.00, A. H. Brauer 4.00, Hallerberg 8.00, Th. Mertens 4.00, Prof. C. A. T. Selle 4.00, I. A. W. F. Müller 2.00, W. Dorn 2.00, E. Riedel 1.65, A. Sieving 4.00, B. Mießler 4.00, G. Wangerin 5.00, M. Eirich 2.00, Mennicke 4.00; of the teachers: W. Klünder 2.00, I. G. Röcker 3.00, Trettin 3.00, L. Steinbach 4.00, L. Jung 3.00, L. Selle 2.00, F. Möller 8.00, A. Albers 4.00, C. W. Nagel 4.00, Tönies 1.00, I. Brase 4.00, Homann 5.00. (Summa \$128.62.)

For the church building in Planitz, Saxony: By I>. Engel- brecht in Chicago: by N. N. 3.00, Wilh. Scharbach 1.00, Heinr. Engel .25, K. S. 1.00. ?. Dörmann's Gem. in Yorkville 9.50. (Summa \$14.75.)

For the Lutheran Free Church in Germany: I". Traub's congregation in Peoria 4.25. ?. Schuricht's congregation in St. Paul 2.65. (Summa \$6.90.)

For the parish inSiourCity, Iowa: L. Lochner's parish in Chicago 18.12. ?. G. I. Mueller's St. Peter's Gcm. in Randolph 6.75. (Summa \$24.87.)

For the deaf and dumb in Norris, Mich. Seidels Gem. at Keokuk Junction 18.00. Fritz Fricke at Washington, Mo. 1.00. By Teacher Klünder at Matteson 'by G. and H. Bode 1.00. By?. Hansen at Worden by Children's Leaf Readers 2.75. D. Th. Mertens at Champaign 2.00. By Teacher Trettin at Staunton, Collecte at Ch. Straub's wedding 4.25. (Summa \$29.00.)

Addison, Ill, June 14, 1879. h. bartling, cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (middle districts)

have been received:

By Mr. Teacher H. T. Bollmann \$3.00, and by Mr. k.

H^ G. Crämmer of his sr. Gem. at Zaneöville, O., as Pentecostal Collecte

Indianapolis, June 14, 1879. M. Conzelmann, Cassirer.

Entered the coffee of the Northern District:

For the synodical treasury: from the congregation at Manistee \$10.00. congregation at Big Rapids 5.70. congregation at Bay City 17.40. congregation at Monroe 12.85. congregation at Frankenmuth 30.68. Cantor Riedel for 1878 2.00. congregation at Burr Oak and Colon 6.75. congregation at Adrian 6.15. congregation of Lohrmann 4.10. Palm Sunday oecoll. in k. K. L. Moll's congregation 15.17. Easter coll. of comm. at Frankentrost 9.00. Of d. comm. at Tandy Creek 6.21. Comm. at Wyandotte 4.70. Comm. at Millers 15.60. Gcm. at Dearborn 12.00. Comm. at Unionsville 1.27. Comm. at Sebewaing 13.89. Comm. at Saginaw City 27.50. Comm. at Grand Rapids 15.78. Jüngel's Comm. at Caledonia 2.62. Comm. at Amelith 4.41. I'. I. F. Mueller 2.00. Congregation at Lisbon 7.70. Congregation at Frankenlust 18.56. I. G. White 5.00. Congregation at Wal- denburg 5.67. Zuin seminar household in St. Louis: D. K. L. MollS Gem. 3.73. Gem. in Frankenlust 4.00.

For the asylum at St. LouiS: Gem. to Tandy Creek 1. 79. To the college household in Fort Wayne: 1?. K- L. Molls Gem. 3.70. Gem. in Frankenlust 4.00. From the Communion Coffee of the Gem- in Adrian 7.50.

To the seminary household in Springfield: I". K. L. Molls Gem. 3.70. Gem. in Frankenlust 4.00. From the Communion Coffee of the Gem. in Adrian 7.50.

To the seminary household in Addison: ?. K. L. Moll's comm. 3.70. Comm. at Frankenlust 4.00.

For the Emigrant Mission: Congregation in Manistee 5.00. From the Women's Fund of the Congregation in Adrian 10.00. Mrs. Christ. Bach in Sebewaing 5.00. Easter collection of the congregation in Lansing 2.59-.

For poor students in St. Louis: N. N. for those "who lost their parents through the yellow fever," 5.00. Hrn. F. Also 1-25.

For the deaf and dumb institution: From the women's fund of the community in Adrian 10.00. Community in Hillsdale 6.00. From some children of the community at Spirit Lake 2.55. Community in Richville 5.50. ?.. Bernthal .50. congreg. at Sebewaing 11.90. congreg. at Kilma- nagh .60. baptismal coll. at Mr. Berger 1.27. DeSgl. at Mr. Zobel 2.00. DeSgl. at H. Hörnlein 2.50. k. Lohrmann 1.00. Wittwe Sehler 2. (X). From sä'mmtl. school children of the k. Bundcn- thal 2.00. At the wedding of Mr. Veitengruber in Frankenmuth ges. 8.00. By I". Ernst 4.98. At L. Jordan's wedding in Amelith 7.65. Miss N. N. in Hermannsau 5.00.

For the widow's fund: Gem. in Bay City 7.11. Hattstädt 4.00. r". Henkel 5.00. ?. Lohrmann 2.40. k. Traub 2.00. ?. Jos. Schmidt 8.00. Grand Rapids comm. 7.00. At Mr. Or. Heinemann's wedding s. 6.50. Wittwe Sehler in Lisbon 3.00. Dankopfcr from Mrs. I. C. Schneider for gracious delivery and recovery 5.00. On L. Ruff's wedding in Amelith s. 6.10. By ?. Ernst 3-15. by the same f. the verwkttw. Mrs. I>. Engelbert 3.11, & for the widowed Mrs. I". Summer 3.00.

For the orphanage in Addison: To Mr. Fischer's wedding 1.55. To the congregation in Amelith 2.22. From the confirmands 1.23. To the congregation in Frankenlust 4.30. By I". Ernst 1.00. At the consecration of Mr. A. Deneke 4.00.

For the orphanage in Boston: By ?. Ernst 11.74.

For the orphanage near St. Louis: Gem. in Amelith 2.64. ByErnst 1.00.

For the heathen mission: Community in Amelith 1.50. Mr. A. Eichinger 1.00.

For the inner mission: Congregation in Big Rapids 2.52. Mr. I. Walich at Wheatland 1.00. Gem. at Manistee 5.00. Gem- at Bay Ciry 7.11. Gem. at Tandy Creek 6.72. Mrs. M. Heidlauf 1.00. N. N. at Jonia by ?. Bundenthal 20.00.

For sick and emeritus pastors and teachers: Gem. to Tandy Creek for Cämmerer 2.00. Gem. in Frankenlust 15.49. DurchErnst 2.50.

For the Negro Mission: Congregation in Adrian8.00. ?. Lohr- manns Gem. 1.50. Mrs. Ch. Bach in Sebewaing 5.25. k. Jüngel's parish in Caledonia 6.95. From the parish of Frankenlust.25. Missionary hours coll. in teacher Simon's school 5.10. Through ?. Bundenthal 5.00. Congregation in Monroe 8.22. By ?. Ernst 31.86. Congregation in Amelith 1.50.

For St. Paul Parish in Detroit: Gem. in Manistee 4.00.

For the German Free Church: Through ?. Ernst 1.25.

For D. Eisenbeiß,' congregation in Siour City: Gem. Frankenlust 11.40. Gcm. Frankenmuth 17.35.

Monroe, June 4, 1879.

I. S. Simon, Cassirer.

Entered the coffee of the "Eastern" District:

For the synodical treasury: of k, Frev's congregation in Al- bany \$10.00. congregation in Olean 7.73. congregation in College Point 7.16. Trinity congregation in Buffalo 16.00. St. Peter's parish in Ellicotsville 2.50. St. Peter's parish in Tonawanda 4.80. St. Peter's parish in Cohocton 4.00. St. Peter's parish in Martins- ville 7.75. St. Peter's parish in Bergholz 7.19. St. Peter's parish in Cambria 1.94. St. Peter's parish in Farnham 3.61. St. Peter's parish in North East 6.00. ?. Ebendick 2.00. ?. Grätzel 2.00. Gottfr. Widmann 1.00. Teacher Feiertag 3.00. ?. Hafner 2.00. I'. Zollmann 2.00. Teacher Bürger 2.00. D. Leemhuio 2.00.

For the widow's fund: From the I'l". Kanold, Stürken, Zollmann, H. Hanser, Leemhuis 4.00 each. Ebendick 2.00. Ehr. Steinfeld 1.00. Gem. in North East 6.00.

For the orphanage near Boston: I". Zucker's congregation at Williamoeburg 18.00. congregation at College Point 11.75. congregation at Patchin 3.00. confirmands of ?. Frincke 4.00. widow I. Toy 1.00.

For heathen mission: Gem. in Allegany 4.45. N. N. in Accident 1.00. For negro mission: congregation in College Point 4.25. confirmands of ?. Frincke 4.00. Congregation in Farnham 2.51.

For poor students in St. LouiS: Wittwe I. Toy 1.00. Gottfr. Wiedemann 1.00. Chr. Steinfld 1.00. For August Rchwald: Gem. in Patchin 7.00, Gemeinde in Eden 8.00, k. Sieck 1.00.

For the deaf and dumb in NorriS: D. Michaels Kinder 1.00. Wilh. by sr. Mrs. Tink in Waldenburg 1.i)0. at the wedding of Mr. Ziemendörfer 1.50. by Cassirer C. Eisfeldt 24.37. by Carl Riedel in Saginaw City, part of the collection at the foundation feast of the Young People's Association, 8.51. Eberlein in Waldenburg 5.00. John Heim. Töpel in Detroit, 25. umbrella" in Detroit, 50. young people's association in the Trinitatis congregation, 10.00. through cashier C. Eisfeldt, 30.41. Mrs. Feldmaier in St. Clair, 1.00. Ferd. Ulrich in Detroit, 1 pr. boot and 2 pr. shoes (given earlier, but not acknowledged).
C. D. Strudel, Cassirer. 207 Jefferson Ave, Detroit, Mich.

Received for the benefit of our institution here: from N. Oellrich, Cleveland, Wests., P1.00; through I'. Sieker from the "Theologenverein" in sr. Matthäus - Gem. 60.00 for Hä'hnel and Mencke; by I'. I. Schmidt from the Unterstützungs-Casse des nvrld. Distr. 10.00 for A. Lchwankovsky; by 1?. Pennckamp for F. Meyer v. Jüngl.-Ver. in sr. Gcm. 8.00, ges. on F. Jah'n's wedding 2.00; by 4'. C. Schröder Kindtaufs Coll. at Wilh. Niemann 8.00 for Eifert; by D. Th. Wichmann, Collecte sr. Gem. for the Hanshalt 10.00, by H. Klinkermann for poor students 1.00; by D. C. Vetter, Dankopfer sr. Frau Gemahlin 4.40, Pentecost coll. sr. Cong. in Osage Bluff 3.55, in Stringtown 4.05. God's rich blessings to the dear givers!
Springfield, June 17, 1879. H. Wyneken.

The undersigned has received:
In support of the Free Church in Saxony and a. St.: From D. H. Bartels' congregation in St. Louis H5.30.
For the church building in Nieder-Planitz in Saxony: From 1?. Bergts Gem. in Paitzdorf, Mo., 8.60, from its Filialgem. 4.00. Collecte of the Gem. in Frohna, Mo., 25.00. By D. Stiegmeier in Dubuque, Iowa, 1.00.
For poor sick pastors and teachers: by D. A. H. T. Meyer, of Appleton City, Mo. by Job. Lpringer 2.00. By Mr. M. C. Barthel of D. C. Böse 3.90. By L. I. F. Bünger of the Gcm. at Paola, Kans. 56.00 as repayment, of a grant formerly received.
For the Negro Mission: Vou various congregations of the Minnesota Synod through their treasurer, Mr. A. Paar, 17.70. I. T. Schurich, Treasurer of the General Synod.

For poor students received with heartfelt thanks by Mr. D. Wille in Brownsville, Mo., from the worthy Women's Association of his parish \$10.00 together with 8 sheets, 14 dry towels, 6 pillowcases and 3 shirts.
From New York from N. N. (Spec. for Ltud. Goßwiler) *1.00. By Mr. D. Schmidt in Indianapolis from his Gem. (Spec. for Stud. Frincke) P15.72.
For the negro mission: By Hrn. D. E. A. W. Krauß in Sperlingshof, Baden, from his congregation in the monthly Missionsstunden collectirt 67 Mark 68 Pfennige (- 16 Dollars in Gold). C. F. W. Walther.

On behalf of the congregation at Siour City, Iowa, certifies to have received with heartfelt thanks the following gifts of love: By Mr. Kass. C. Eißfeldt from Milwaukee D14.50. From Mr. D. F. Dubpernell from Canada 1.00. Through Messrs. DL.: W. T.sStrobel 5.00, H. Kollmorgcn 3.85, E. Mahlborg 2.10, I. G. Präger 4.00, I. Kilian from sr. St. PaulS-Gem. in Texas 26.00, W. Mertner aus sr. By Mr. D. W. I. B. Lange 1.00. By Mr. H. Kalbfleisch of the Cross congregation in St. Louis 8.65.
Siour City, June 6, 1879, Bro. Eisenbeiss, Rev.

For sophomore Hrman received through D. Köstering of D. C. Braun in Houston, Texas, P5.00R . A. Bishop's.

Display of new fonts.

Hymn Book for the use of Evangelical Lutheran schools and congregations. Decorah, Iowa. Lutheran Publishing House. 1879.

It is with great pleasure that we hasten to announce to our readers the appearance of a booklet with the above title. It is a pure, small, but complete English-Lutheran school and church hymnal. On 179 pages in duodec it contains 130 songs together with 10 so-called doxologies, that is, one: Praise to the Triune God containing closing verses. We call it a pure hymnal, because it contains only those English hymns which not only do not contain false doctrine, but also breathe a truly evangelical spirit. More than half of them (72) are, as far as we are able to judge, excellent English translations of the best German hymns of our Lutheran Church, both in form and content. We do not call this booklet a complete hymnal, however, because it contains the entire English, let alone German Lutheran hymnal, but because it contains the necessary selection for all relevant cases. The ever-increasing number of hymns in our hymnals over the years has become more of a hindrance than an encouragement to hymn singing. In the beginning, almost every Lutheran Christian knew by heart all the hymns in use in the church, and thus carried with him an exceedingly delicious spiritual treasure. Caspar Neumann still writes in his Silesian Hymnal of 1737: "My people would be ashamed if they should look into the book while singing." After one was anxious to look for one's own songs for every doctrine and occasion, one not only finds, even in otherwise good hymnals, many songs, so to speak, made to order, especially of little poetic value, it is

4 L. Potatoes; H. Tunm 1 p. grain, 1 p. oats; W. Tonne 2 p. grain, 2 p. oats, 1 L. Potatoes; C. Trcthoff 1 p. grain, 1 p. oats; W. Grote 1 p. oats, 1 p. grain, 1 p. potatoes; H. Heuer 4 p. grain, 4 l. Oats; F. Eickhoff 1 S. grain, 1 sack of potatoes; W. Ohlerich 50 lbs. flour; W. Struckmeyer 40 lbs. cheese; G. Rittmüller 2 L. Oats, 2 L. Grain, 2 p. potatoes; F. Fcdderke 2 p. oats, 2 l. Grain; H. Heidorn 2 S. oats, 2 S. grain, 2 S. potatoes; F. Rittmüller 3 L. Oats, 4 L. Potatoes; C. F. Tonne 2 l. Oats, 2 L. Grain; F. Gehrke 1 quart beef, 2 p. potatoes.
By Prof. C. A. T. Selle 11.00, by Kassirer E. Roschke 10.00, by Kassirer I. Birkuer 8.10 and by Kassirer H. Bartling 20.34.
Addison, Ill, May 31, 1879. Iohann Rohde.

Received for the Deaf and Dumb Institution in Norris: From Jacob Hrrt, Fort Wayne, board money, P20.00. Through Cashier I. Birkner in New Dork, 46.12. From Mr. Kalbfleisch in St. Louis, through E. Kundinger, 1 Brl. Flour. By Enselberger, on the infant baptism of Joh. Reinhard ges., 3.00. By ?. Husman

The number of hymns and the "great" changes caused by them have also reduced the Christians' acquaintance with their best hymns. Our "Hymn Book" is therefore perfectly adequate to serve as a school and church hymnal. To Professor A. Crull of Fort Wayne, as the translator and collector, and to our Norwegian Lutheran brethren, as the publishers, the English Lutheran Church in this country owes a great debt of gratitude. As far as we know, the booklet is available at the address: Lutheran Publishing House, Decorah, Iowa. In the next number we hope to be able to give the undoubtedly cheap price of the same. May the Lord place the richest blessing upon this hymnal for the building of His English Lutheran Zion in America. W. [Wather]

Five ecclesiastical festive songs for mixed choir and Solo voices by W. Burhenn.

Already in No. 1 of the present volume of this journal, we recommended a composition by Mr. Burhenn. After he has gifted the church with a new product of his musical talent, we consider it important to call the attention of all leaders of a mixed church choir to this composition. There are five praise psalms, namely the 92nd, 95th, 98th, 100th and 113th, which Mr. Burhenn has attempted to adorn with melodies as lovely as they are harmonies, and we must testify, if we may follow our own feelings, that he has succeeded in doing so, according to the beautiful gift "bestowed" upon him by God. Free of all the artifice that complicates the execution, with which unprofessional composers often try to cover up the triviality of their fabrication, these choral songs, intended for festive occasions, flow freshly and naturally. We take this opportunity to remind you of that beautiful statement by the old spiritual Mathesius: "The texts in the Holy Scriptures are indeed in themselves the most lovely music, which gives comfort and life in times of distress and can truly bring joy to the heart. But when a sweet and longing melody is added, as a good melody is also God's beautiful creature and gift, then the song receives a new power and goes deeper to the heart. We must also let instruments have their honor and praise, if they are used for honest joy and to awaken the hearts of the listeners in churches and honest collations (societies). But human voices are above all, especially when the chants and singers are artificially arranged and carry along their chorales in a fine manner. The text is the soul of a tone, which is why the dear angels also have their heavenly contrapunct (art of sound) and music in their chapels and choirs, in which the blessed for all eternity will also begin our God with them in a new way and praise and thank Him for all good deeds."

The booklet (containing 24 pages in beautiful music printing together with a colored cover) may be obtained at the address: Mr. Burhenn, 820 8th Inlstoel 8tr, 6üi<m\$0, III. The price is: 1 copy 25 Cts, the dozen \$2.75. W. [Walther].

Sermon preached on Sunday, Misericordias Domini, at the U. A. C. Lutheran Church of St. Krenz, Saginaw City, Mich. by Joseph Schmidt. 1879.

Not enough and not seriously enough can be written, preached, spoken and worked for the Christian parochial schools and against the use of the religionless state schools on the part of Lutheran Christians. Satan rages against the Christian parochial schools; he knows well what a detriment they are to his kingdom; that is why he seeks to prevent their coming into being, that is why he seeks to destroy them where they have come into being; he sets everything in motion against them, and there he comes as an angel of light, in that he knows all kinds of things to preach to the people about the American Sunday schools as a sufficient substitute for the Christian weekly schools.

Therefore we gladly welcome this sermon, written with warm zeal for the cause of the Lord Jesus, the good shepherd also of his lambs, and recommend it for further distribution. Preachers who do not yet have a parochial school, preachers and teachers, who have all kinds of obstacles in the way of maintaining the school system, will do well to distribute this school sermon. If a reader has a neighbor who is not yet right in the school question, give him this sermon and ask him to read it without prejudice.

The sermon costs 5 cents singly, 50 cents by the dozen, postage prepaid. On sending in the amount, the same will be sent at this price by Mr. I. C. Winterstein, teacher, Saginaw City, Mich. and by our general agent, Mr. M. C. Barthel. G.

Changed addresses:

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gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 15, 1879.

No. 14.

When once again the night falls
And Satan has put into his power
The chosen ones sheerly brought, Then He will float down
In his Father's glory
And bring from the death of time His own into life.

Albeit before his judgement,
The for the wicked thunders curse,
Will crash the collapse
Of heaven and earth, So rise from the rubble And
soar with Him to the throne
Rejuvenates the small herd.

C. H. Rohe.

Sophistry.

Henry the Fourth, King of France, born in 1553, held the doctrine of the Reformed Church, in which his mother had carefully instructed him, to be the pure Christian truth. But he was a real weathercock in matters of faith. Although until then the head of the Reformed in France, he outwardly converted to the Catholic Church in order to save his life at the Parisian blood wedding; but when the danger was over in 1576, he returned to the Reformed Church, indeed, in order not to lose the French royal crown, he became a Catholic once again in 1593 and now publicly and solemnly renounced the Reformed faith. He now chose the clever Cardinal Perron as his friend and advisor, and learned from him to calm his evil conscience by all kinds of sophistries, that is, by all kinds of subtle fallacies. Once this Cardinal disputed in his, the King's, presence with Mornay, a famous reformer, about which of the two churches had the preference, the reformed or the Catholic. When Mornay freely and openly preferred the reformed one, the king asked him, "Do you believe that no Roman Catholic can be saved?" Mornay answered, "No, I do not believe this; for God's mercy and power are so great that even he who errs in faith can yet preserve him to eternal life." The Cardinal, on the other hand, declared, "I do not believe this; excepting the Roman Catholic Church, I do not believe it.

there is no salvation and no blessedness." "Well then," said King Henry, "if the reformers agree with the Catholics that one can be saved in the Roman Church, I will choose the safest and remain a Catholic." Strange to say, Mornay knew nothing to reply to this; and yet the king's conclusion was but a wretched sophistry. For, true as it is that many men are saved even in false churches, they are only those who err in their simplicity, who do not heartily accept the fundamental heresies of their sect, and place their confidence in Jesus Christ alone. On the other hand, he who, like King Henry the Fourth, remains in a false church and confesses its soul-destroying errors, although he knows that they are errors, is by no means one of those who, although they are in a false church or sect and remain in it, can be saved. On the contrary, such deniers of the known truth are eternally lost beyond repair. For Christ says, "Whosoever shall confess me before men, him will I confess before my heavenly Father: but whosoever shall deny me before men, him will I also deny before my heavenly Father." (Matt. 10:32, 33.) "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed also, when he cometh in his glory, and of his Father, and of the holy angels." (Luk 9:26.) In this respect error is like sin. He who sins out of weakness and ignorance may yet, notwithstanding his weak and ignorant sins, be a believing Christian and be saved; he, on the contrary, who sins wilfully and deliberately, is not of the true faith, and therefore cannot be saved. So also he who errs through weakness and therefore remains in a false church, because in his simplicity he believes it to be the right one, may yet be a Christian and be saved; but he who has recognized that his church is false and that its preachers are false teachers, and yet remains with them against his better knowledge and conscience, does not stand in the true faith and therefore cannot be saved either.

Woe therefore to all those who out of fear of man, or out of complacency for man's sake, namely,

To avoid contempt and persecution, or to gain earthly goods, to remain in a false church and religion, or even to go over to it for the sake of such things! Such as these console themselves in papist idolatry and call Mary, the angels and the saints next to vain with the fact that in all Christian communities there are true believers and children of God who will be saved. For they of all men do not belong to these hidden believers. Nor did the unfortunate King Henry the Fourth belong to them. He said that

believers and children of God who will be saved. For they of all men do not belong to these hidden believers. Nor did the unfortunate King Henry the Fourth belong to them. He said that

Devil us bewahr", but also "Christian corrected" in the way that he deleted the still following 12 verses, because they contain vain

"it is not a crime unworthy of a prince to attend mass, if he does so in order to gain the crown of France"; and he once called out

Mary, Mother of God, dwell with us and help us to acquire grace, etc.

to his servant who, to please him, had become a papist from a reformist: "Only then would it have been right for thee to fall away from thy faith, if, like me, thou hadst been able to gain a whole kingdom by thy apostasy"; but this was only a diabolical delusion; for Christ rather says, "What would it profit a man, if he should gain the whole world, and yet suffer loss of soul?" (Matt. 16:26.)

Whereupon with the same words, in a special verse each, the following are invoked for attendance and help to obtain grace through their intercession: the holy "patriarchs, prophets, apostles, martyrs, confessors, virgins, widows, penitents and penitents' wives" and finally "all the elect" in general.

The greater the earthly loss connected with faithfulness to Christ and his truth, and the greater the earthly gain connected with apostasy from Christ and his truth, the more needful is faithfulness, and the more frightful and damnable is apostasy.

Thus "improved and Christianly corrected" by the hand of Luther, this song is now also in truth "a master song, through which sin and evil are overcome," as a dear old man describes it. The Christian experience in life, suffering and death has abundantly sealed this. How many beautiful testimonies have been preserved for posterity through recording, and how many more testimonies will only the last day bring to light!

Even here it did not help poor King Henry that he denied what he believed to be true for the sake of temporal honor and glory and became a subject of the Antichrist against his conscience. For the sake of his apostasy he became and remained King of France for a time, but after a short reign, namely in 1610, he died under the stabbing of an assassin named Ravailac, who, as a suspicious, hypocritical friend of the pope, put him to death in the open street. Not only the Reformed had despised him as a denier of the truth, but also the Papists had never trusted him. When his assassination had become known, the Cardinal of Toledo exclaimed with great joy in the Spanish Council of State: "If God is for us, who may be against us?" In Henry the Fourth, too, was confirmed the old saying, "The wicked love treason, but not the treacherous."

It has proven its strength in difficult situations and dealings of life. In the funeral sermon, which the court preacher Dr. Jacob Weller gave to the president of the Saxon High Consistory in Dresden, F. v. Metsch, he commemorates a conversation that he once had with the Blessed in 1654 about the song and in which the latter expressed himself, among other things, as follows: "I have often stood in doubtful and difficult matters, when I was sent away, not knowing where to go out or in, and what advice to take. Because I now had to answer in advice, I started and sang this song at home beforehand, and then joyfully cast my vote, which, thank God, was then successful, and I visibly felt God's grace, which so governed me that it still turned out well. It is no wonder that this highly placed man reached for this song once again at the end of his earthly pilgrimage and had it read to him shortly before his end.

W. [Walther]

(Sent in by Rev. F. Lochner.)

"God the Father, dwell with us."

"Old German Litany of Supplication from the 15th Century. By Dr. M. Luther 'improved and Christian corrigirt', 1524". This is the note in the revised edition of our hymnal for hymn no. 145.

Our dear Germans, therefore, sang this song even before the Reformation, and they did so on the occasion of the Petitions, i.e., the solemn processions which were held in the papacy, especially every year during the Week of the Cross, beginning with St. Mark's Day on April 25, with singing and praying in front of the cross, in order to obtain all kinds of spiritual and physical goods from God in this way.

Like many other songs from the past under the general rule of the Antichrist, however, Dr. Luther also "improved and Christianized" this song. He not only changed the text, as an invocation to the Triune God, from the words: "Before the

It has also proven itself in suffering. Above all, it "overmastered" the spirit of temptation. A person of nobility, who was daily martyred by the thought that she was now eternally lost and damned, and must have no more grace to God, was at once saved from all her temptation when a friend recited the song to her. All sadness was gone at once, like the mist before the sun. Joy poured into the tortured heart like a stopped stream, and the parting from the world that soon followed became a blessed journey of peace. And in how many physical hardships have Christians taken refuge in this song, and it has become true in them what Father Gerhardt sings: "Undaunted and without fear a Christian, where he is, should always let himself be seen." In the year 1613, on the 29th of May, on the Saturday before the Feast of Trinity, a great flood of the river Ilm suddenly occurred in the Thuringian country at night through a cloudburst, which robbed 65 people and 44 houses and barns. And behold, when the unfortunate people had partly taken refuge in high trees, partly on the

floating in the rubble of their houses in the dark of night, they sang together: "God the Father be with us. In today's atheistic times, one would only hear atrocious cursing and blaspheming words in such misfortune.

But above all - how many dying people, large and small, old and young, Luther's Litany of Supplication became a song of victory and triumph in the last battle and bouquet. Joachim Friedrich I, Elector of Brandenburg, liked to sing spiritual songs on his travels, "which also," his court preacher noted in the funeral sermon preached to him, "would have been better than when others read novels or other dissolute books to pass the time on their travels and love crude jokes and jests. When the same now, on account of a stomach cramp on the journey, set out on his way home to Berlin, and on July 18, 1608, had reached the Köpeniker Haide, he sang, "God the Father dwell with us." No sooner had this been done than he cried, "Help, Lord God, how is it done to me!" folded his hands, looked up to heaven, sighed once more, "Oh, God, help me!" and sank back in a sigh. It also became the dying song of the Count of Oldenburg, Joh. Christian VIII. who died in 1570, and of the Elector of Saxony, Christian I., who died in 1591. Even the notorious Chancellor Nikolaus Krell, who had abused his high position in order to replace pure Lutheranism in the Saxon lands with Calvinism by cunning and force, until he was finally exposed as a traitor and condemned to death as such, reached for this song like a shipwrecked man for the life plank when he was led to the ship. How lovely, however, is what the godly Scrider tells of the homecoming of three of his brothers and sisters! No sooner had the plague struck the father of the house within three days in 1629 than three children fell victim to it, one after the other, a maiden of 7 years, one of 5 years and a boy of 3 years. After these three had gone home, the plague also took hold of their mother and eldest son, and only Scriver, who was only 6 months old at the time, was spared, although he drank the sick mother's milk. While the seven-year-old girl, before her passing away, predicted all this to her mother, as well as to her and her eldest brother, and spared the youngest, and pointed her to the words of Psalm 91:15, and while the three-year-old boy, in the midst of the fear of death, called out to his mother, cheerful and happy, to see the golden chariot that stood before the door, and, when asked who should ride in it, died with the answer: "I, in heaven!" As the end approached, the five-year-old maiden began to sing in an unusually bright and sweet voice the song, "God the Father, dwell with us," and to the great astonishment of those who had never heard it before, sang it out, and then gave up his spirit. And how this song became a song of triumph even in the case of a premature death was seen in the case of the pious pastor's daughter of Lichtenberg, when she was surprised by a heavy thunderstorm while weeding flax on May 23, 1685, and sang our song and was struck by a ray of lightning during the words of the second verse.

Thus one could still string together story after story from the records of the fathers. Following their example, however, I would like to record one that I experienced myself. It was the end of May 1845, when at noon a train consisting mostly of freight wagons

Railway train from Albanp, N. I., to Buffalo. In the rearmost carriage, an emigrant car, was a group of Franconian countrymen with their newly elected pastor, who wanted to settle with his congregation as missionaries in the midst of the heathen Indians in northern Michigan; in addition, several young men, including Schreiber, who had been trained for the preaching ministry among the local co-religionists, belonged to this traveling party. In grateful mutual remembrance of God's gracious protection during the voyage and especially of the miraculous rescue from danger when the ship collided in the middle of the night on the ocean, the whole company sang the song "Now give thanks to God" soon after the departure. Just as the train was about to turn around a mountain and the words were heard in the emigrant wagon: "The eternally rich God wants us with our lives," a terrible crash and a jarring jolt interrupted the singing. The train had run into an oncoming coal train. But while the middle cars were completely smashed and a human life was lost, in the emigrant car there were only smashed windows and a few insignificantly bleeding heads that had run into each other. But by the time the track had been cleared of the wreckage and the Albany exit was to begin again, night had fallen. How will the night ride end, since the day ride had begun so unhappily! Then, on this second departure, the emigrant crowd began to sing again. They sang: "God, the father, dwell with us." None of the participants had ever sung it before with such an emotional and devout heart. But they also sang all fear and worry out of their hearts, and with a repeated "Now give thanks to God" they reached Buffalo in the morning. -

How much this song was sung in former times without excess, how high and valuable it was held in general, is shown, among other things, by the agenda that was made for the future Elector of Saxony, John George III. It reads: "After dressing, His Princely Grace will attend the general early prayer together with the entire court with due devotion, while one or two chapters from the Bible with a short explanation and a piece from the Catechismo Lutheri will be read alternately by a noble boy, and at the end: "God the Father, dwell with us." See, reader, these were once the house and daily orders of godly Lutheran princes!

And yet masters have also wanted to "improve and correct" this master song of Luther's - but not "Christian". Not only did one of them, for example, want to put: "Arm ourselves with the weapons of God," instead of "fristen," which is of greater emphasis, but in the edition of a hymnal of the last century that was supposedly "improved" by a consistory, our hymn read: "God, the Father, help us." In a country parish that did not want to have this new-fangled hymnal forced upon it, an old farmer was the least likely to know anything about it. Since the farmer's word was very important in the community, the pastor tried to win the old man over to the new hymnal when he met him on a walk in his field. Immediately the farmer attacked the change that had also been made to this Luther hymn. But when the pastor

said that it made no difference whether it said: "God the Father dwell with us" or: "God the Father stand by us," and therefore rejected the farmer's "simple syllabic fiddling," the farmer finally said: "God forbid, dear Pastor, that you should meet with an accident if you now go home on my field. But if it should happen, I would gladly assist you as much as I could, but I could not attend you. I should have to leave you again for a time. Oh, how glad I am that I have a God of whom I know for certain that He can and will not only stand by me in every way, but also be with me! And you, dear pastor, will no doubt rejoice and be comforted by such a God." The pastor was humble enough to thank the farmer for this instruction. He might well have thought of Christ's praise, that God had revealed his secret "to babes."

Let this pearl of our rich hymnal treasure, then, dear Lutheran Christian, be recommended to you by all this for use anew. But do not only use it, but also sing it, and that in the manner that Dr. Luther also found, but in which there was nothing to improve or correct. How comprehensible, how fitting, how genuinely folksy is this melody! But then sing it at the right tempo - at marching speed, for it is, after all, a supplication. And if you are once with a number of like-minded co-religionists, from whose social circles the singing of sacred sweet songs has not yet been banished, you may try to sing it with them once antiphonally, i.e., alternately. You may try to sing it with them once in an antiphonally, i.e. alternately, as the one, smaller half begins: "God the Father dwell with us," but the other answers: "And let us not perish," and so on until the final lines: "Amen, amen, that be true, so let us sing hallelujah," which all then sing together vigorously and merrily.

Department

on some of the principal duties which a synod has if it is to rightly bear the name of an Evangelical Lutheran synod.

For the proceedings of the Iowa District of the Missouri Synod 2c. meeting for the first time (at Fort Dodge) on August 20, 1879.
Submitted by W. W. Walther

Thesis I.

Its first main duty is that it be faithful to the confession in word and deed, and therefore

- Confess the symbols of the Evangelical Lutheran Church without reservation;
- accept only professing pastors, teachers and congregations;
- oversee the confessional fidelity of its members;
- only with professedly faithful bodies.
...to the community.

Thesis II.

Another main duty is that she faithfully attends to her congregations in an evangelical manner, and thus

- not to arrogate to themselves a dominion over them, but only to assist them in an advisory capacity;
- Assist them in obtaining righteous preachers and teachers;
- protect them against preachers who are erroneous in doctrine, vexatious in life, and domineering in their ministry.

Thesis III.

A third primary duty is that she prove herself a support to her preachers and teachers, and thus

- advise the same;
- they are in the proper conduct of their official duties under support;
- defend them against injustice.

Thesis IV.

A fourth main duty is that it should in every way promote the growth of its members in the knowledge of the truth, and therefore

- hold mainly doctrinal discussions in their meetings;
- The Council shall establish pastoral and teachers' conferences and shall examine and evaluate the reports on the results thereof;
- be concerned with the dissemination of good writings
...be.

Thesis V.

A fifth primary duty is that they cultivate peace and unity in the truth among themselves, and therefore see to it,

- That all the members are subjects one of another;
- That one bear another's burdens in brotherly love;
- that no unnecessary disputes, whether doctrinal or practical, may break out and be maintained.

Thesis VI.

A sixth primary duty is that it seek not its own glory, but God's glory alone, not being concerned both with its own propagation and with the propagation of Christ's kingdom and the beatification of souls, and therefore

- seek not to win and keep souls by dishonest means, but chiefly by the gospel in its purity and fullness;
- Do not seek to bring about in their members both zeal for their special fellowship and living faith, uncontaminated love and true godliness.
- take an active and, as much as possible, active part in all godly events for the spreading of the kingdom of Christ in the world.

Holy Baptism in its Relationship to the Christian life.

(Theses for this year's Middle District Negotiations by F. W. Stellhorn.)

1.

Christian life owes its beginning to baptism.

The Christian life has been nothing but the natural result of regeneration since the Fall. - Match. 7, 17. Gen. 8, 21. 2 Cor. 3, 5. Joh. 3, 5. f. Rom. 14, 23.

L. Baptism is the bath of rebirth and therefore gives the necessary foundation and beginning to the Christian life. - Tit. 3, 4. f. Joh. 3, 5. f. Gal. 3, 26. f. Col. 2, 11-14. 2 Cor. 5, 17. (compare with Gal. 3, 26. f.)

2.

Christian life owes its progress to baptism.

One, it makes the same possible. Church a solemn requiem mass has also recently been said for the late provost of Racine College, Wis. Dr. De Koven. F. P. [Beeper]

A. The continuation of the Christian life is only possible under the continual guidance of the Holy Spirit. Rom. 8, 14. Gal. 5, 16-18. 22. Within the Methodist Episcopal Church, as the "Fr. St." reports, dissatisfaction with the rule of the bishops is increasing. Many of their preachers vent their displeasure in articles published in the "Meth. Recorder, an organ of the Protestant Methodists. They speak of a "bending of the almost unrestricted spiritual power of a few spiritual lords ruling for life" and call the last General Conference a "Vatican Council.

B. Through baptism the Holy Spirit makes his dwelling in the heart and thereby makes the continuation of the Christian life possible and, if there is no willful resistance, also real. - Tit. 3, 4-7. Act. 19, 1ff. 2,38. The Methodist community is completely permeated and dominated by the evil of the secret societies. Recently a Methodist preacher came to the conclusion that fellowship with these societies was incompatible with Christianity, and preached accordingly. Although he did not err in the doctrine of the Methodist community, he believed that he could save his conscience by deciding to found special communities in which lodge brethren should not be admitted, and to base the organization of these communities on the Methodist church order only as far as is practicable. G.

2. she is the strongest spur to it. A. We need a strong spur. B. Baptism contains the most holy and blessed commitment to the Christian life and is therefore the most powerful spur to it. - Rom. 6, 1. ff. It is to baptism that the Christian life owes its blessed outcome or consummation. A. The Christian life must be certain of a blessed end or its completion by grace. - Gal. 5,17. Rom. 7, 21-24 1 Cor. 4, 4. B. Baptism bestows blessedness by grace and thus gives the Christian life a blessed outcome or consummation. - Mark. 16, 16. Gal. 3, 26. f. cf. with Rom. 8, 17. 1 Petr. 3, 20. f. - Is. 54, 10. 2 Tim. 2, 13. Rom. 8, 1. 33. 11, 29. Zechariah 13, 1.

3. How a Baptist preacher wanted to prove immersion is told in "Our Church Paper". He belonged to a class of preachers who do not prepare themselves beforehand for their sermon, but make a fuss about the text on which their eyes first fall when they open the Bible in the pulpit. The saying he first met with was, "The voice of the turtle shall be heard i the land" (Luther: "The turtle-dove lets itself be heard in our land," Hohel. 2, 12.). The word "turtle" is taken here for turtle-dove (Turteltaube), he but took it for "turtle." At first the chatterer was embarrassed, but not for long, for he began: "Brethren, at first sight one might think that there is not much in the text; but if you consider it only a little, you will find that there is nothing at all in it. there's a lot in there. Now, you all know what a turtle is. If you have walked along a pond, you will have seen them sunning themselves on a log. Now they say: "The voice of the turtle will be heard in the land. But the tortoise has no voice that anyone has ever heard. So it must be the sound it makes when it plunges into the water. From this we conclude that immersion is meant and that immersion will become common."

To the ecclesiastical chronicle. G.

I. America. Communal worship of Jews and Christians.

The Fourth of July is glorified by the "luth. (?) Kirchenfreund" in a poem, as follows: "Birthday of our freedom! Be ever dear to us Till at last liberty and equality Shall grace the whole earth."

This will please all revolutionaries, communists and others. G.

Landspeculation. The editorial department has received a warning of a land speculation in Arkansas by a former member of the Ohio Synod ("Pastor M. Bürkle") and others. The "warning" is signed by Rev. C. F. Obermeyer, Mr. Penzel, and other reliable Lutheran brethren in Little Rock, Ark. The same say that those who are blinded by the beautiful-sounding reports will be "plunged into spiritual and bodily misery." The editors, however, believe they can dispense with the inclusion of the "Warning," as few of our readers have been troubled with the circulars issued by the gentlemen mentioned. We only remark that the "Church Newspaper" at Columbus has also raised its voice of warning against it. D. R.

Along with the papist ceremonies, more and more papist heresies are penetrating the high-church direction of the Episcopal Church. In St. Clement's Church in Philadelphia, which belongs to this community, an investigating committee found, among other things, the following "customs": Often and on both main occasions the priest communicates alone and the congregation is merely spectators. During processions, banners are used on which the image of the Virgin Mary is painted. Furthermore, during such processions the communion vessels are carried around and choirboys and priests bow as often as they pass them. A book of devotions was distributed in the parish, in which rules for the invocation of the saints are found. - In the same

but where the Union spirit of our time, which is also their spirit, finally leads, they should learn from this.

W. [Walther]

The Seventh-day Baptists, who, as is well known, celebrate the Jewish Sabbath (Saturday), have been trying for some time to obtain permission from the "Pennsylvania" legislature to work on Sunday. A motion to that effect passed the House of Commons, but was duly rejected by the Senate.

The Romans also want to have chaplains in the federal army. The Republican McCook of New York has made a motion in the House of Representatives to grant the Romans a share in the chaplaincies in proportion to the number of Roman soldiers. - If corresponding chaplains were to be employed for soldiers of different faiths, such a demand might well be tolerated; but if this principle cannot be acted upon, the demand made is as unjust as it is impertinent.

The Roman Catholic Bishop Ryan, in the sermon he preached at the dedication of the cathedral in New York, said that the Roman Catholics were distinguished from the Protestants by their morality. But the investigation that resulted in the *New York Times*...

shows the opposite. In the city of New York, 356,539 Roman Catholics and 106,499 Protestants have been arrested in the last 7 years. Among the 200,000 Irishmen living in New York alone, who are certainly good Catholics, there have been 242,893 arrests, many of whom have been arrested more than once. G.

In Maine there is a Canadian who stubbornly refuses to pay rent in a Roman church, although he attends every Sunday as a most devout and eager listener. All the public scolding from the pulpit and all the private performances on the part of the priest were unable to do anything to the man. The priest was so annoyed by this that he filed a complaint against the man with a justice of the peace and demanded that the judge arrest him. But the magistrate declared that as long as the man in question did not cause any disturbance of the peace, he could not be arrested merely for going to church. Two policemen were sent to the church to see if he was disturbing the peace, but far from it, he was always one of the most devout and silent of all present. - The question involved here is a most ticklish one. As is well known, all Papal churches do not belong to the "church members" with whose money they are built, but to the bishops. Now, if those who own the churches as their property insist that all who wish to attend the performance in them must pay entrance fees, such a man who goes into such a church and refuses to pay is to be regarded as a disturber of the peace and is therefore liable to punishment. If the same man wished to insist on going to a theatre or circus without paying the set admission fee, the circumstance that he watched the performance eagerly and quietly would hardly protect him from being thrown out as a disturber of the peace. This is how our priest seems to have regarded it, since he sought the help of the secular authorities to enforce the entrance fee to his church from the devout churchgoer. Ad. Bd.

A non-believer silenced. Robert (Bob) Ingersoll crisscrossed the country making speeches against Christianity. That the Christians in Illinois sought to prevent him from being a candidate for governor has made him even more bitter. The other day, in a railroad car, he tried to get in touch with a gentleman who was sitting near him; he was to tell him of a good, great work that Christianity had accomplished. But the man would not engage with him. When the train stopped at a station and all was quiet, an old woman seized him.



80-year-old lady, who was sitting behind him, by the arm, and said, "Excuse me, I don't know you, but I can tell you of a good great work that Christianity has done." "So?" replied Jngersoll, "and what is that, madam?" - "It has prevented," was the reply, "Rob. Ingersoll not becoming governor of the great State of Illinois." - Jngersoll turned pale with anger, and - said not a word; he was smitten. G.

II. foreign countries.

From the Saxon Free Church. Pastor W. L. Meyer of the Ohio Synod in North America, who has served several branches of the separated congregation of Hermannsburg since last year, has declared his resignation from the Synod of the Hanover Free Church, after it became apparent that not only are various doctrines, e.g. of church and ministry, being taught and tolerated within this Synod, but also that communion has already been entered into with those who are leading false doctrines, without any thought being given to a prior reconciliation of doctrinal differences. To such syncretistic"" The dear man could not give his consent to such syncretistic beings, no matter how difficult it was for him to leave Hermannsburg, with which he had been intimately connected for 20 years. May God rest His blessing on this confession and grant, if it is His will, that this faithful witness may be preserved for the work of the orthodox Free Church in Germany.

(The Evangelical Lutheran Free Church of June 15.)

The Hanover Free Church currently consists of 22 congregations with 4500 souls. To Hermannsburg belong still 9 Filiale. The pastors Drewes, Hiecke, Stromburg and Gerhold each have 3 congregations. Most of the congregations have built a new church or have erected an emergency church; only a few still use a private room for their worship meetings. In Hermannsburg the dedication of the new church of the Harms congregation took place on May 29. It is reported that 3000 people took part in the celebration. The beautiful church, equipped with a tower and three bells, cost 40,000 Thaler. Only the Hermannsburg congregation has a parochial school, a three-grade one; the children of the other congregations attend the schools of the state church. Unfortunately, doctrinal unity is not the bond that holds the Hanover Free Church together. W. [Walther]

In Erstem in Alsace, there was previously only a Catholic school. Recently the Lutherans there finally established their own school. This is reported with great joy in the "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" of June 8, and the following is noted: "Whoever has never lived in such regions and places, where the Roman nature is spreading and has dominion, cannot feel anything of what it means to send children to a Roman Catholic school. Every effort is made to work upon the hearts of the children and to captivate them with their external frippery. Instead of their prayers, these children learn the Hail Mary and the Rosary, in which Lutheran Christians are prayed for as heretics, so that they may turn from the wrong path. Instead of our church hymns they learn only Marian hymns, and where possible, fingers are always pointed at them as frowned-upon perverse people. Even in the working hours the legends and Marian apparitions of modern times are diligently told to them in a rather attractive way, so that they should get more and more desire to also wish to belong to the Church that makes all things holy. For some these are quite inconspicuous, insignificant things, and they are usually not fought against with seriousness, precisely because they are not considered worth the trouble of being looked at more closely. But he who knows a child's heart, how it is richly endowed by God, and how the grace of baptism makes it able to do all things.

If a child is able to let the divine penetrate much more attentively and deeply into him than the earthly, it will certainly seem questionable to let the child process such food, which has an almost deadly effect on him. Some children go along with everything in such a school, of which the parents know nothing, for fear of punishment; they even go to church early before school, even with the procession, to please the sister, for which indulgent parents have by no means the sense of injustice. Enough, it is much more dangerous than is scarcely suspected; and where such conditions are in Christendom, praying hands must be lifted up continually, that this abomination of desolation may be controlled in the hearts of children."

Church building lottery. In the "Freimund" of May 8 we read: "At the last General Synod of the Lutheran Church of Bavaria, among other motions, one was made that the church government should in the future refuse permission for money to be raised for Protestant church buildings through lotteries. As is well known, following the example of the Catholics, the second Protestant church in Munich was built to a large extent by a money lottery. Unfortunately, the chairman of the General Synod did not give a definite yes, but let it be known very clearly that such money lotteries could be repeated for the good of Protestant churches. We did not have to wait long, quickly such an annoying trade has been allowed again. The Protestants in Reichenhall in Upper Bavaria have received permission to promote the building of their church through a money lottery. However, we actually protest against such annoying trade by declaring loudly, as far as our voice can carry, against the purchase of the lottery tickets and by advising against it, so that in the future others will be displeased to pollute our church by such robbery. If our church is poor in gold and silver, we do not want to give it the appearance of splendor by such disreputable means and copulate the altar with the purse; this would result in a changeling. We already bear heavily enough from the old damages of our church and do not want to heap new aggravations on top of it. Better to be poor in honor with inconspicuous church buildings than this dishonest splendor." - That such things happen in a national church is bad enough, but if they happen in a free church, as America's Lutheran Church is, it is an appalling disgrace.

[Walther]

A beautiful fruit of Bible propagation. Prince Galitzin, a young Russian nobleman, who was given a Bible at the Paris World's Fair, now intends to build 30 Bible "kiosks" and equip 7 Bible wagons. He himself intends to travel around Russia for 7 months with Mr. Clough of Paris, to whom he will turn over the care of the wagons, saying, "Since my Lord Christ laid down his dear life for me, I will also lay down my whole life, time, and fortune for his service." Ad. Vol.

Conversion through the mere reading of the Bible. In November of 1877, Rabbi Gerstenkraut, who was employed at the Jewish synagogue in Strasbourg, was commissioned to publish a refutation of Christianity. But when he followed the advice to read the New Testament first, he became so vividly convinced of the truth of Christianity while reading it that he decided to publicly convert to Christianity. To avoid the anger of his former Jewish co-religionists, he went to Edinburgh in Scotland, where he recently received Holy Baptism in St. Luke's Church.

Roman Catholic Vandalism. In the parish of Moyrus, County Galway, Ireland, a Protestant schoolhouse has been stormed by 30 Papst servants who came from a distance. All the Bibles they found inside,

threw them into the sea. The papists themselves always see to it that one becomes more and more firm and certain in his conviction that the pope is the Antichrist, and the Roman church the red whore of Babylon, who is drunk with the blood of the saints and with the blood of the witnesses of Jesus" (Rev. 17:4-6). Ad. Bd.

In France no more church processions, not even those of Corpus Christi, may be held in the city streets. So reports the local Roman "Herald of the Faith", who is naturally very displeased about this.

"It lacketh not much, thou persuadest me, that I should become a Christian," thus once King Agrippa spoke to Paul (Acts 26:28); but with these words the wicked man revealed that he still lacked everything. He therefore also remained an unchristian, and died an unchristian. A similar example is reported by a Hermannsburg missionary from India in Harms' Missionsblatt of the month of April. He writes: "Many heathen have repeatedly come forward to learn, but before the final decision they still waver. Some die over it without having taken it seriously. In Gaddagunta there lived a Malapriest. He had two grown-up children, a son and a daughter, both of whom were baptized. The son is now a catechist in Gudur. The mother was baptized last year. The old man had been wavering between paganism and Christianity for 12 years. Finally, at the end of last year, he fell ill with a fever. He suspected that he would die and sent for me. After I had spoken with him, I promised to come the next day and baptize him. In the face of death, since he had to leave everything, he wanted to receive Jesus' grace, for which he had been in need for years. When I came the next day to perform the holy act on him, he was again undecided; he felt a little better, and thought that he could still get better, which is why he could not yet give up his lucrative business as a priest. I did not press him; he should decide for himself, and the fear of dying without baptism finally decided. When, during the baptismal ceremony, I came to the question: "Do you want to renounce the devil and all his nature and works?", the advantages of his priesthood once again presented themselves to his soul; he answered: "If I renounce, you will have to feed me. There was something demonic in his words, so that I involuntarily trembled in my heart. His wife began to weep and wanted to storm him, but I repulsed her, as it was of no use at that moment. I asked her and the children to kneel with me, and I put the poor man's distress to the Lord's heart. As I was leaving, I asked him if I should come again the next day, to which he replied, "Yes. This was in the evening. Early the next morning I rode back to Gaddagunta, bringing with me the habit of office and the baptismal font. But when I came near the house, I already heard crying. He had died a quarter of an hour before my arrival. The grief was great for the relatives as well as for me. I thought about whether I could have acted differently the night before, but I had to tell myself 'no', because for holy baptism a free, full and unconditional confession and real renunciation of the devil is necessary.

Mockery of the Saint. In the Zwöritzer Anzeiger (in the Kingdom of Saxony) an advertisement appeared in October of last year directly under the obituaries, in which it said: "According to God's inscrutable counsel, my faithful sleeping companion, my Bkllö, known as Saußänger, Katzenrude 2c., was slain yesterday by a Klotze. Follows the signature of the person reporting under a false name. The Royal Court

For this, the official sentenced the sender to 6 weeks in prison and the editor to 4 weeks in prison and to pay the costs amounting to 180 Marks.

A Masonic newspaper, the "Bauhütte", reports that the Grand Lodge of Hungary has agreed with the Grand Orient of Romania to exclude the existence of God and the immortality of the soul from the Constitution, to accept the Jews without objection and to reject the Bible (the New Testament) as a non-divine book.

A request concerning the family of the late Pastor Ruhland...

When the members of the Illinois District of our Synodal Union, meeting in Chicago from June 4-11, received by telegraph the shocking news of the sudden death of Blessed Pastor Ruhland, they also remembered him in a painful sympathy. Pastor Ruhland, they also remembered in painful sympathy the widow of the blessed man, who was staying in Germany with seven orphans, and therefore decided not only to help make possible the early return of these survivors through collections within the district, but also instructed the undersigned to bring this matter to the heart of the members of all districts through the "Lutheran" and to ask for loving gifts to procure the means of travel for the orphaned family.

Those who have read the "Mourning News" in the issue of June 15, which certainly shocked everyone, will remember that the dear author also expressed the hope that God would "awaken the hearts of the brothers of the deceased to see to it that his orphaned family can return to America. Let us then, dear brethren in the ministry and in the faith, help on all sides to bring this hope to fruition without delay. Consider that the widow, who has been so severely afflicted by the hand of the Lord, did not spend her youth in Germany, but in America, and thus has her true home here, and on her parents' side the only relatives, and on her husband's side the most relatives, all of whom live in Wisconsin, the former near Sheboygan, the latter in and near Milwaukee. How difficult it was for her to tear herself away from her beloved home and to follow her husband, who was called to the service of the new Saxon Free Church, into the completely new and strange circumstances, but how she nevertheless overcame flesh and blood and, as the Lord's handmaid, bowed to his will, which had finally become clear to her, is known to the writer of this, among others, as the closest oldest friend of her husband. But he also knows that despite all the certainty of God's will concerning her husband's vocation and despite all the love she received in word and deed from her fellow believers outside and especially from the Planitz congregation, she could no longer really feel at home in our old fatherland, but her heart was often full of homesickness for the place of her youth and for her own. The longer, the more the departed longed for her return! But only now, when she has so suddenly and in such a way become a lonely widow, surrounded by seven children, the youngest of whom is only a year old, while over here the broken shell of her husband rests at Forest Home near Milwaukee next to his mother and one of the preceding children, while the oldest son, who came with his father, stays with his uncle in Kendallville until he enters Fort Wayne High School!

That the widow lacks just as much the means for the journey over as the poor Planitz community, currently also burdened with a church building, lacks the fortune to procure them, hardly needs to be assured. Well then, we will, mindful of the obligation we have towards the deceased and the

We have his after love and the synodal community, to which he belonged first over there and then over there, and remembering the dear promises of him, who has given himself the title "father of widows and orphans", fill the hands of the treasurer of the synodal district hurriedly and to such an extent that the dear widow's heart will also be comforted a little by a speedy return and our service in this.

F. Lochner.

"I'll go there with peace and joy."

The pious king of Denmark, Christian III, had a strange dream around Christmas 1588. He dreamt that a man in white clothes, who looked like an angel, came to his bedside and said to him: "If you want to order something before your end, do it in time, because after eight days God will transfer you from the earthly to a heavenly kingdom. Upon the new year thy sickness shall cease altogether, and everlasting health shall follow." On New Year's Day the king accordingly ordered his court preacher to preach a valet (farewell) sermon. After finishing it, he said, "If God will, I am ready, I will leave the world, and by my faith I will take my only Saviour and Redeemer JESUS into my heart, and he will do with me as is useful and blessed." Then he desired of his court servants that they should sing funeral songs to him. When they would not, he said, "I will sing, and ye must sing with me, that it shall be said the King of Denmark hath sung himself to the grave." - Thereupon he intoned in a bright, cheerful voice the song, "Mit Fried und Freud ich fahr dahin," "Mitten wir im Leben sind," and "Nun lasst uns den Leib begraben." On the same New Year's Day he passed away in good health, sweetly and gently in Christ Jesus.

(Alsatian Messenger of Peace.)

"Sustain us, O Lord, in thy word."

When once in 1558 a papal envoy, who had heard the hymn "Keep us, O Lord, by thy word" sung in a church in Brunswick, complained about it to Duke Ernst, and requested that he forbid the singing of this hymn, the duke answered him: "My preacher is not appointed for this reason, that I must tell him what he should sing, teach or do in church; but he is appointed for this purpose, that by God's command and in place of our Lord Christ, he should teach and preach to me and to all of my own, what is useful and necessary for the one as well as for the other and for the very least at court to know and learn for eternal blessedness; and that he warn me and everyone, no one excluded, against everything that could be a hindrance and harmful to salvation, so that one knows to beware of it. I know neither to command nor to forbid anything in this (piece) to my preacher. If you do not wish to go to church on their account, you have power to stay out." I. Thr. Olearius' Evang. hymn-treasure.

Jena, 1706. ill, 96. f.)

Best insurance.

I was travelling the other day, says an Englishman, with a Christian friend from London to the north of England. We had taken our seats, and the engineer was about to start the train, when another gentleman entered our coupe. He was accompanied by a friend, who, after bidding him farewell, returned and asked, "Have you a certificate of insurance?" "O certainly," said the gentleman, "I am insured." "Then are you insured for life?" my friend asked him calmly, turning to him. "No," said the gentleman in apparent astonishment, not understanding what was really meant,



"I only insure for one year at a time." "But I am insured forever" said my friend. The gentleman still did not understand my friend's opinion and replied, "O yes, you can insure forever by one-time payment, but it costs quite a sum." My friend replied, "Yes, my insurance is really by one-time payment. It costs me nothing, but it costs God the death of His beloved Son."
(Austr. Church Messenger.)

The confession of an unbeliever.

A journeyman miller, who believed in no God, was employed at the windmill of Mr. W. in Pomerania. One evening, as he was going into the village, the mill began to burn, and before anyone could come to put it out, it was in flames. The journeyman ran as hard as he could to save his possessions; but it was too late. Clasp ing his hands over his head, he cried, "Oh, my dear God, all my fine things and all my fine money that I have saved is lost! Oh, my dear God, what am I to do now?" It was held out to him, "You don't believe in any God, why do you call on him?" - "Yes, what will you do when you are in distress? People all do so," was the unbeliever's reply.
G.

Honesty.

William Hall, a butcher in London, had the following published in the newspapers in 1784: "Twenty years ago I came by misfortune into the Gant, *) and could only pay my creditors thirty percent. Since then, however, God has so blessed me that I am now able to satisfy my old debtors. Therefore I invite all my creditors to a meal at the inn of the Golden Lion on the first of July, in order to pay them here what I am obliged to do, not by law, but by my sense of right and equity." He really did pay his old creditors.

*) i.e. he went bankrupt and his property was sold by court order.

Inaugurations.

On the 3rd Sunday after Trinity I installed Rev. H. Kowert with the assistance of Rev. W. Oetting, by order of Mr. Praeses Wunder, installed in his new congregation at Island Grove, Ill.
L. Frese.

Address: Usv. U. Lovsrt,
Isutopolis, LKnaÜLin 6c", Ills.

On the 2nd Sunday after Trinity, the Rev. I. L. Pfeiffer, called by the congregation of Logan Township, Perth Co., Ontario, by order of the Most Reverend Presidency, and assisted by the Rev. F. Dubpernell, was installed in this his new office.
I. Frosch.

Address: Rsv. I-. l'ioiü'si'.
öox 4. LlitellslI, ksrtü 6c>., Out.

On behalf of the Reverend Mr. President Bily, the undersigned has introduced:

1. the Rev. L. Dornseif at his St. Paul's parish in Dubuque, Iowa, on the first Sunday after Trinity;
2. Rev. A. Grase Imann in the congregation at Sher- rills Mount, Iowa, on the 2nd Sunday after Trinity.

F. C. Besel, ssuio r.

Addresses: Rsv. I-. Oorossik,
2015 cksdrsoll 8tr., vuduhus, lovn.
Rsv. OrailmaQii,
LlIsrrills Hlount, Dudugus 6c>, lo^va.

By order of the Reverend President Wunder, Rev. Aug. Sippe! was solemnly installed by the undersigned in his two parishes at La Rose and Varna, Marshall Eo., Ills.

Gottlieb Traub.

Address: Hsv. Lippsl.
Lox 39. I.K Ross, LlurslmU 6c", Ills.



Church dedications.

On the 2nd Sunday after Trinity, June 22nd, the newly built church of the Lutheran congregation of Christ of **Ply-Houth** County, Iowa, was solemnly dedicated. Pastor Crämer preached in the morning, and the undersigned in the afternoon.

Ferd. S. Bün ger.

On the third Sunday after Trinity, the newly built church of the Salem Lutheran congregation, near Glasgow, Mo. was dedicated to the service of the Triune God. The church is a frame building, 30 feet wide and 50 feet long, with a steeple 70 feet high. Rev. Walther, of Brunswick, preached the consecration sermon, and in the afternoon Rev. Griebel, of Nor- borne, preached in English. With thanksgiving to God we may still remark that the church stands free from debt. M. Adam.

On the 8th of June, being the feast of Trinity, the newly built church of the Lutheran congregation in Lincoln Township, Calhoun Co, Iowa, was dedicated to the service of the Triune God. Rev. I. L. Crämer preached the dedication sermon in the forenoon and Rev. Rabe preached in the afternoon. The undersigned said the consecration prayer.

At the same time, I certify with heartfelt thanks that I have received P4.00 for our church through Rev. F. I. Bilß from his congregation in Concordia, Mo., P4.00, and from Mr. Pastor Th. Mertens 5.00 for our church building.

T h. Mattfeld.

Mission Festivals.

On the 2nd Sunday after Trinity, the local Lutheran congregation of St. Johannis again celebrated a mission festival. Rev. L. P. Günther held the sermon, Pastor Ph. Sludt a lecture on mission history. Fcst guests from the congregations of said pastors were also present. The charge was \$17.00.

State Centre, Iowa.

Ch. F. Herrmann.

On Trinity Sunday, the Lutheran Trinity Church near Dayton, Boone Co., Iowa, celebrated a mission feast. In the morning the undersigned preached, in the afternoon Rev. Grafel-when. The charge was DI 1.00.

G. Gülker.

On the 2nd day of Pentecost, the congregation of the undersigned at Belle Creek, Washington Co. celebrated a mission festival, to which a number of guests from neighboring congregations also attended. In the forenoon Rev. I. Frese preached on inward missions, in the afternoon Rev. C. W. Baumhöfener on outward missions. The Collecte, P46.1)8, was designated for a traveling preacher in Nebraska. I. Hilgendorf.

On the first Sunday after Trinity, the congregation at Nicollet, Min., celebrated a mission festival, in which especially the dear sister congregations of Courtland and Willow Creek participated in large numbers. Pastors Dageförde, Müller, Schulze and the undersigned preached. The collection, intended for inner and outer missions, amounted to H50.68.

G. E. Ahner.

Explanation and warning.

The Synod of Missouri, Ohio and other Northwestern Districts hereby declares that "I. I. Hoffman," formerly pastor of Sheboygan Falls and Plymouth, Wisconsin, is no longer to be considered as belonging to it. The same has been lawfully deposed from his office, because, notwithstanding all admonition, he has given much offence and offence in his conduct.

On behalf of the said synodical district

sC-

Punishments, Pres.

Notice.

The relevant supervisory authority, with the consent of the Honorable General President, removed the undersigned from all functions of the Directorate and the professorship in the School Teachers' Seminary on July 2. Until the new director arrives, all letters concerning the seminary and the "Schulblatt" are to be addressed to Prof. Selle.

Addison, July 2, 1879, T. John Great.

A request.

The undersigned hereby requests that during the next few months he will send everything pertaining to the Presidency of the "Eastern" District to the Vice-President, Rev. C. H. Frincke in Baltimore.

I. P. Bey er.

Request.

Where is the candidate of theology Wilh. Beutnagel from Leiferde, Brunswick? He was still in Little Rock, Arkansas last year. My sincere thanks to everyone who provides information!

On behalf of his deeply grieved relatives

ük>V. Lusss.

41643ä 8tr, Xv" ^orlr,

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., on the first Wednesday in August, at the church of the Rev. Dr. Sihler at Fort Wayne, Ind.
Subject of the doctrinal negotiations: Theses on Holy Baptism in its Relationship to the Christian Life.

Geo. Runkel, Secr.

XL. **Preis discount** will be granted to all Synodicals on the following railroads: Toledo - Wabash, C. C. C. L. I. and Ft. W. M. and C., GrandRapids "Lndiana(Cin.Nich. mond L Ft. Wayne), Pittsburgh, Ft. Wayne L Chicago.

Any person intending to use the Grand Rapids or Pittsburgh Railroad shall produce a ticket issued by the Company, which shall be sent to any person upon request by the undersigned.

Anyone traveling to Ft. Wayne from Indianapolis and requesting a ticket „via Lluncis Route" will receive a returu liefet at 55 cents.

The Muncie railroad also sells half-price tickets from Muncie to Rounck.

H. G. Sautr.

All Synodicals who intend to travel to Fort Wayne by Peru Railroad may obtain a Rounä trip Lieket for half price at the Union Depot there.

The number of guests from each place was to be reported to the undersigned by August 1.
Indianapolis, July 1, 1879.

P. Seuel.

Conferenz displays.

New York Districts Conference, s. G. w., August 26th to 28th, at Rev. C. I. T. Frincke at Port Richmond, N. I. commencing at 10 o'clock in the morning. Preacher: pastor I. H. Sieker; er- sentence man: pastor G. F. Stutz. Registration with the local pastor before Aug. 10. H. C. SteuP.

The second district of the mixed pastoral conference of M i n n e- sota will meet, s. G. w., at the congregation of the Rev. Schaaf, in Rechtster, from the 29stcn to the 31st of July.

- P. Rupprecht.

The mixed pastoral conference in the middle part of northwestern Wisconsin will meet, s. G. w., August 5, 6, and 7, this year, at the residence of Rev. O. Hoyer, at Neenah. Subjects: the doctrine of Sunday. Application for confession. Magic.

Those who think they will not be able to attend should report this immediately to the Rustor loci. I. L. Daib, d. Z. Bors.

The mixed teachers' conference in the state of Minnesota, composed of teachers of the Missouri and Minnesota synods, will meet, s. G. w., Aug. 5,-7, at the school of Mr. Teacher Drlll, in Minneapolis. W. Gierke.

Proceeds to the treasury of the Northwest District:

For the hospital in St. Louis: From?. A. KLSclitz Gem. in Wilson G3.94.
For the seminar in Springfield: ?. L. Schütz' Gem. in Ashippun 6.30.
For the emigrant mission in Baltimore: ?.W>- Leßmanns Gem. in Berlin 1.29.

For ?. Brunn in Steeden: From ??:. Keller.75, C Stöffler, Hudtloff each .50, I. L. Daib, Zahn, Rädecke, Nohrlack each 1.00, Osterhus 2.50, Rösch, Geo. Plehn each 1.00, Rolf.50. Of the teachers: Bücher 1.00, 'Lenigk, Bergemer each .50, Fröhlich 1 00 ?. Schneiders Gem. 5.00. Mr. Theiß .50. N. N. in Loans' ville2.00. By ?. Präger 2.00.
For sick pastors and teachers: By ?. Sageborn 2.00. ?. Börnecke's congregation in Danville 2.53. ?. Landcock's congregation 5.00. Teacher Buuck 1.00. By ?. Krumsieg of E. B 1 10
For the organ in Springfield: ?. Ph. Wambsganß' jr. Gem. 2.00.

For the congregation in Sioux City: ?. Kellers Gem. in Racine 8 25.
For poor students in Springfield: ?. Ph. Wambsganß' Gem. in Adell 8.41. For Kaiser, thank offering by Mrs. Neiqenfinde, 1.00. For Werfelmann desgl. 1.00.
For seminarist Werfelmann in Addison: Dankovfer by Mrs. Neigenfinde 1.20.
For ?. D.'S son: ?. G. F. Schillings St. Joh.-Gem 11.00.

For the emigrant mission in New York: ?. Ph. Wambsganß' parish in Adell 6.55. ?. Grothe's parish in Lowell 4.20. ?. W. Leßmann's congregation in Berlin 1.29. Trünsinq in St. Paul l50.
For negermission: ?. Grothe's Gem. in Lowell 4.20. ?. Börneke's church in Mapletown 1.97. ?. L. Schütze's compound at Ashippun 3.15. ?. E. G. C. Markworth's compound at Manteufel 1.30. ?. Clüter's compound 4.00. Claus Jvß .25. ?. H. Stute's Gern. 3.40. Trünsing in St. Paul 1.00. ?. JohlS Gem. 3.00. Mtslionsfcstcoll. in Nicolett 15.68. Missionsfestcoll. of the parishes of ?? Wambsganß sen., Schilling and Herzer 24.28.
For the widow's fund: From the ??:. E. Damm, F. Schumann, I. L. Daib, Zahn, Dicke, E. G. C. Markworth, H. I. Müller, F. Streckfuß, Geo. Plehn. H. Stute, E. Seuel 4.00 each Ph. Wambsganß, Sr. C. Kollmorgen 5.00 each, Fischer 3.00, H. A. Allwardt 4.35, Ahner 2.00. Of the teachers: Rüge 4.00, F. A. Meyer 8.00, K. Ch. Fröhlich 4.00, F. W. E. Bergemann, A.

Ebmann, C. Ehlen 2.00 each, Lehnigk 4.00, Fürstenau 3.00. ?. Ph. Wambsganß'Gem. in Adell 7.01. N. N. in Oskdosh 8 00. Mrs. Pubn in Racine 1.00. WeddingScollecten: at A. Brede 4.00, at C. F. H. Link 3.65. Surplus from visitation trips of ?. H. A. Allwardt 1.00. N. N. in Loqansville 2.00. ?. G. F. Schillings St. Joh.-Gem. 6.50. Gottfr. Köppke 1.00.

For the orphanage at Addison: Teacher Rugc's pupils 1.50. ?. L. Schütze's church in Ashippun 1.00. ?. Kuechle's church in Milwaukee, \$21.90.

For inner mission: Mrs. Müller in Sheboygan 1.00. ?. Grothe's church in Lowell 4.20. ?. Fisher's parish, 3.40. Parish of Grant and Sigel, 2.50. Thank offering from Mrs. Pickrow, .50. ?. Rebwinkel's parish, 1.00. ?. E. G. C. Markworth's Gem. at Council River .80, at Fxemont .97, at Fremont Road 1.23. M. Merbobm, surplus of Missionstaubc, 5.00. Trünsing at St. Paul 1.00. By ?. Mende .15. ?. Landecks Gem. 5.00. Missionfestcoll. in Nicolet 35.00. Desgl. of the parishes of ?? Wambsganß, Schilling and Herzer 60.00.

For the deaf and dumb in Norris, Mich.: Carl Schubert in Milwaukee 1.00. WeddingScollecten in Bloomfield: at A. Rechow 2.66, at A. Paap 2.20. Mrs. Pühn in Racine 2. "0. ?. L. Schntze's Gem. in Ashippun 1.00. ?. W. Huttloff's Gem. 7.00.

For the Heathen Mission: H. Vogel at Sherrills Mount, Iowa, 1.00. ?. Rehwnkels Gem. 1.75.

For the church building in Planitz: ?. Aulich's parish, 2.25. ?. Cloter's parish, 10.45.

F i i r the synodical treasury: DrrieinigkeitS Gem. in Milwaukee 23.00. St. Stephen's Gem. there 19.00. Jmmanuel's Gem. there 12.03. Gem. in Bloomfield 11.59. ?. Ph. Wambsganß' congregation at Adell 21.54. ?. Schumann's congregation at Frcoistadt 10.85, at Kirchbau, 1.90. ?. E.F. Keller's Racine residence, 15.76. ?. Kothe's church in Utica, 5.66. ?. Rathjen's compound in Mayville, 2.40. ?. Leßmann's compound in Berlin 3.65. Mr. König .25. ?. L. Schütz's church in Ashippun, 15.00. ?. G. Hild's compound in Herrmann 10.23. ?. L. Huber's parish, 10.3. E. Aulich's parish 2.25. ?. Präger's parish 5.07. Im. Lebanon congregation, 3:00 p.m. Collect, 10:00 a.m. Communion? E. Punishments' congregation in Watertown 25.65. ?. I. L. Daib's congregation at Olbkosh (for maintenance of professors) 11 a.m. ?. I. I. Walker's Gem. in New London 3.15, on Maple Creek 1.04, on Bear Creek 1.06, on Mosquito Hill .60, in Larrabee 1.31. Kreuzgcm. in Milwaukee 5.90. ?. ClöterS Gem. 5.18. ?. K. A. Meyers Gem. at Fredonia 5.00. Gem. at Mequon (?). ?. Seuel's upper parish: Easter coll. 11.07, Pentecost coll. 8.38; its lower parish: Easter coll. 7.00, Pentecost coll. 6.86. ?. G. F. Schilling's St. John's parish 7.00. Its lower parish 5.65. ?. Krumsiegs congregation at Benton 21.00.

For the bereaved family of the late ?. Ruhland: By A. Brüsewitz in Milwaukee 5.75. By ?. H. Sagehorn 3.00. Den ?? Hudtloff, C. Stöffer, Allwardt each .50, I. L. Daib 1.00, Osterhus 2.50, H. I. Müller 1.00, Rösch 118, I. Körner 1.00, C. M. Zorn 5.00, Rolf 1.00. Mr. Metzig .50. Teacher, Lehnigk .50. N. N. in Logansvtle 2.00. ?. Röschs Gem. 1.82. Surplus of the Collecte for the travel money of poor pastors and teachers to the Synodal Assembly 9.78. N. N. in M. 1.00.

For synodal reports: Bonden?:. Rathjen 2.00, A. Hertwig 4.00, G. Hild, H. I. Müller, Diehl each 2.00, Ahner 3.00. To the teachers: K. Ch. Fröhlich 4.00, F. W. E. Bergemann, A. Ehmann, W Wilk, Fürstenau each 2.00, Augusti 4.00.

Milwaukee, July 5, 1879, L. Eissfeldt, Cassirer.

Income to the Middle District offers:

For the synodal treasury: From ?. Schmidt's congregation at Elyria P10.15. ?. Bösc's congregation at South Ridge 9.30. ?. Wyneken's congregation in Cincinnati P16.00. ?. Jor' Gem. at Logansport 13.00. ?. Meyers County, Adams County, 31.25... Spiegel's residence, Adams County, 10.95. Niethammer's parish of La Porte 15.45... Heintz's comm. in Crown Point 10.00. ?. Siegers' parish of Huntington, 3.60. EverS' congregation at Root 6.00. ?. Huge's parishes in and near Bremen 7.88. George Helmlingcr through ?. Huge 5.00. ?. Schlccffclmann's parish in Reynolds 5.00. Of the parishes of ?. Diemcr: at Archbold 1.42, on jder Ridge 4.56, at Florida 1.61, in Florida 1.39. Of township Ireder of ?. Strinbach in Fairfield 11.00. ?. Schoeneberg's township of La Fayette 37.45. ?. Reichmann's parish of Wapacconneta 18.62, by himself 2.00. ?. Seitz's compound in Avilla, 8.70. Zschoche's compound in Marion Township 26.00. ?. Hahn's comm. in Adams County 7.02. Teacher Mösta in Logansport 2.00. ?. Querl's comm. in Toledo 7.38. ?. Zagel's comm. at Fort Wayne 18.13. ?. Hirber's compound in Defiance County 3.00. Dr. Sihler's compound in Fort Wayne 77.16. ?. Stubnatzy's Common that. 57.50. ?. Schwan's congregation in Cleveland 90.35. ?. Seuel's Gem. Indianapolis, 37.50. ?. Bosch's congregation in Lancaster 2.00. Whose congregation 8.50. ?. Jüngel's parish of Jonesville 10.50. ?. Brüse's parish at Neu-Dettelsau 13.35. ? Brackhage's parish 8.30. ?. Horst's parish in Hilliard 2.00. Whose parish 10.14. Parishioner's parish in North Dover 1.00. ?. Saucr's parish in Dudleytown 19.55. ?. Mohr's congregation in Jngleficld 5.60. ?. Schmidt's parish of Indianapolis 4.00. Whose parish is 30.00. ?. Knief's congregation at Neu-Dettelsau 13.00. ?. Kolbe's congregation in Jndpendence 13.30. ?. Tramm's congregation at VincenneS 14.40. ?. Crämer's congregation in Zanesville 2:00 p.m. ?. GrubcrS St. John's parish, 1.96. St. Thomas' parish, 3.63. H. Drollinger's parish, 11. ?. Husband's congreg. in Euclid 8.07. ?. Spiegel's Gem. in Adams County 7.M. ?. Stubnatzy's compound at Fort Wayne 55.75. Dr. Sihler's compound that. 58.46- ,?. Bode's Gem. at Fort Wayne 17.00. ?. Huge's congregation in Bremen 10.00. ?. Kolbe's Gem. in Indepcndence 10.25. ?. Hitler's compound at Pomeroy 10.40. ?. Seitz's compound in Avilla 3.25. ?. Schüneberg's communique at La Fayette, 31.65. Karrer's compound in Bielefeld, 3.81. ?. Husmann's compound in Euclid 6.00. ?. Heitmüller's parish of Ckfty, 20.00. Wichmann's congregation at Farmers Rctreat 8.00. Zagel's congregation at Fort Wayne 14.16. ?. Horst's branch comm. 2.10. ?. Brakhage's congregation 4.00. ?. Schwan's compound in Cleveland 70.60. ?. Jor's church in Logansport 10.00. ?. Rupprecht's church in North Dover 8.75. ?. Evcrs' church in Root 5.75.

For the building fund: From ?. Diemer's comm. at Florida 1.32. His comm. at dcr Ridge 3.68.

For the emigrant mission in New York: ?. BöseS 111, to South Ridge 5.75, ?. Heintz's Gem. at Crown Point

1.15. D. Dtemer's Gem. in Florida 1.50. D.'s Gem. near Florida 1.63. Mrs. Breaker 1.00. By G. Brauns from D. Brauer's Gem. in Trete 63.53. From k. Rupprecht in North Dover 1.00. From the missionary treasury of D. the orphan box in the orphanage 9.31. (Summa 4380.65.) Stubnatzy's Gem. in Fort Wayne 11.00. k. Lothmann's Gem. in Akron 5.00. Mrs. Reitz through D. Brakhage 3.00. Part of a mission frstcollrcte at Indianapolis 27.86.

For the emigrant mission in Baltimore: D. Heintz' Gem. at Crown Point .50. part of a mission festcollccte near Indianapolis 13.95.

For the Free Church in Saxony 2c.: D. Stubnatzy's Gem. in Fort Wayne 46.77. k. Reichmann's Gem. in Wapaconnetta 5.13. D. Lothmann's Gem. in Akron 9.00. k. Brakhage's Gem. 7.50. members of D. Schmidt's Gem. in Indianapolis 7.00. mr. Wessel's Gem. in VincenneS 1.00. D. Saupert's Gem. in Evansville 16.35. i*. HusmannS Gem. in Euclid (for Planitz) 4.00.

For Lollegr students in Fort Wayne: 1. Generally: WeddingSrollrcte at F. Knapp in Adams County 5.25, F. Wittfeld, Sr. that. 1.00, Mrs. Schaper, Sr. in Columbia City -50; k. Weyels DreieinigkeiSGem. 12.0l1, whose St. Peirusgrm. 3.00;j Both resp, for W, Bnnk; D. Fischers.Gem. in Seymovr 10.45,^ D. Dulitz's Gem. in Napoleon 5.90. 2. For poorest student: weddingScoll. at Louis Bode's in Fort Wayne 2.80, at Aug. Hoh when that. 4.66. 3. For A. Fritze: F. Melchior Sr. in Adams County 1.00. Half of weddingScoll. at F. Cristiānes in Noot 7.05. 4. For Horst: D. Kunz's Gem. in Julietta 10.00. To the Srminarbauhalt in St. Louis: f?. Niemanns Gem. in Cleveland 71.50.

To the seminary household in Springfield: 17 Dulitz's Communities at Napoleon 11.80.

To the college household in Fort Wayne: By 17 Knies in New Dettrlsau .50, Mr. Germann in Van Wert 2.00. 17 NiemannS Gem. in Cleveland 64.60.

(Conclusion follows.)

Fort Wayne, June 30, 1879. C- Grahl, Cassirer.

For the Lutheran Orphanage of the Little Child JEsu near St. Louis received since May 22:

From the soft sewing vrrrin at CollinSville, Ill, 13 boys' shirts and 2 pairs of stockings. From 2 pupils of Mr. 17 Brammer, Lowden, Iowa, .25. from be. Wilh. Mustard in the Trinity District in St. Louis 2.00. Ges. at the wedding of Mr. Joh. Jahnke, Memphis, Tenn. 3.30. From the St. John's congreg. of Mr. D. Barteis, Mmerstown, Mo. ges. at the evening services during Lent 8.30. From Zion's Distr. in St. Louis by Collector Goehmann 7.40. To Mr. Geo. Bckkmann that. 5.00. From the Jmmanuels District in St. Louis by Collector Günther 8.20, by Collector Huning 8.85. From the KrcuzDistrict by Collector Körmr 2.00. Ges on Hrn. Geo. KoUa's wedding at Cape Girardeau, Mo., 5.00. Mrs. Meier by Mr. 17 Winkler .50. Mrs. Buchbolz, Cmtreville, Ill, for our Latin student .25. From Mr. Jacob Hochstetter, Centreville, Ill, .50. From N. N. the .25. Mr. Lebrer Scbold the. .50. From N. N. of D. MießlerS Gcm. for Maria Fischer 15 id. Calico. To Messrs. Eggers & Co. in St. Louis 1 bbl. flour. From Mr. Jacob Hochstetter, Centreville, Ill, 2 hams, 2 sausages, 1 galt. Fat and several pounds of butter. N. N. at Ellisville, Mo. 1 parlhic of beans and pearl barley. Hrn. Weber das. 1 dozen knabcn hats and 5 scraps of calico. Collecte of the comm. of Mr. D. Obermeyer at Little Rock, Ark. the, 20.00. To the school children of Mr. Teacher Leisbrg in Christ comm. at St. Louis the, 1.30. To Mr. H. Dopp the, .50. To the school children of Mr. Teacher F. Möller at Rock Island, Ill, the, 3.15. To Maria Dickmann in the Immarzuels district at St. Louis (?). From Lawlins in Wwoming Terr. 1.50. From St. Matthew's congreg. by Mr. 17 Ansonge at Paducah, Ky., 5.00. Sunday collccte of St. John's congreg. at Farlev, Mo., 10.00. I. C. Däumer at Trinity Distr. in St. Louis 5.00. congreg. at Drake, Mo, by Mr. H. Bruß 5.00. N. N. by Mr. 17 Mrbritz in Beardstown, Ill, 3.00. Thank offering by Mrs. Wiesepape by Mr. 17 Klindworth, Washington Co. in Tex, Iowa, 1.57. 1.50. Heinr. Meier by Mr. 17 Polack, Marshall Co. in Ks, 2.50. By the St. Gorge Sewing Association' in the Tri-Cin.

Cold for poor students: By Mr. ?. Cl. Schröder, Ostrrcollecte sr. Parish S2.50 for Dittmer. From Mr. D. Mertner sent on his wedding 9.00 for Charli and I. Müller. By Mr. ?. Matthias. Ostercoll. sr. 9.15. By Mr. D. Neinsch .85. By Mr. D. Schöneberg 15.00 for Schulte. By Mr. D. I. Horst from his community 8.10 and by himself 1.90 for F. A. Müller. By Mr. D. Hansen from his community 11.00 for Hüschrn. By Mr. D. Daib from the Untrstützungs-kassr 8.00 for Kaiser. By Mr. D. Warwarth 2.00 for I. Müller. By" Mr. Niemann from Mr. Präses BeyerS Gem. 12.00 for A. Schwankovsky. By Mr. D. Beck from the Frauenverein sr. Gem. 5 undershirts, 4 underpants. By Mr. D. A. Ernst from the Rainham congregation 8.00 for C. Müller. By Mr. I'. Greif, communion coll. sr. Gem. 7.00 and by himself 3.00 for Urban. By Mr. Thormählen, treasurer of St. Paul's parish in New Orleans, from the same 25.00 for Hantel. By Mr.)?. Schulenburg, ConfirmationöcoÜ. sr. Gem. 6.55, Ostercoll. sr. Filiale 5.00, Coll. in Jancsville 2.00, by himself 1.90 for Grabarkewitz. By Mr. D. Stürken 10.00 for Fr. Schwankovsky. By Mr. Präses Wunder 2.00 for Goltzsche. By Mr. D. Norden, communion coll. sr. Gem. 3.35. By the Gem. Rodenberg 6.85. By Mr. D. I. Horst of sr. Congregation 14.00 for F. A. Müller. By Mr. D. Birkner, Coll. at his inauguration 7.30. By Mr. k. Wuggazer, Pentecost Coll. sr. Gem. 8.50, by himself.50. By Mr. ?. C. Meyer, Pfingstcoll. sr. Gem. 1.40. By Mr. k. E. Drnninger, Coll. sr. Gemeinde 6.50, by himself 1.50. By Mr. ?. Aron, part of the Öftercoll. sr. Gem. 5.00 for Feddrsrn. By Mr. D. Daib from the treasury 5.00 for Kaiser. By Mr. D. Hügli from the JungfrauenVerein sr. Gem. 5.00 for Kaiser.

For the seminary budget: By Mr. D. Strikter HIO.00. By Mr. ?. Schieferdecker 8.22. By Mr. D. Stöffler 1.00. By Mr. D. Werfelmann, half of a collection collected from I. Bunfeld's wedding, 6.00. A. Crämer.

For Mrs. D. Ruhland, widowed, received with heartfelt thanks from Mrs. Louise, widowed, Crnll, of Altamont, Ill, P3.00.

For poor students: By the General Cassirer Mr. I. T. Schuricht 435.78. By the District Cassirer Mr. E. Roschke in St. Louis 27.25 (viz. 5.00 from D. Stirnke's parish in Fayette Co., Tex.; 2.20 Kindtaufs-Collecte by D. Birkmann, Giddings, Ter.; 1.50 Kindtauf-Coll. by the same; 3.30 by himself; 2.00 vou B. F. in M'mphis, Tenn.; 3.00from D. Endres' parish, Seward Co., Nebr.; 5.25 WeddingScollecte by ?. Kaspar, Lee Co, Ter; by the same Kindtaufs-Coll. 1.00, 2.00 and 2.00). By Mrs. D. Bock as a thank offering for happy delivery 1.50. C. F. W. Walther.

For the Preachers' and Teachers' Widows' and Orphans' Fund
(Western Districts)

have been received: Gifts: From the Jmmanurls congregation at Marysville, Kansas, 411.50. From Mr. Meier there, 2.50. By D. Ph. Studt, collected at Mr. Posschi's wedding, 1 95. By the same from St. Martin's congregation at Luzerne, St. Louis, July 3, 1879.' E. M. Große, Cassirer.

Received with heartfelt thanks from Mr. I. H. Myers at Ambia, Jnb. 45.00 for poor sick pastors and teachers, 5.00 for poor students, as a thank offering for God's rich blessing.

I. T- Schuricht,
Treasurer of the General Synod.

For the local seminary library.

einigk. district at St. Louis 7 girls' underpants, 7 dresses, 2 white shirts, received with heartfelt thanks from Hrn. Fr. Chr. Rohlfing dahier Oiblia, 2 pairs of stockings, 2 dozen towels. Coll. at the dedication of the that is, the whole holy Lchrift Allen und Neuen Testaments Deutsch, Dr. parsonage in the parish of Mr. 17 Michels at Boeuf Creek, Mo.^ 6.507 M. Luthers. With Borreden, Concordances, Chronologies 2c. Lüneburg Ges. at the wedding of Mr. H. W. Wrftermann in -st. Louis 4.50. Drsgl. at 1656. Folio. M. Güthner.

the home of Mr. Heinrich Voge at Staunton, Ills, 7.28. Mr. Voge (previously given) 5.00. By Mr. 17 I. H. Ph. Gräbner at St. Charles, Mo. by Mrs. Bürmann 2.00, Mrs. HülSkämper .50, Mr. E- H. Brinkmeyer, received with hearty thanks 4 white shirts from the Women's and Dreicinigk. district at St. Louis, 3.00. Mr. CaSper Eilersiek at the comm. Maidens' Verrin of the D. Guelker congregation near Dayton, Iowa. of Mr. 17 E. Lenk in St. Louis 5.00. Mrs. Bruning there 1.00, besides 1 dress, 1 pair of shoes, 1 jacket and some apron stuff. Mrs. Hoge 2.00. St. Louis, July 9, 1879. I. M. Estel, Cassirer.

New printed matter

In memory of the late Pastor C. F. Th. Ruhland.

Sermon preached on the 1st Sunday after Trinity, 1879, at the First Trinity Lutheran Church, Buffalo, N. Y., by Rev. C. Gross.

We cannot draw the attention of our readers to this sermon which has just appeared in our synodal printing office. Specifically addressed to us so-called Missourians, it treats, on the basis of Isa. 57:1, 2, the question: "What does God preach with so mighty a voice, through the sudden death of a minister of the church, to all those who have been in ecclesiastical connection with him?" The answer of the sermon is, "1. He preaches to them an earnest sermon of repentance, and 2. he gives them a strong exhortation." Good to all "Missourians" who not only read this earnest sermon of repentance, but take it to heart as a sermon of the great God Himself resounding from the grave of our blessed Ruhland! It can be obtained from our agent. The price is 5 Cts.

Copy. - We have just been informed by Mr. Pastor C. Eißfeldt in South Chicago, Ill., that he has received the funeral oration of Mr. Pastor Sprengeler given to Sr. Ruhland, as well as the funeral oration of Pastor Lochner and the memorial oration of Prof. Crämer, and that he has requested them for printing. The pamphlet containing these three speeches can be obtained from the following addresses: Mr. C. Eissfeldt & Bro., <L Lro., Nilwaulroo, JVis., or: D. Lrauns, oaro ok Lrauns & Rinokarclt, 39.

Llarkot 8tr, Oliiea^o, III. The price of this pamphlet is: for 1 copy 10 CtS.; for the dozen \$1.00; for the hundred Z'7.00. Any profit arising from the sale of both pamphlets shall go to the widow and orphans of the same Ruhland. W.

[Walther]

Curriculum vitae of W. Sihler until his arrival in

New York. Described by himself at several requests. St. Louis, Mo. Printing office of the "Concordia Lutheran Publishing House." 1879.

The undersigned is also one of those who requested from our dear Dr. Sihler that he describe his life up to his arrival in America. Individual traits from this period of his life, which the undersigned learned in his dealings with the aforementioned, not only made him eager to learn more about it, but also convinced him that a coherent account of the history of a man whose effectiveness for our American Lutheran Church is of such great importance through God's grace, would be as interesting as it would be instructive for everyone. And so that part of the life story of the blessed worker for the work of the Lord in our new fatherland is now available from the pen of the man himself, which no one else could have written. Whoever assumes to find in the booklet a glorification of the life writer's own person is very much mistaken. Frankly and freely, he describes himself in all his idiosyncrasies, how he first went there as a respectable worldling without God, was then brought to faith by God, and finally came to the knowledge of the teachings of the Lutheran Church as the only ones in accordance with Scripture. At the same time, in this biography we get to know many strange personalities with whom the author met. Everything is spiced with such delicious humor and described with youthful freshness that one follows the author from one period of his eventful life to another with increasing pleasure. The true Sihler, as he worked among us, is of course not yet known from this prehistory; but the readers will find all the more reason to admire the guidance of grace by which God prepared him to be a blessed instrument for the building up of his Lutheran Zion in this new world.

The booklet is divided into 6 chapters and contains 162 pages in the format of Luther's popular library. To be obtained from our Mr. Agent M. C. Barthel and Mr. C. Grahl in Fort Wayne, Ind., the copy nicely bound with impressed gold title costs 50 CtS. W.

[Walther]

Infant Baptism, its sweet comfort and sure ground, as taught in God's word, against Baptist fanatics. Tract No. 4. Published by the Ev. Luth. English Augustana Conference of Stark and other counties of Ohio. 24 pages. Single copies, 10 cts.; per dozen, 75 cts.. - Available from <1. D. Dränier, DsteraburZli, LlakoninZOo., Ohio.

This treatise refutes the following assertions of the opponents of infant baptism: 1. In the whole New Testament not a single example is found above the command of infant baptism. 2. (2) Infant baptism is based on mere tradition or human authority. 3) In the writings of the church fathers before Tertullian in the beginning of the third century there is no mention of infant baptism. 4. children cannot believe, therefore they should not be baptized. The author now shows, among other things, what foolish principles, contrary to Scripture, one is compelled to adhere to if one wants to prove infant baptism invalid and useless with these assertions, principles of which the opponents would be ashamed to use in other cases. Whoever would like to be strengthened in the knowledge of this subject, whoever would like to help a friend or neighbor to clarity and cheerful certainty in this matter, whoever would like material in a short and concise form to shut the mouths of the opponents, should buy this little book, and he will be heartily grateful to the author for it. R. L.

Changed address:

Hsv. L. n. Soieips,

Donton, Lossutlr Oo., Iowa.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town unauthorized writers, who have to pay the same in advance.

To Germany the "Lutheran" is "er- sanded" by post, postage paid, for Zl.Sli.

Only letters containing notices for "da" newspaper are to be sent to the Sie- daction, all others, however, which contain business, orders, cancellations, funds, etc., are to be sent to the address: „Dutk. <^ou "or<iil"-Veri "8" (Al. 6. tr "rtk "t, Oorner ol Linmi 8trevt L Indiana ^vonuv,

8b. Douis, No. anhrzusenden. - In Germany this" sheet is to be obtained" from Heinrich I. Naumann, 36 Pimaische Strasse, Dresden.



Year 35.

Can a Lutheran Christian participate in the worship of false believers with a clear conscience?

Our question is not: Can a Lutheran who is grounded in his faith, without violating his conscience and without denying his faith, be present once at a service of the false believers? Rather, our question is this: Can a Lutheran, without violating his conscience, participate in the worship of the false believers, that is, take part in their worship ceremonies, e.g., join in prayer and singing? While the former question can be answered in the affirmative, the latter must be decisively answered in the negative.

The attendance at a service of the false believers is, of course, fraught with great danger. Since false doctrine is always more pleasing to reason and to the old Adam than pure doctrine, and since the sects are so eager to make proselytes, one who is weak in knowledge especially exposes himself to the danger of being seduced. But we should not put ourselves in danger without necessity. Whoever, out of curiosity, out of a desire to see and hear something new, because the old doctrine disgusts him, goes to the worship service of a false-believing community, cannot take comfort in the divine promise that God will keep him in the hour of temptation. He who prays the sixth petition: Lead us not into temptation, and yet without need, without calling, puts himself into danger, mocks the Lord.

But the mere presence at the service of the unbelievers and the participation in it are to be distinguished. The former is not absolutely forbidden by God's word, if the latter does not take place, which, however, is seriously punished in the holy scriptures.

We read in 1 Kings 18 that the prophet Elijah stood by while the false prophets sacrificed to Baal; but we do not read that he participated in this sacrifice, rather we see that he mocked the false prophets, that he punished Israel for participating in the service of Baal, preached the true God and exhorted them to serve Him. We read Apost. 17, 23. f., that the holy apostle Paul once in Athens had to condemn the pagans.



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nian services, not to join in the heathen ceremonies, but to take occasion from them to show the Athenians the vanity of their idolatry, and to preach of the true God and his service.

So even today a firmly established Lutheran Christian could go to a synagogue of the Jews, to a mass and procession of the Papists, to a camp meeting of the Methodists, etc., in order to see with his own eyes the abomination which these unhappy people commit at their meetings, and thereby be enabled to judge better of it and to testify against it. But he would have to show in some way that he does not hold with their erroneous faith, and therefore, for example, would not be allowed to pray, sing, etc. with them. If he is firmly grounded in his Lutheran faith, he will certainly soon depart, but also go from there with heartfelt thanksgiving to God for the treasure of pure doctrine bestowed upon him, with a holy hatred of all false teaching, and with heartfelt intercession for the poor deceived souls.

Now this is certainly an annoying speech, especially in our time, when it is almost universally considered indifferent what religion one has, and when one makes it one's business to unify the various religions; and especially also in our America, when there are so many sects and they are becoming more and more. "That is a hard speech! Who will hear it?" many will say, and turn their backs on us.

But this must not mislead us. We are not to ask what the great crowd says and does, what is valid in the world, but only what the mouth of the Lord says.

And what then are the reasons of the divine word, on account of which we must consider the participation in the worship of the unbelievers to be reprehensible and unjust?

Above all, God's Word clearly forbids all ecclesiastical fellowship with false believers. It is true that God does not want us to leave the world and to separate ourselves physically from all those who are not of the pure doctrine.

all intimate, brotherly, ecclesiastical communion with those who do not obey the truth is an abomination in the eyes of him who is the truth. Thus the holy apostle Paul writes: "Pull not on the strange yoke with unbelievers: for what enjoyment hath righteousness with unrighteousness? What fellowship hath light with darkness? How does Christ agree with Belial? Or what part hath the believer with the unbeliever? What likeness hath the temple of God to idols? But ye are the temple of the living God: as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty." (2 Cor. 6:14-18.) "I exhort you, brethren, that ye take heed to them which cause divisions and vexations beside the doctrine which ye have learned, and depart from them." (Rom. 16:17.) "Avoid a heretical man, when he is once and again admonished." (Tit. 3:10.) "Ye cannot at the same time drink the cup of the Lord, and the cup of devils: ye cannot at the same time be partakers of the Lord's table, and of the devils' table." (1 Cor. 10:21.) St. David says: "I sit not with vain men, neither have I fellowship with false ones. I hate the assembly of the wicked, and sit not with the ungodly. I wash my hands in innocence, and keep myself, O Lord, at thine altar, where the voice of thanksgiving is heard, and where all thy wonders are preached. O LORD, I love the place of thy house, and the place where thine honour dwelleth." (Ps. 26:4-8.)

Participation in the worship of false believers is nothing other than a denial of the salvific teaching of Christ and of Christ himself. A Lutheran who participates in such worship approves of it and thereby declares their doctrine to be good, right, and true, and makes himself a partaker of it. In so doing, he denies the pure Lutheran doctrine; for two contradictory doctrines, e.g. the Lutheran and the Reformed, cannot be true at the same time.

He cannot limp on both sides, 1 Kings 18:21, he cannot beThe fact that a Lutheran who is limping on both sides is heartily devoted to the pure doctrine and also approve of theparticipating in false worship makes it reprehensible. For he false one. Where there is love for the pure doctrine, there is alsogives offense to the orthodox and the unorthodox. The orthodox hatred against the false doctrine. The right confession of pureare grieved by his conduct, and the weak among them are doctrine implies the rejection of false doctrine. He who does notmisled. When these weak ones see one whom they have taken reject false doctrine does not faithfully confess pure doctrine. Hefor a good Lutheran go to the false believers and make common who does not confess denies. A Lutheran who participates incause with them, they are misled, they are led to indifference in false worship obviously refrains from confessing his Lutheranregard to religion, they are thereby induced to likewise take part doctrine at the time of such participation; but if he does notin the worship of the false believers, and are thus provoked to confess, he denies; there is nothing else to do. apostasy. But such a Lutheran also gives offense to the false

Many a man may well not intend any denial when he goes tobelievers. A Christian who has recognized the pure Lutheran the wrong service, he may well feel at first that it is not right fordoctrine has the high calling to testify for this pure doctrine and him to join in prayer, to join in singing, but he is afraid to beagainst heresy not only in word but also in deed, that is, by conspicuous by not joining in the ceremonies, he is thusseparating himself from the false believers, and by his testimony ashamed of his faith, he denies it. He is struck with the word ofto free the false believers from the bonds of error. If he fails to the Lord: "But whosoever shall be ashamed of me and of mydo this and even takes part in their worship, he forgets his words, of him shall the Son of man be ashamed also, when heprofession and encourages them in their delusion. O how many cometh in his glory, and of his Father, and of the holy angels."who have wilfully clung to error and have been lost, will at the (Luc. 9, 26.) "Whosoever shall deny me before men, him will |last day come out and speak against many an unfaithful also deny before my heavenly Father." (Matth. 10, 33.) Lutheran: Instead of confronting us by resolute confession, this

In the ancient church it was considered unfaithfulness andfalse Lutheran has kept company with us, has pretended with denial if a Christian went to the meetings of the Christians or tous, and has strengthened us in our dangerous error! those of the heathen, if he sat down in the latter and somehow How emphatic is the word of the holy apostle: "Be not angry, showed that he did not dislike a ceremony, if he not only offeredneither with the Jews, nor with the Greeks, nor with the church incense to the idols, but if he even sprinkled a few grains ofof God. (2 Cor. 10:32.) How earnest is the word of the Lord incense or had someone else sprinkle it, if he even bowed downJesus, "Woe to the world because of trouble! For trouble must before the idols. What holy earnestness was shown by thecome; but woe to that man by whom trouble cometh!" (Matth. 18, ancient church! 7.)

But a Lutheran who participates in the worship of the Truly, these are strong reasons that must powerfully unbelievers is also guilty of the sin of hypocrisy. There can hardlyconvince every Lutheran that he cannot, without violating his be a more shameful hypocrisy than when a Lutheran wants toconscience, without denying the truth, participate in the services be regarded as such by his fellow believers and yet also presentsof the false believers, e.g. the Reformed, the Methodists, the himself as one of their equals to the false believers whose falseUnirt-Evangelicals, and others*). O would these reasons make doctrine the Lutheran church rejects and condemns, when heevery one uneasy who regularly or often attends the services of pretends to be like them with both the orthodox and the falsethe false believers, for instance, because at the hour when he believers. Such a one obviously cannot mean to be faithful to thedoes so there is no service in his Lutheran church, e.g. in the Lutheran Church. His remaining in this church is only an outwardevening, or because his congregation at present has no pastor pretense, a vain lie. The word of the Lord applies to him: "Theand the reading services are not to his liking, or because in the Lord hath abomination against the false." (Ps- 5, 7.) place where he lives there is as yet no Lutheran congregation.**)

And what harm does the participation in false worship bring!O would these reasons also salutary frighten all those parents False teachers are ravening wolves, Matth. 7, 15, their teachingwho send their children to the Sunday schools of the sects! eats away at them like a cancer, 2 Tim. 2, 17. A little leaven (Conclusion follows.) G.

leavens the whole dough, Gal. 5, 9. If at first a Lutheran, who *) We also include the members of the General Synod, which calls himself Lutheran but is basically rationalist-Reformed-Methodist, as well as all false Lutherans. more and more dulled, he falls into God's wrath and disgrace;**) If a Lutheran does not find a truly Lutheran church of the Unaltered and if he does not give place to the voice of the Holy Spirit, whothe irreligious, but should remain at home and read a sermon to his own admonishes him to repentance, if he does not sober up againfrom a book of sermons of orthodoxy, but should also endeavor with all from the snares of the devil, who holds him captive, he becomesdiligence to have his locality visited now and then by a pastor of orthodoxy and to have a Lutheran congregation planted in it. more and more hardened. He may still outwardly cling loosely to the Lutheran Church, but his apostasy, which has already occurred inwardly, will soon be revealed. O unhappy man! The Lord says, "But whosoever shall depart, with him shall my soul have no pleasure." (Heb. 10:38.)

But also the annoyance, which such a one on

Christ has no friends, for those he makes of his enemies.
All Scripture is designed to save us from our works and to bring us to faith.
Luther.

(Submitted.)

Something about the last Synodical Convention of the Northwest District.

The dear "Lutheran" reader will certainly be pleased to hear something from the Northwest as well. - The Northwest District, which extends over Wisconsin, Minnesota and Dakota, held its fourth meeting in the midst of the dear Trinity congregation in Milwaukee from June 18 to 24. The very timely, awakening opening sermon of the Reverend General on 1 Cor. 10, 12: "He who thinks he stands may well see that he does not fall," will be read in the "Lutheran" in its time. This year's meetings were attended by 52 voting, 43 consulting pastors, 49 teachers (none were absent!) and 48 deputies. Our District has increased by the addition of 11 pastors, 5 teachers, and 5 congregations.

But the main thing was the doctrinal discussion of the seventh and eighth theses of the paper on the question, "What are the characteristics of a well-established truly Lutheran congregation, toward which, therefore, Lutheran preachers are to strive with their congregations as their goal?", namely: 7. "Its true members base the certainty of their state of grace chiefly on the means of grace." 8. "She recognizes the congregation of believers to be the possessor of all church authority, and therefore rejects all priestly rule and bondage of men in matters of faith and conscience." About this, summarily, the following. The Lutheran Church teaches not only that there is such a certainty of the state of grace, but also that it is necessary, and seeks to lead all its members to it. True members of a well-established, truly Lutheran congregation, as distinguished from false Christians and hypocrites, with whom there can be no question of any state of grace, much less of the certainty of it, are those who in doctrine and life are guided by God's Word. The true Christian's state of grace is his standing in grace or in true faith. The certainty of his state of grace is the conviction worked in him by the Holy Spirit that he has a gracious God, that his sins are forgiven, and that he is a child of God and heir to eternal life. Such a Lutheran Christian not only believes that God is generally gracious and merciful, but is at the same time firmly confident that he is in God's grace and that when he dies he will certainly go to heaven, and says with the apostle Paul: "I know in whom I believe, and am sure that he is able to keep my salvation for me until that day," 2 Tim. 1:12. It is therefore a divine assurance of faith. Where it is lacking, there is no true faith. Our catechism also teaches us to confess the certainty of our faith in each of the three articles with the words, "I believe.... This is certainly true," as well as in the Our Father, at absolution, and in the Sacrament of the Altar. This certainty is infallible, for true faith is founded on the infallible Word of God, on the means of grace. The Gospel, Holy Baptism, Holy Communion, and the comforting word of absolution - and therein Christ - is the firm, unshakable, eternal foundation of faith, which stands firm even in all the temptations of the devil, the world, and our flesh. The testimony and the impulses of the Spirit of God, the struggle of the Spirit against the flesh, brotherly love and good works are the marks of true faith.

The reason of the state of grace is not the reason of the state of grace, but the reason of the state of grace. This is nothing other than the means of grace. - The Lutheran Church strives for its members to base the certainty of their state of grace on the means of grace alone, and for this reason it fights ceaselessly both against the doubtful doctrine of the Pabstics and against the emotional Christianity of the enthusiasts and pietists, who make changing feelings the basis of the certainty of the state of grace. - Truly evangelical Lutheran sermons must be such that they not only testify to the certainty of salvation and the truths of salvation, but also preach the certainty of pardon freshly into the heart. In order to be able to preach in this way, the preacher himself must live in this blessed certainty. Do we all have this blessed assurance? Blessed is he who is not yet sure of his salvation.

The 8th thesis could only be discussed briefly. Our Synod concurred with the resolutions of the other districts concerning the institutions and the change in the constitution of the Synodal Conference. The inner mission was treated with special interest, and the mission committee is to report on it in the "Lutheran". It was also decided that changes of profession among the school teachers should be reported by the pastor concerned to the presidium for the annual report.

By resolution of the Synod, the following matter is reported in somewhat greater detail. In response to the inquiry of an envoy dispatched by a congregation to our Synod: What is the position of our Synod with respect to the church property of the congregations? it was explained: It takes such a position with respect to it that it does not claim the least bit of the property of a congregation. She has no use for such property, and would not know what to do with it if it were ascribed to her. Either municipality's title is sufficiently secured by the *deed*. In whose name the *deed* is issued, he is the owner. The Missouri Synod has never requested the deed *to the* property of a congregation, so much so that it has always expressed its disapproval, even if only such paragraphs were found in the ordinances of its congregations, in which the final decision was given to it in disputed cases concerning church property. The relationship of the Synod to its individual congregations is clearly and unmistakably stated in its Constitution, Cap. IV, § 9, where it says: "The Synod is only a consultative body with regard to the self-government of the individual congregations. Therefore, no decision of the former, if it imposes something on the individual congregation, as a synodal decision, has binding force for the latter. - Such a synodal resolution can only be binding if the individual congregation has voluntarily accepted and confirmed it by a formal congregational resolution. - If a congregation finds the resolution not according to the word of God, or unsuitable to its circumstances, it has the right to disregard the resolution, and resp, to reject it." It is further said Cap. V. § 12: "Only in such cases can the synod be called upon to issue theological objections and opinions, and to settle existing disputes, provided that in so doing it does not involve worldly affairs, nor interfere with the rights of each individual congregation, nor generally transgress or violate the rules of Christian charity and ecclesiastical order."

Accordingly, the Canada District declared in its last session: will appear; you will not regret the few cents it will cost. "This, too, is a despicable rape of the congregations by the Synod, if the latter takes the liberty to interfere in any way in the business of the Synodal Conference. The conference has administration of the external property, as parsonages, agreed to recommend the plan for the formation of state synods churches, etc., of the individual congregations. A synod has and the establishment of a collective seminary to its synods for nothing whatsoever to do with this." (p. Report, p. 26 f.) implementation. And since this will be of particular interest to

Elected as officials: Mr. Past. C. Strafen, President; Mr. Past. you, I will give you full insight from the minutes into what you will H. Allwardt, vice-president; Mr. C. Eißfeldt, treasurer; as certainly want to know. Hear then! visitators: for Northern Minnesota, Mr. Past. O. Clöter; for "The Synodal Conference considered a bill containing a Southern Minnesota, Mr. Past. Th. Krumsieg; for Wisconsin, and proposition concerning the matter of establishing State Synods specifically for the Mississippi District, Mr. Past. I. Friedlich; for and a General Seminary. The following Committees, appointed the Oshkosh District, Mr. Past. Allwardt; for the Sheboygan by several Synods for the purpose, or rather the members of the District, Mr. Past. G. Küchle; and for the Milwaukee District, Mr. same, here present, had agreed upon this proposition, in a Past. Ch. Löber. meeting therefore held in the Capital University. Namely, I. Past.

If many "Lutheran" readers would now purchase the soon to W. S. Stubnatzy as substitute for President H. C. Schwan, Dr. be published Synodal Report themselves and study it carefully, and Prof. C. F. W. Walther, and Mr. C. Eißfeldt: Committee of they would have rich blessings for themselves, their homes and the Hon. Missouri Synod; 2nd Prof. F. A. Schmidt and Rev. B. their communities!

H. K. Muus, substituting for Rev. Koren: Committee of the Norwegian Lutheran Synod; 3. Professors M. Loy and C. A. Frank: committee of the Ohio Synod; 4. Praeses Bro. Wolbrecht, representative of the Illinois Synod. Pastor E. A. Brauer, of the Missouri Synod, also took part in the deliberations. The Synodal Conference decided to take up the report of these committees, and, first, agreed to all points of the committee's proposal, making only additions and changes of minor importance, and,

Good stuff from the Synodical Conference.

My dear "Lutheran!" Perhaps you have already heard that in these days no Parthians and Elamites, Mesopotamians and foreigners from Rome, but Norwegians and Germans, by the Synodal Conference for recommendation to the individual Americans and Canadians have been gathered in Columbus, Synods:

O., in order to strengthen themselves in the fellowship of faith and in the feeling of belonging together in the name of six synods. But what wonderful and glorious things were discussed there, you do not yet know, and yet you would like to know something about them. Listen, then, and your heart will rejoice and your soul be glad.

45 voting and 30 advisory members of the Synodal Conference were present. Prof. Lehmann was re-elected as president, as well as the old secretary, and Pastor T. J. Große was added to him as assistant. Mr. Christiansen, of Detroit, was appointed Cassirer, and Rev. Gräbner, of St. Charles, Mo. served as Caplan. - The doctrinal discussions centered around the following theses on church fellowship, 13 of which had been previously discussed. Thesis 14: "It is most decidedly contrary to the Confession, if in a Lutheran calling itself a church body, the doctrinal discipline commanded in God's Word is not practiced, and in it homage is paid to the popular theory of the 'open questions.'" Thesis 15: "It is not in accordance with the confession if a synod or larger church body does not work toward the gradual establishment and practice in its congregations of the doctrinal and life discipline desired by Christ and specified more precisely in Matt. 18:15-17." Thesis 16: "It is in exact connection with the confession that every Lutheran synod in its part uses all diligence to call into being and to help maintain orthodox teaching institutions for the training of faithful and capable preachers and school teachers for the preservation of the church. - How much the individual synods were admonished not to rest nor to rest until full unity in the confession was achieved, and to exclude the erroneous preachers from the community if they do not want to abandon their error, and also not to neglect the discipline of life, but to practice it in an evangelical manner, you must read for yourself in the report, which will soon be available in German.

1. that the German synods within the Synodal Conference be called upon to decide immediately on the execution of the plan for the establishment of state synods and to bring it about as soon as possible.

2. that these state synods may unite into two or three larger synodal bodies, of which the east may form one, the southwest another, and the northwest the third general synod.

Note: Boundaries of the Eastern General Synod are likely to become: Ohio and those other states which as a whole lie east of the western boundary of Ohio, which would include Canada. - The northwestern general synod shall include: Michigan, Wisconsin, Minnesota, Dakota, and all the congregations and synods which may be formed west of Dakota. - The southwestern general synod would include the territory which is west of the eastern, and south of the northwestern general synod. These general synods may give themselves names of their own choosing.

(3) That the two or three general synods being formed, if possible, in connection with the Norwegian synod, establish a collective theological seminary, and then at or near Milwaukee, and that the already existing practical seminary for preachers at Springfield, as well as the seminary for school teachers at Addison, come into the common possession of the two or three general synods.

pass over. If the Norwegian Synod could not and would not participate, the choice would be open to other places besides Milwaukee, such as St. Louis, Columbus, Richmond, Ind. and others. If they were to follow our principles, they would then soon realize that they would either have to take our standpoint or leave. - The merging of the state synods into larger general synods is also to be so strongly advocated because few preachers and congregations will be found who would be willing to separate

4. the seminary shall be divided into three departments with three different theological faculties, namely a German, an English and a Norwegian one, provided that the Norwegian Synod will participate in the execution of the plan. themselves so completely from the general synod to which they have hitherto belonged, and would be confined only to state synods. In the manner stated in point 2, the members of this

5. the existing grammar schools shall remain the sole property of the general synod in which they are located. Synod would not, after all, be compelled to give up entirely their former connection with all their former synod-mates who would

(6) As to the English Synods of the Synodal Conference, we hold that they should become District Synods of the General Synod in whose territory they are located, until they are sufficiently strengthened to form a General Synod of their own. not reside in the same state with them; a thing which it would be well to consider, if the whole enterprise were not to be brought to nought at the outset. - "Two or three general Synods" it is said, for the sake of the possibility that the venerable Synods of

7. the execution of this plan shall not be dependent upon its approval by all the individual synods. Minnesota and Wisconsin, too, will be more inclined to join the beautiful work we propose to do, if a Synod of their own is formed

8. the execution of one of the above pieces shall also be conditioned by the execution of all the others at the same time. in the Northwest, and they would not be compelled to join one of the old Synodal associations. If, however, they would not join, three general synods, or even two general synods only, might be

Since the basic ideas contained in this proposal had already been discussed extensively in previous years, they were returned to without going into more detail. It was emphasized, however, with regard to point 1. that we, praise God! that, in spite of the gloomy hours we had often had in the whole matter, we had gradually come closer to one another, that the confidence necessary for the intended work was now present, and that the thought and the feeling had generally found room that we must now either be fully serious in striving for the practical goal that the Synodal Conference had set for itself in its organization, namely, the establishment of state synods and a common Lutheran Synod (which cannot unite with us in state synods seminary, or the concern was obvious that the execution of what had been planned would probably never be achieved. The meeting which has just taken place has also proved that we of the English Department, whose services it would also use. If belong together and should therefore wait no longer, i.e. as soon as the Norwegian Synod does not participate, it remains for the two or three general Synods of the East, Southwest, and Northwest plan recommended by the Synodal Conference, to begin with the execution. These State Synods should, of course, enjoy the same liberty in the management of their own affairs, and stand in the same relation to the general Synods to be formed, as has hitherto been the case in the District Synods at present existing.

Regarding point 4, it was noted that if the Norwegian Lutheran Synod (which cannot unite with us in state synods because the language separates us) participates in the general Synod, then it should be obliged to contribute to the preservation of the English Synod of the East, and so forth; or even thus: the General Synod of Ohio and other States, the General Synod of Missouri and other States, the General Synod of Wisconsin and other States; but it was thought most advisable to leave this matter entirely to the General Synods which might be formed. -

Concerning point 5, it was emphasized that the matter of the seminary to be founded was conceived in such a way that from the two or three general synods to be formed, a committee or board would be appointed for the administration of the external

Regarding point 2, it was noted that these state synods should not exist separately without a closer connection with the general synod within the limits of authority assigned to it. Otherwise we would end up with a number of 20 to 30 independent state synods. Experience has shown, however, that the two or three general synods to be formed should unite again if we wish to carry out the work entrusted to us with success and into a synodal conference or into some other larger consultative vigor, we must unite in larger associations. It would also be foreseeable that by the coming together of the pastors and congregations of different Synods in each State, the defects and infirmities which have been noticed in the preachers and brought to a conclusion by a committee elected from all two or three general synods to be formed. By a similar or the same committee, an agreement should also be reached with the have been afraid to enter into a closer union with them, might be more easily seen and remedied, than if they were to remain collectively seminary and the other matters of concern to it.

externally separated from each other. Those preachers and congregations who are still opposed to the implementation of sound Lutheran

The provisions relating to the relationship to the collective seminary are to be made.

Concerning point 7, it was noted that it could be the case that not all synods associated with the synodal conference would accept the above proposal. Should one or the other not be able to agree, the Synodal Conference advises that those synods which can unite to do so should proceed confidently.

On point 8: This point is to be understood in this way: The whole Synodal Conference holds that the respective Synods are to be asked to approve the proposal in all its essential provisions, and that if any point therein should not be accepted by a Synod, the whole is to be regarded as rejected by it. Although it could not be concealed that it would be difficult for everyone to leave the old, long-inhabited synodal house of his own, to break in a certain sense with the past, dear synodal history; although it could not be concealed that we would encounter many reservations and difficulties in the deliberation of this plan in the individual synods: nevertheless, it was declared that, when one would have happily returned home under God's protection, one would speak and do what one could, so that this project, so important for the future of the Lutheran Church of this country, and under God's grace certainly also bringing blessings, would be carried out." - So much of this matter.

Now, dear reader, I could still tell you many beautiful things about the Negro Mission, for example, that it has been so richly endowed that we have over a thousand dollars surplus in the treasury, that the "Mission Dove" has over thirteen thousand readers; also about the mission work among the English Lutherans, and about other important things, for example, that a celebration is to be held on June 25 of next year to commemorate the handing over of the Augsburg Confession and the first publication of the dear Concordia Book. For example, that on June 25 of next year a festival is to be celebrated to commemorate the handing over of the Augsburg Confession and the first publication of the precious Concordia Book; but I do not want to tell you too much. The foregoing is enough for this time. Above all, the beautiful plan of the Synodal Conference is dear to your heart. In any case, I remain your loving

Synod cousin in Ohio.

To the ecclesiastical chronicle.

I. America.

Concerning confirmation, at a conference of the Lutheran Pittsburg Synod, which belonged to the *General Council*, a shameful heresy was held by the majority, namely, "that confirmation belongs to the foundation of Christianity and stands on the same level with baptism, repentance, and faith in God.

Church Lottery. In a Kansas town, the Romans want to build a church, but they have no money, so they have a committee organize a lottery. Among other things, the owner of a lottery ticket can win 25 masses.

Church fairs and secular so-called *socials* organized by churches are evil in themselves; but it is terrible when the name of God in particular is misused. The "Pilgrim" in Reading communicates from an English paper an invitation to a Presbyterian "*Social*," at the head of which is the scriptural word Habac. 2, 20: "Let all the world be silent before him" is misused. (The words "before him" are omitted.) The invitation itself reads, "Let all the world be silent; for a dumb society (*social*) shall be

be held by the Ladies' Relief Society of the Presbyterian Church on Tuesday evening, May 13. Anyone speaking before refreshments are served will pay a fine. Gestures (Geberden) and laughter allowed, but no lipping. Come one, come all." - Even this is not compatible with a Christian conscience, when so-called *parties* and the like are held, which yield a monetary profit, not in the first place for the purpose of making money for church purposes, but where it is declared in advance that the net profit is to be used for church purposes. Unfortunately we have learned that this is said to occur now and then even in some of our congregations. - We have just read that the Wesleyan Methodist Conference in *England* has declared itself against holding church fairs 2c.

A Preacher's Introduction. An original installation ceremony occurred at the end of June in Brooklyn, which is richly blessed with ecclesiastical conveniences. The prayer hall had become a kitchen and dining room. The guests and members of the congregation sat down around the richly covered tables, and after the meal was finished, the appointed minister, Dr. Burlingham, as pastor of the Gethsemane (?) Church, was introduced to those present with short speeches, after which the pastor made a witty address. The company were kept in quite a cheerful mood. This was the introduction. Thus the beginning, how the end?
(Pilg.)

An old negro woman was received into membership in a wealthy aristocratic Presbyterian church at Decatur, Georgia, on Sunday, July 6, after previous examination. It was the day of the Lord's Supper, and the Negress went with the other members to the supper. Among the rest were Senator J. B. Gordon and former Representative Candler. None refused to acknowledge the old Negress as his equal before the Lord's table. How many congregations in the North - even Lutheran ones - would do the same?

Methodism. The "Magazine" reports the following from a Charleston paper about the events at the extended meetings of colored Methodists: "When the meeting is dismissed, it regularly happens that two, three or even more women are carried home through the streets in real or apparent unconsciousness. If you ask where this comes from, it bites every time, "she has been converted." Apparently these converts are dead, for they lie stiffly, and without giving any sign of life, in the arms of their friends. Either they have really lost consciousness through the noise and heat in the meeting-house, or they put themselves into this state of helplessness, thinking it a special sign of divine grace. At 11 o'clock every night quite a number of these apparent corpses may be seen being carried down Meeting St." The Circular Writer of the "Magazine" adds, "Of a similar scene we were ourselves eye-witnesses last Sunday. It was in the colored Law St. Methodist Chapel at F., where from early afternoon until late evening there was an exceedingly noisy meeting. A circle of men had formed in front of the preacher's stand, who, endlessly repeating one of their songs, struck out with the flat of their hands at some persons lying in their midst, in order to get them through and convert them."

Roman Persecution. A committee appointed by the Catholics living in Brule Landing, La., has informed the Rev. T. A. Vandray that he must henceforth refrain from all speeches and publications against the Roman Catholic religion, otherwise the Society will be rid of him. He replied to the Committee that this was a free country, that he was a British citizen, and that he would appeal to England for protection. He then attempted to make a speech, but was prevented from doing so by a mob armed with revolvers and shotguns. Ad. Bd.

The Roman parish of St. Francis, at James-town, To show the workers by a real-life example what a terrible thing it is not to believe and to miss the reprieve.

in the diocese of Covington, has lately, as the "Echo" reports, assumed the name of St. Boniface, for the purpose of having nothing more to do with the debts of its original St. Francis church, as it has gone bankrupt. - As the "shepherds," so the herds. O you hypocrites!

The Swedrnborgianrr, who call themselves the "new church", although they do not belong to the Christian church because of their ungodly teachings, namely their denial of the Holy Trinity, - now want to attach to themselves the name: "the true Christian church". Next year a decision is to be made on this.

II. foreign countries.

New Zealand. Many of our readers will know that a son of Pastor Heine in Nelson, New Zealand, by the name of Theodor Heine, after receiving his classical education in our Fort Wayner Gymnasium, then studied theology in our Concordia Seminary here. After completing these studies, he returned to his distant country of birth last year, following the call of two German Lutheran congregations in New Zealand. After a long and, although perilous, happy journey, he arrived in Nelson at the beginning of February this year. At present he is pastor of the German congregations at Lepperton and Jnglewood, from where he will at the same time work as a travelling preacher among the Germans scattered there. From a letter we received from Rev. Theodor Heine, dated June 17 of this year: "Here in Lepperton and Jnglewood the Germans are already quite alienated from the church; but I have the joy that those who were once there for the service also come back. Last Sunday I confirmed four children after five weeks of instruction. They were girls of 17 and 18 years of age, who had brought with them from Germany some knowledge of the salutary teachings. Of the 30 German families who live in the area, 20 may remain in the church. Things could change for the better if there were a local pastor here who also served the 10 Danish families here. Unfortunately, it has rained almost every Sunday while I have been here. In the winter or rainy season now coming on, I will be visiting the congregations at Marion and Halcome, who lost their pastor in the blessed Rev. Loose their pastor, to serve." - Finally, Rev. Heine still: "On this west coast of the North Island a Maori war is now threatening. Hitherto the (English) Government has exercised a *blanket policy* towards the restless spirits among this people; should it now come to war, the power of the Maori will probably be broken for ever." - Surely all readers will agree with us in the wish and prayer that God may also, on that distant island of the South Seas, sound his pure word mightily among the baptized Christians as well as among the unbaptized heathen, the brown Maoris, and to the blessedness of many souls, and also bless the faithful work of the dear young brother for the sake of JEsu Christ, the Saviour of the world. Amen.

[Walther]

Italy. King Humbert of Italy has promised Dr. Cushing to give strong support to the Protestant missions in Italy.

When the session of Parliament was over, he hastened to his country seat. The next morning he posted the following notice:

"Announcement.

"Lord Congleton will be at the -----between 9 o'clock

He will be present with his steward in his office in the town until 12 o'clock in the morning and will pay at that time and place out of love all the debts of his workers which they cannot pay themselves. To obtain the presentment it is required that the applicant submit an itemized list of his debts, stating exactly how much, to whom, and for what he owes, and also a statement of how much he owns. Congleton."

Soon there were a great number of people who read the notice, wondered at it, and probably made their jokes. Anyone who asked the steward was told: "This is Lord Congleton's signature, the notice speaks for itself. He has simply let you know what he will do for you, and what he requires of you. That is all I know."

The appointed day drew near, and excitement rose among the people. Many decided not to make use of the offer, some because they thought they were not yet bankrupt, others because their bills were of such a nature that they did not like to let others see them, others because they did not think much of the whole thing. Others, however, pointed to the Lord's signature, and declared that he would certainly keep his word.

Many of them had their bills made out, so that they could submit them when they saw that others would submit them, and that they would be paid. Others wanted to submit only a part of their bills, but they did not really trust the matter, since they knew that the lord was exact in his demands. Others laughed at the whole thing and at the stupidity of the gullible people.

The appointed day approached and a large number of workers turned up. All efforts to obtain further information were in vain. Shortly before 9 o'clock Lord Congleton arrived, got out quickly, went into his office and locked the door. At 9 o'clock the door was opened. One looked at the other, one asked the other what he would do; but none would be the first, for none thought himself the poorest. Thus the time passed.

At 10 o'clock an old man came up and asked if it was true that Lord Congleton had made such an offer. - "Ay," he received for answer. "Then I will go at once," he said. "Yes, yes, old man, you go first and see if the thing is really true, and if it is, then come and let us know," was shouted to him. He went in. Lord C. asked him, "Why should I pay your debt, old man?" - "I cannot tell why?" replied the old man, "except that you said so, you meant to do it, and I believe your word." - "That is enough," replied the lord.

The steward put the bill in order, drew up a bank order, and gave it to the lord to sign. The old man thanked him heartily, and was about to go away, saying, "I must tell my neighbours at once." "No, you shall not," replied the lord; "you will stay here and tell no one. People must take my word for it."

When the old man did not come, there was a murmur outside, and the matter was declared a fraud.

At 12 o'clock the old man came out. Everyone jumped out and asked him, "Did he pay your debt?" The old man showed his note, so they believed, but it was too late. Then when the Lord C. came out, too, they ran...

Missing the Grace Period.

Lord Congleton was one of those Christians of England who took to heart the physical and spiritual needs of the poor of London, and also faithfully cared for those working on their own estates. He was not an eloquent man, and his words were little heeded. While thinking about how he could help the people, he came up with the idea to give his



Many approached him and said, "Lord Congleton, will you pay my debt? Here is my bill." "Friends, it is after 12 o'clock, the time is up," replied the lord, and drove away.

Here you have, dear reader, a picture of how most miss the time of grace.

So do not say: there is still time, I must first enjoy this pleasure;
God will not close the gate of grace to you today.
Nay, because he calls, then hear thou, And grasp with both hands.
He who dreams of his soul today..
He hath missed thy time of grace. He shall not be opened hereafter, Today come, today Jesus accepts thee. G.

I can't do the prayer anymore.

The wife of an actor was buried in a Berlin cemetery. The deceased had belonged to the Catholic Church, while her husband professed the Protestant Church. Whether as a result of this, whether as a result of the fact that her husband was an actor, whether as a result of the fact that the deceased had died without the "last rites" - enough, the clergy stayed away from the funeral. One waited and waited, no clergyman turned up at the churchyard. The painful excitement, which was increased by the time of waiting, caused the person first affected by the painful loss to faint. The faintness passed, and a clergyman still did not appear. At last, after waiting for some time, one of the sufferers present, a comedian from a local theatre, took the floor and said: "Let us say an 'Our Father' instead of anything else," and began: "Our Father, who art in heaven.... ." But soon after the first petitions the word failed him, he fell into confusion, stuttered, had to break off, and did so with the words, "Pardon me, I can't do the prayer anymore, I've forgotten it." An embarrassing pause occurred, the bystanders looked at each other, no one else wanted to continue the prayer after this fiasco. Then a shrill voice arose from the small number of bystanders - a mendicant woman, who had crept into the churchyard with them and who was standing next to the coffin, began to say the prayer; the others, somewhat bashfully, repeated it after her, and then the coffin was lowered into the tomb.

(Alternate leaf.)

Unirte Church.

When a Silesian peasant was once persuaded to leave the Lutheran church and fall away to the unirthodox church, he set forth his opinion in the following verse:

For two heads are in one cap, And two feet sit in one boot.
When two spirits live in one body, And two faiths give one church,
Then it will be scarce for both;
And if you're smart, you'll step down when the time comes.

Ordinations and introductions.

By order of the Reverend Presidium, Candidate G. Gößwrin was solemnly ordained and inducted by the undersigned in his congregation on the 4th Sunday after Trinity, assisted by Pastor D. Gräf. G. Wangerin.

Address; U "v. 6. Ooessvsin, ^Itnmont, RtlnAdkin Oo., Ills.

By order of the Reverend President Wunder, on the 5th Sunday after Trinity (July 13), the Candidate of Tbeology, C. L. W. Wagner, was ordained and inducted by the undersigned in the Lutheran Zion congregation at Chicago, Ill, as its assistant preacher, assisted by Mr. Pastor Engelbrecht. A. Wagn er.

Address: Usv. O. "Warnor, 8819 :6 8tr., Okioaxo, IU.s.

On the 4th Sunday after Trinity, Pastor Friedrich Sie- verS was solemnly installed by the undersigned in his new congregation at Minneapolis, Minn. by order of Mr. President Strafen. E. Rolf.

Address; Usv. Lisvsr-s, 413 9:6 ^v. 8th, HlinnectpoUs, Llinn.

By order of the Presidency Northwestern District, Rev. H. Kretzschmar was installed in his nruen congregation at Drpden, Sibley Co, Minn, on the btrn Sunday after Trin. by the undersigned. Carl Ross.

Address: Rov. 8. Lret28e6mar, Lloundvill", 8i61s^ Oo., Älinn.

By order of Mr. President Wunder, on the 6th Sunday after Trin. Mr. Pastor C. Brauer was installed in his congregation at Cham- paign, Ill, by the undersigned. E. Martens.

Address: Uvv. O. Lrnusr. Lox 497. OdarnpkUAN, Ills.

Church dedications.

On the 4th Sunday after Trin. the new, beautiful church of the St. Johannis - congregation at Independence, O., was consecrated. The principal sermon was preached by Rev. Strikter; in the afternoon Rev. Niemann preached in English. O. Kolbe.

On the 5th Sunday after Trin. the small Lutheran congregation in Town Waltham, Mower Co., Minn. could consecrate their beautiful frame church, 30 X 20 feet, with porch and door, to the service of the triune God, without having sought support from outside for the construction. The undersigned said the consecration prayer and made the confession. The consecration sermon was preached by Pastor F. Johl on Hagg. 2, 1-10. In the afternoon Past. G. Schaaf on Ps. 75, 2.

P. Rupprecht.

"Necessity teaches to pray."

A Bengali named Russua, who had met some missionaries but was not at all attached to their teachings, fell into the hands of a band of robbers on a journey through a dark forest. After they had thrown him and his wife down, robbed them of their clothes and other belongings, they threatened to behead Russua. In his agony the words he once heard from a missionary come to his mind, and he cries out, "O JEsu, the Patre Sahib has told me that Thou hast power to save even from death; if Thou wilt help me now, I will leave the demons and become a Christian." Wonderful as was the sudden recollection in Russua's soul, so was the effect of this prayer upon the robbers. For the robbers suddenly paused from their purpose; the one saying, "Do him no harm; behold, he talks with God." They returned what they had stolen, but Russua felt so driven to Christianity that, after five weeks of instruction, he received baptism with his wife and child. Yes, through him several thousand pagans were led to the kingdom of God. (Pilg. a. S.)

Mission Festivals.

On the 5th Sunday after Trinity, the congregations of Pastors Winter, Claus and the undersigned at Reedsburg, WiS. again celebrated a mission festival. In the morning Pastor P. Lange preached on external mission, in the afternoon Pastor I. Strafen on internal mission. Rev. Winter gave a lecture on the history of missions. The Collecte, intended for inner and outer Missson, amounted to P40.00. A. Rohrlack.

The Lutheran congregation at Denison, Crawford Co, Iowa, celebrated their third mission feast June 8. Pastor I. Seßler preached in the morning and Pastor F. Schug in the afternoon. The Collecte, which amounted to .P24.00, was designated for the still very poorly stocked church treasury. G. Haar.

The congregations of Pastors F. Strinbach and G. Reichhardt, as well as those of the undersigned, celebrated their annual mission festival on Trinity Sunday in the midst of the latter. The undersigned preached on heathen mission and Pastors Steinbach and Reichhardt gave lectures on mission history. The collection amounted to over P46.00, half of which was earmarked for the negro mission, half for the inner and emigrant mission.

Kendallville, Ind. G. M. Schumm.

In the congregation of the undersigned at Squaw Grove, Ill, a mission festival was celebrated on the 2nd Sunday after Trin. The congregations of Pastors Dörmann, Krebs and Prof. Selle participated. The latter preached in the morning and Pastor Krebs gave a lecture on the history of missions in the afternoon. The collection was H82.50.H. H. Norden.

Election display.

It is hereby brought to the attention of the congregations of our **Synod**: that

1st, Rev. F. Zucker, of Williamsburg, N. Al. unanimously, as principal of our high school at Fort Wayne, Ind. and

2. the Rev. J. H. Niemann, of Cleveland, O>, has been unanimously elected director of our school teachers' seminary at Addison, Ills.

May the Lord convince the dear congregations in question of the extraordinary importance of the very offices to which their pastors are hereby called for the building up of the Kingdom of God in this new fatherland of ours, and move their hearts to make the sacrifice for God's Kingdom as well, That they let their beloved pastors go in peace, firmly trusting that JEsus Christ, the Archpastor of all the Christian hosts, will not leave them, nor fail them, will avert all danger and harm which a vacancy occurring might bring, and will certainly, according to his great faithfulness, provide for them again in the best way. C. F. W. Walther.

d. Z. Secr. of the Electoral College.

Lutheran Calendar for 1880.

The undersigned having been commissioned to write the Missouri Synod calendar for 1880, the same requests:

1.) That all members of the Synodal Conference whose "address" has been changed during the present year, send their present addresses to Mr. 21. 6. L "rtti "I, before. Lllumi <L luckiuun ^.vo., 8t. Douis, Llo. who would like to send in their addresses, marked: "**Calendar**".

2.) If someone has special wishes or requests concerning the calendar to be published, or

3.) Christian instructive reading material, where possible original matter",

can deliver,
...may such be sent to the undersigned as soon as possible...
let.

H. Hanser,

62 Tremont Str., Uultimore, 2lä.

Notice Concerning Concordia College at Fort Wahne, Indiana.

Wednesday, October 1, God willing, the new school year will begin for this institution. All those who wish to see boys admitted to the institution on the aforementioned date are hereby requested to notify the undersigned as soon as possible and no later than 14 days before the beginning of the year's classes. The registered boys must then be present at the institution on September 30 in order to undergo the examination by the teaching staff.

The conditions of admission are as follows:

1. a written report on the moral conduct, aptitude and school knowledge of the person to be admitted must be sent in at the same time as the application.

For admission to Serta, the elementary knowledge of a **good** community school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, a certain knowledge of all regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin. The Latin grammar used in the institution, which should also be used to prepare such students, is that of Dr. I. Lattmann and H. D. Müller with their book of exercises and readings, available from Siemon & Bro. in Fort Wayne.

Each student must be provided with a suitcase, necessary bed linen, quilts, blankets and towels. Mattress (P2.50), chair (75 CtS.), lamp and washbasin are best bought here at the institution.

4- The annual cost to the student is calculated as follows:

board, light and fire per quarter of ten

Weeks\$16.....00

Pupil library and gymnastics per yearP1.00

Books average fromH700-KIO.OO

The boarding fee (H16.00) must be paid quarterly at the beginning of the quarter, the rest at the beginning of the year, and must be sent directly by the parents (not by the students) to Dr. H. Dümpling under all circumstances. By not following this rule, parents often cause themselves and the 'Austalt great inconvenience and annoyance. All students who do not study theology pay H40.00 annually.



lichcS Tuition. Pupils whose parents are not in the Synodal Conference pay H20.00 for board, light and fire.

per quarter. The students of the lower three classes should not administer their money themselves, but have it administered by one of the professors. Since the students' laundry is washed free of charge due to the love of the women in our local communities, it is desirable that parents provide their children with colored shirts for the week at the institution. - Great embarrassment is caused annually to the teachers' college by the sending of boys who lack the necessary maturity. For this reason, pastors and teachers are warmly urged to first make sure that a boy has the necessary knowledge of German, English and arithmetic to be admitted; for without this, he would not be able to follow the lessons in Serta, and would thus lose an entire school year and his parents the considerable costs, so that the teachers' college could see itself compelled to send him back again, in order to save the parents this futile expense. -

In the name and on behalf of the Supervisory Authority and the College of TeachersG . Schick, Rector.

Concordia Academy of St. Louis, Mo.

The purpose of the institution mentioned in the title is to offer its students the opportunity to acquire a general education based on Christianity and thus to prepare them thoroughly for any profession of life.

The following subjects are taught at the Academy: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing, Drawing. - In the teaching of English, Geography, Arithmetic, Algebra, Geometry, Physics, and Accountancy, the language of instruction is English; in the other subjects it is German. - Latin is excluded from the subjects taught, especially for those boys who later wish to enter a Latin school, a Gymnasium, so that other pupils are exempted from taking part in these lessons at the request of their parents.

The moral conduct of the pupils is carefully supervised, and above all care is taken to awaken, maintain and strengthen a truly Christian sense in them.

The school fees are H40.00 per year and are payable quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about S12.00 per month.

The next regular admission of new pupils will take place, God willing, on September 1st. Parents and other persons who wish to entrust boys to our institution are requested to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.
1921 Decatur 8tr , 8t. Doms, No.

The Iowa District

of the Lutheran Synod of Missouri, Ohio, &c. St. holds, s. G. w., its sessions in Mr. P. Crämer's congregation at Fort Dodge, Iowa, from August 20 to 26.

For your kind attention, please note the following:

All members of the Synod and guests who require free lodging are requested to register 2 weeks in advance with Mr. ? Crämer two weeks in advance. Mere registration with families will not be considered as having taken place.

2. all pastors are reminded to include or send in their parochial reports.

3. the congregations desiring to be excluded from the Synodal Union must submit their conereaational bv-laws for inspection to their

Conferenz - Ads.

New York Districts Conference, s. G. w., August 26th to 28th, at the Rev. L. I. T. Frincke's, Port Ricknnond, N. I. Commencing at 10 o'clock in the morning. Preacher: pastor I. H. Sieker; substitute: pastor G. F. Stutz. Registration with the local pastor before Aug. 10. H. L. Steup.

The Dodge-Washington Co. mixed conference in Wisconsin will meet, s. G. w., August 18-20, at West Bend, at the residence of the undersigned. E. Mayerhof f.

The Northern Illinois Pastoral Conference will hold its meetings, s. G. w., August 26-28, at Kankakee. - As the Illinois Central R. N. will transport the Conference members for 1^ from Chicago and back, Mr. Rev. G. A. Mueller is requested to send a ticket to any one who does not sign off soon.

L. v. Schenck.

The General Pastoral Conference of Minnesota will meet, s. G. w., on Evers' Gem. in Root 5.00, I*. Schumm in Willshire 1.00, Mrs. Mefferli in the first Friday in September, at the church of Hcrrn ?.. E. Rolf at St. Paul, La Fayette 1.00, ?.. WillertS Gem. in SkeelS CroSS 5.00, Mrs. W. Luecke in Columbia City 1.00, ?.. Hassolds Gen. there 4 52, Mrs. L. H. in Columbus 1.00, 2 members in North Dover 1.50, ?.. RupprechtS Gem. there 14 60, N. N. in New Boston .50, ?.. Zuckers Gem. at Defiance 10.90, of Grace."

258 Only those friars who register with the custor loei at least fourteen Missionstundcn- Collecle au Columbia Road near Fort Wayne 8 40, G. days in advance can count on a certain lodging. Therefore, we ask you Mueller at Fort Wayne 1.00, bequest of Mrs. Habben at La Fayette 10.00 to register in good time. I. Krüger. ?.. Stocks Gem. at Ft. Wayne 5.00, Mr. Klinkermann at Farmers Retreat 1.00. ?.. Horst and some school children at Hil- tiard 2 00, part of a MusionSfest Coll. at Indianapolis 841>0, MilsionSstunden Coll. on Cold Mater Road at Ft. Wayne 2.00.

Income to the coffers of the Illinois Districts:

For the synodal treasury: from Chicaqo: by ?.. L. Lochner's 1.00, ?.. Heintz's congregation at Crown Point 2.00, Mr. T. Schumm's at congregation (Pfinastcollecle) 412.26 and 5.70; by ?.. Wagner by Mrs. C. Willshire 1.00, N. N.'s at Columbus 5.00, ?.. Diemer's parish of Florida Lübbe and Mrs. Kalbow each 1.00. H. B., contribution 2.00. teacher L. 1.39. His parish of Florida 1.15, ?.. Zucker's compound at Defiance 2.80, Garblisch, contribution 2.00. By I. W. Diersen in Cretc, Pentecostal ?.. Saupert's parish of Evaiis- i ville 7.00, E Meyer's 1.00, Mrs. Petersheim's 1.00, Mrs. Srip's 2.00.

For Inner Mission: By I. W. Diersen in Crete half of the Collecle at the 6.00. For poor students in Springfield: ?.. Meyers Gem. in Adams County Mission Festival 55.73.

For the Negro Mission: By I. W. Diersen in Crete half of the Collecle at 1.00, ?.. Heintz's congregation at Crown Point 2.00, Mr. T. Schumm's at the Mission Feast 55.73. Willshire 1.00, N. N.'s at Columbus 5.00, ?.. Diemer's parish of Florida 1.39. His parish of Florida 1.15, ?.. Zucker's compound at Defiance 2.80, Fischer in Cleveland 2.0">, gray M. P. in Columbus 1.00, N. N. in Cleveland .50, Mr. Jke in EvanSville 1.00, Mrs. Petersheim das. .50, Kinctaufcoll. with Mr. Dieß in Akron 3 5>>.

For the heathen mission: By ?.. Engclbrecht in Chicago by M. L. 1.i>0. For Georg Theiss in Addison: Ledrerconferenz of the gort Wayne District 18.35, HochzoitScollocke at E. Busche by teacher Hafner 13.25. For the Emigrant Mission: Collecle (Z) at the Miss sion Festival of the parishes in Hincklcy, Aurora, Yorkville and Genoa 27.00.

For poor students in St. Louis: By ?.. Succop in Chicago from the Women's Association for Lewerenz 9.25. For the Toledo cgregation: ?.. Schumms Gem. in Kendallville4 00.

For poor students in Springfield: Collecle (H) at the mission festival of 2.85, ?.. Jor's compound in Logansport 13.00, ?.. Heintz's comm. at Crown the churches in Hincklcy, Aurora, Yorkville and Genoa 27.00. By ?.. Point 1.00, l>. Schlcsselmännö Gem. at Monti- cello 1.60, ?.. Wagner in Chicago from the Young Fr. Society 30.00, Women's Society RoscnwinkelS Gcm. at Woodland 3.50, Mrs. W. Luecke at Columbia City 2>.00. By I W. Dicrsen in Crete for L. Niemeyer from N. N. 15.00 and anS 2.00, ?.. Mertz' Gem. at Brownsrwn 14.25, Glied in North Dover 1.25, the collection bag from ?.. Brauers Gem. 10.70. By Kassirer C. Eisfeldt in Teacher Bollmann in Columbus 2.00.

For poor students in Fort Wayne: By I. W. Diersen in Crete for Martin 1.00, gray B. das. .50, gray R. das. .50, ?.. Hüge's Gem. in Bremen 6."5, Hcrrmann, Collecle at Joh. Nacke's wedding 7.25. By D. Engclbrecht in ?.. Zschoche's Gem. in Marion Township 6M, Kindtaufcoll by ?.. Querl in Cdicago for Bendln of the Women's Club 6.00. By k. Wagner in Chicago Toledo 3.03, E. v. Sirode 2.34, ?.. Nützel's confirmands in Columbus 3 50, for C. Koller from G. Koller 6.00. (summa 419.25.) whose k ndern 1.5>>, teacher Sirieders class in gort Wayne 2.0">, by ?.. Grüber: Thanksgiving offering of I. Grivler 2.00, F. Schmidt unk Karoline Schmidt each .25, Mrs. Däuble in EvanSville 1.00, Mrs. Ritt das. 1.50.

For the seminar household in Addison: By Kassirer I. T. Schuricht 7.70.

For poor students in Addison: Collecle (Z) at the mission feast of the congregations in Hiuckley, Aurora, Yorkville and Genoa 27.00. For Paul Sommer: from ?.. Slmkms congregation in Balkss more 15.00 and from the congregation in Addison 20.00. By S. Wer-"er in FriedenSau, Nebr. for S. Lüüver, Collecle at the wedding of sr. Daughter Marie, 10.00. By D. Bartling in Chicaao from sr. Gem. for F. Zimmermann 5.00. By ?.. Engelbrecht in Chicago for Aug. Elchmann from Minna Page! 2.00. (S. 479.00.)

For D. Brunn in dying: By D. Enaelbrecht in Ehi- cago by N. N. 2.00. Parish in Addison 28.49. D. Gotsch's parish in York Centre 5.00. (S. 435.49.)

For sick and aged pastors and teachers: By ?.. H. Miracles in Chicago by H. Schultz 5.00. ?.. Gotsch's Gem. in York Centre 5.00. By ?.. Nuoffer at Eagle Lake, Collecle at the double wedding of Messrs. Joh. Schweer and Herm. Rathermund, 16.25. (p. 426.25.)

For the widow's fund: Prof. K. Brauer in Addison 4.00. By ?.. Grupe in Rodenberg by Fr. Hinze Z.OO.

For Wittwe Ruhland: From Addison from the Gem. 8.00, Prof. K. Brauer 1.00. By ?.. Engelbrecht in Chicago from Dr. Mullan 10.00. By ?.. Grupe in Rodenberg from Bro. Hinze 2.00. ?.. Trautmann in Gower 1.00. By ?.. H. Wunder in Chicago by H. Döhla .50. ?.. Gotsch's Gem. in York Centre 5.00. By ?.. Nuoffer in Eagle Lake by Mrs. D. Meyer 1.00. (p. 428.50.)

For Wittwe Sommer: From D. M. by ?.. B. 5.00. For the church building in Planitz: By ?.. Engelbrecht in Chicago by H. Koopmann 1.00. ?.. Gotsch's parish in York Centre 5.00.

For the Saxon Free Church: By ?.. Nuoffer in Eagle Lake by Mrs D. Meyer 1 00.

For the deaf and dumb in Norris, Mich. by ?.. L. Frese in Effingham by pupils: Wm. Köpke .25, Hermann, Jod. and Anton Tjardes .50, Heinr. and Gustav Bauer .25, Bro. Witt .25; by Mrs. Tjardes and Frankenstcin .65, Käthe, Caro- line and Willie Alt .25, Theodor and Emma Lunow 1.50, Willi! Frankenstein .10, Ester and Willie Frese .50. By H. Nöhrrs in Addison .50. (Summa 44.75.)

Addison, Ill, 15 July 1819. H. Bartling, Kassirer.

Income to the Middle District coffers:

' (Conclusion.)

For inner mission: 1) In general: ?.. Heintz's parish in Crown Point 42.00, Mr. Steudler through ?.. Stegr 1.00, ?.. Evers' Gcm. in Root 5.00, ?.. Hieber's parish of Dcfiance Co. 1.00, ?.. Hassold's Gem. in Columbia City 2.56, ?.. Juengel's church at Jonesville 15.50, Dr. Sihler's church at Fort Wayne 20.00, out of missionary funds rc' Gcm. ?.. Stubnatzy's that. 11.00, ?.. Karrer's Gcm. at Bielefeld 1.19, ?.. Stocks Gem. at Ft. Wayne 5.00, ?.. Nicmann's Gem. at Cleveland 22.00. 2> For Louis- ville, Ky.: ?.. Jor' Gem. at Logansport 10.00, k>. Spiegel's Gcm. in Adams Co. 8 90, ?.. Niethammer's comm. in La Porte 22.45, ?.. Dulitz's parishes 10.80, ?.. Hüge's parish in Bremen 5.42, ?.. Stein bach's parish in Fairfield 8.50, ?.. Schöneberg's parish in La Fayette 12.80, k>. Schumms' compound in KentallviÜe 6.tlO, ?.. Seuel's GMC at Indianapolis 18.57, ?.. Nützel's compound at Columbus 13.72, ?.. Lohmann's comm. in Akron 9.00, ?.. Horst's branch gem. 3.63, 2 limbs in North Dover .50, ?.. Schmidt's congregation in Liverpool 5.50, ?.. Schaefer's congregation in New Boston 7.40, ?.. Schmidt's congregation in Indianapolis 24.45, ?.. Brackhage's parish 5.09, ?.. Gruber's congregation in Van Wert 2.46, John's congregation 2.2l, Dr. Sihler's congregation in Fort Wayne 21.50, ?.. Evcrs' Gem. in Root 5.0<l.

For the negro mission: From students teacher SpuhlerS at the Llifty 2.55, k>. Niethammers Gem. in La Porte 13.00, ?..

For sick pastors and teachers: N. N. through?.. Meyer in Adams County 1.00, ?.. Heintz's congregation at Crown Point 2.00, Mr. T. Schumm's at Willshire 1.00, N. N.'s at Columbus 5.00, ?.. Diemer's parish of Florida 1.39. His parish of Florida 1.15, ?.. Zucker's compound at Defiance 2.80, Saupert's parish of Evaiis- i ville 7.00, E Meyer's 1.00, Mrs. Petersheim's 1.00, Mrs. Srip's 2.00.

For poor students in Springfield: ?.. Meyers Gem. in Adams County 6.00.

For poor students in St. LouiS: Woman's Club in Toledo 8 0 >, I. Fischer in Cleveland 2.0">, gray M. P. in Columbus 1.00, N. N. in Cleveland .50, Mr. Jke in EvanSville 1.00, Mrs. Petersheim das. .50, Kinctaufcoll. with Mr. Dieß in Akron 3 5>>.

For Georg Theiss in Addison: Ledrerconferenz of the gort Wayne District 18.35, HochzoitScollocke at E. Busche by teacher Hafner 13.25.

For the Toledo cgregation: ?.. Schumms Gem. in Kendallville4 00.

For the deaf and dumb institution: ?.. Schaefer's gem. in New Boston 2.85, ?.. Jor's compound in Logansport 13.00, ?.. Heintz's comm. at Crown Point 1.00, l>. Schlcsselmännö Gem. at Monti- cello 1.60, ?.. RoscnwinkelS Gcm. at Woodland 3.50, Mrs. W. Luecke at Columbia City 2.00, ?.. Mertz' Gem. at Brownsrwn 14.25, Glied in North Dover 1.25, Teacher Bollmann in Columbus 2.00.

For the orphanage near St. Louis: Wittwe Witlmann in Ncw Boston 1.00, gray B. das. .50, gray R. das. .50, ?.. Hüge's Gem. in Bremen 6."5, ?.. Zschoche's Gem. in Marion Township 6M, Kindtaufcoll by ?.. Querl in Toledo 3.03, E. v. Sirode 2.34, ?.. Nützel's confirmands in Columbus 3 50, whose k ndern 1.5>>, teacher Sirieders class in gort Wayne 2.0">, by ?.. Grüber: Thanksgiving offering of I. Grivler 2.00, F. Schmidt unk Karoline Schmidt each .25, Mrs. Däuble in EvanSville 1.00, Mrs. Ritt das. 1.50.

For the orphanage in Addison: ?.. Niethammers Gem. in La Porte 27.00, k. Schless-lmanns Gcm. in Reynolds 5.00, teacher Skibels class in Fort Wayne 1.00, Mr. Kellermeyer in gort Wayne 1.00, E. F. das. 1.00, from little Lindemann there 1.25, ?.. Nützels Gem. in Columbus 10.00, Mr. Neupert in North Indson.50.

For the orphanage in Boston: ?.. Schäfer's children in New Boston 3 00.

For the widow's fund: ?.. Zagcl at Fort Wayne 4.00, Prof. Dieterich that. 5.00, ?.. Heintz's comm. at Crown Point 2.00, ?.. Evers' Gem. in-Root 5.38, ?.. Diemer's Gem. at Archbold 2.38, Gem. at Florida .86, Gem. at Ridge 2.48, Gem. at Florida .9". Mr. F. Schumm in W llshire 1.10, Mr. F. G. Rcule in La Fayeite 1.00, Mrs. Hencke das. .75, Mr. I. Sattler the. 5.00, Hochzritscollecle at Mr. Schlegel in Waparonetta 3.83, ?.. Nrichmann that. 2.00, ?.. Seitz in Aoilla 2.00, teacher M.sseni in La Fayette 2.00, k>. Querl at Toledo 4.00, ?.. Wunderlich in Tolleston 3.00, Mrs. w. Prof. Biewend in Fort Wayne 5.00, Dr. Sihler's Gcm. in Fort Wayne 52.00, ?.. Stubnatzy's Gem. that. 35.90, ?.. KniefS Gem. in New DelielSau 6.45, child's coll. at Rausch das. 1.61, wedding coll. be: Ch. Mcyer das. 6.54, from parish's Easter coll. das. 1.00, l>. GruberS St. Tdomas- gem. 2.25, whose St. JohanniSgcm. 2 14, ?.. Kolbe in Jnvepen- deuce 4.00, Mrs. Sophie Grahl in Fort Wayne 4.00, Mrs. Helms in EvanSville 1.00, X. by ?.. Niemann in Cleveland 5.00, Dr. Dümiling in Fort Wayne 5.00.

Notice:

Regarding my last receipt of the aforementioned cash office it is to be noted that in the item from ?.. Hüge's parishes in and near Bremen 48.00 regular contribution of the said gentleman are.

For Mrs. ?.. Both: Ch. Herpolsheimer 1.00.

To you. Lindemann's monument: ?.. Reichmann's Gem. in Wapaconuettla 4.00.

For ?.. Cämmerer: ?.. Dulitz's commons 1.15, ?.. Steinbach's parish in Fairfield 8.32, ?.. Rupprecht in North Dover 1.00, 4 members sr. Township 1.50, ?.. Bode's Gcm. at Fort Wayne 6 57.

For Mrs. ?.. Ruhland: 2 widows in Logansport 2.00. For related woman ?.. Summer: Hin. Jde in EvanSville .75, I. Schmidt in Cleveland 1.00, Jungfr. Bohn das. 1.00, I. Fischer das. 1.00.

For the community in Siour City: ?.. Dulitz's parishes 8.80, ?.. Zucker's parish in Defiance 2.80, ?.. Brackhage's parish 5.25, ?.. Lohmann's parish in Akron 5.00.

Postscript:

For the support of the missionary post in LouiSville, Ky. Pohlmann there and are acknowledged here at his request: From ?.. Ä. Heitmüller's parish on Clifty 6 00, ?.. Th. Siek's parish 3.64, ?.. Th. Wichmann's parish in Farmers Reircat 12.00.

Fort Wayne, June 30, 1879, C. Grahl, Cassirer.

Proceeds to the Northern District treasury:

For the synodal treasury: From the congregation at Frankenmuth H25.50. congregation at Roseville 18.00. congregation at Frankenlust 14 95. congregation at Wyandotle 3.00. congregation at Bay City 14 00. Ledrer Kntz 2.00. congregation of ?.. Schöch 5.00. Common in DallaS 6.54. At Mr. W. Mueller's wedding ge". 3.41. Pentecostal bill of the community in T iwas 7.71. Subsistence of travel money from the deputy of Frankenmulh, Mr. B-crlein, 6.43. Community in Luvmgton 1.25 and 2.80. Community in Benona 2.00. Community in grankendillf 5. 111. From the penny fund of this community 4.00. Pentecostal bill of the community in Waldenburg W.OO. ?.. Lohmann's Gcm. 3 02. ?..

A. O. Schmidt's congreg. 3.50. Pentecost coll. of congreg. in Saginaw 10.< 0. Mr. A. Mittelberger 5.00. Gern, in Grand Rapids 9.24 For poor students in Fort Wayne: To Mr. F. Beck's Hochz for A. Arendt s. 4.29. To Mr. Ferd. Nüchterlcrns Jr. Hoch", for Paul. Wichmann s. 9.00.
For poor students m Springfield: Gem. in miller for R. Zeal" 5.00. Gern, in Lutbcrsburg 3.31.
For poor pupils in Adtior: Gem. in Fräser for M. Abrens 5.00. To Mr. F. Becks Hochz. for dens. Pupils 4.30. Teacher Selle 2.00.
For sick and emeritus pastors and teachers: congregation in Franlenmutb 17.51. On Mr. Eamprath's child baptism in Jda (for ?. Jeke) 2.20. congregation in Luthersburg 2.48. ?. Spindler, I'. Speckbard each 1.1 0.
For inner mission: Gcm. in Rosrvike 9.00. Gratitude offering by Mrs. B. Beck 2.00. From the women's fund of the parish in Adrian 10.00. Parish in Montague 3.90. Parish in Lutbereburg 5.00. Mr. F. Krekrl 5.< 0. Parish in Frankenlust 10.73.
For the TauWummen - Anstalt: Community in Monroc 13.07. Pentecost coll. of the community in Frankentrost 6 89. On Mr. Ferd. Nücktelcins wedding s. 9.00. Pentecost coll. of the community in Adrian 12.41. T eSgl. of the community in Sebewaing 11.04. Baptismal roll, at Mr. G. Gremel 1.33. Community in Benona 1.75. Hochz.eoll. at Mr. I. Link 3.00. Cantor Himmmler 2.00. Mrs. Hacke 3.1 >0. ?. Spindler and Gem. 5.00.
For the Negro mission: Missionary hours in Simon's school 2.53. the missionary fund of the Gcm. in Adrian 7.50. To Mr. Meierhuber's5Pr. esteem in Adrian 4.50. From Alpena .75. Mrs. M. Franz 2.0t". To Mr. Rübsp. in Caledonia 5.55. Msissionsfestcoll. in Waltenburg 3 00.
For the Emigrant Mission: To Mr. Ch. Selle's attention 5.">5.
For the widow's fund: Teacher v. Nenner 1.00. Teacher Nüchterlein 2.00. ?. Schöch 4.00. ?. Henkel 3.00. ?. Burmester 2.00. ?. Witte 4.00. Common in Belknap 2.85. Mr. I. Schläger 5.00. ?. I. Bohn 4.00. Mr. I. Mairrgarments; from W'ttwe Bützow lower worn garments, and from Mrs. L. and wife 1.00. Colwell community .53. Lansing community 1.43. TeacherZelms 2 jackets, 8 lbS. Kattun, 1 skirt, 2 g> tragrne dresses, 1 Unteriock, S lle 2.0". ?. Habn for Mrs.... Ruhland 1.50, for Mrs. Dir, Lindemann 2.00.1 Halsbawl; by H.
Pentecost coll. dcS ?. K L Moll, Detroit, 9.64. Montague, 5.50. ?. Black 4.00. Luthersburg 3.00. ?. Bernthal 3.00. Cantor Riedel, ?. Lchrnann 4.00 each. Cantor Himmmler 3.00. ?. A. O. Schmidt. Teacher Bernthal 4.00 each. Mrs. Hacke 3.00. ?. Speckhardt, ?. I. Schmidt 4.00 each.
For the orphanage at Addison: From the school children teS Teacher Scle 3.20. Miss B. Ncnzcr .25.
For the Yorkville congregation: from TawaS .25.
To the church building in Planitz: Wittwe Summ .50. Gem. in Lansing 3.29. On Hin. TottenhofS Hochz. in Frankenmuth ges. 9.29.
For the German Free Church: Mr. C. Custerer 1.50.
For the S>4th PaulS congregation in Detroit: ?. Rooster 1.00.
For the congregation at Siour Citv: ?. Cock 1.00. Monroe, July 15, 1879. I. S. Simon, Cassirer.

Income to the Western District coffers:
For the synodal treasury: From ?. BirknannS congregation at Gidtngs, Ter., P6.00. Collecte of the Gcm. of ?. Brammrr, Lowdcn, Iowa, P6.70. collecte of the congregation of ?. Johanning, Farley, Mo., P3.50. jmanuelS district in St. Louis P17.85. ?. Lrnks Gem. in St. Louis 5.00. ZionS Gem. in New Orleans 39.35. Coll. dcr Gem. of ?. Tonics, Morgan Co, Mo, 2.25. Eoll. of the Gem. of the ?. Spchr, Lake Creek, Benton Co, Mo, 3.50. ?. KicistS Gcm. m Washington, Mon, 12.00. ?. Sennc's Gcm. in Wabaunsce Co , Kans. 8.50. ?. Roschke's 'jscmeindr near Piercc City, Mon, 6.">0. ?. Brandt's Gem. at Lowell, Mo., 8.00. Coll. of the Gcm. of ?. Meyer, Applcton City, Mon., 2.50. Triangular District at St. Louis 10.60. ?. Maisch's Gem. in Harris Co, **Ter-, 5.00.**
For the college maintenance fund: ?. Brandt's Gem. in Lowell, Mo, 5 00.
For inner mission: JmmanuelS District in St. Louis 8.32. ?. KleistS Gcm. in Washington, Mo., 4.00.
For the Negro Mission: F. Krause through ?. Lüker, Dickinson Co., Kans. 1.50.
For poor students: Collecte on Joh. Wünsche'S Kindtaufe duich ?. Birkmann, GiddinaS, Ter., 3.50.
For the community in Siour City, Iowa: ?. DöschcrS Gem. in New Orleans 1 .50.
For student llrban iu Springfield: Collecte on Joh. Dude'S child baptism by ?. Kaspar, GitbingS, Tor., 8.00.
St. LouiS, Mij. July 20, 1879, E. Roschkr, Cassirer.

For the congregation in Siour City: congreg. in WolcottSburg 2.00.
For sick pastors 2c.: ?. Seeger 4.00.
For poor students in St. Louis: For Rchwaldt: WeddingScollrcte at Lcvert 2.05, Dav. Hofmeister 1.00.
For poor students in Springfield: W. Schäfer 1.00.
For poor students in Fort Wayne: N. N. in Accidnt 2.0<). ?. Seeger 2.00.
For poor seminarians in Addison: Collecte at the anniversary celebration of teacher Oechsle in W>üamSburg 8.03.
Correction:
In No. 13 of the "Lutheran" page 103 lieS: For the orphanage near Boston of Wittwe I. Toy 5.00 instead of "1.00".
New York, July 1, 1879. I. Birkner, Cassirer.

For the orphanage in Addison, Ill...:

By ?. I. I. Walker of the Franen-Berein in N ew London, Wis. to give 1 quilt, 2 quiltS, 2 pairs of stockings, 2 dolls, 1 apron (late". From Addison, Ill: from L. Ltünkel 75 pfv. Cheese; F. Mesenbrink 6 aprons, 3 holcn; Herm. Hciimann 1 roll of butter; D. Dammcver ll'0 pounds of flour; Carl Selle 1 vest; F. Leesederq l3 sack of potatoes, l pail of corn meal, 1 p. at flour; H. M. 1 sack of potatoes; Ch Heidemann 4 p. do.; G. Schneider 1 p. do.; H. Niehus 1 ham. 2 p. potatoes'; I. Kublmann 1 p. do.: Mrs. F. Kragc 6hütc for girls, l vest, 54 UdS. Stuff, several worn dresses; Wm. Book wood 7 sack of potatoes, 1 basket of cakes; Wm. Stünkel 1 basket from of cakes; A. Weber 2 boys hats. ?. SchaafS Gem. in Röchest er, Minn.: 19 p. Potatoes, 20 aprons, 1 pair of stockings; from Goltermann 2 shirts, 2 aprons, 1 dress, 1 pair of trousers; from H. Bade 3 shirts, 2 aprons, 2 pairs of stockings, 2 Unlrr skirts, 1 p. of apples, 1 roll of butter. From F. Bicstersclrt in Schaum bürg, Ill, 1 basket of cakes. 1 loaf, several pieces of meat. From F. Graue in Brush Hill, Ill, 100 lbs. of flour. From D. Brewer's Gem. in Trete, Ill, from I. O. Piepenbrink 46 lbs. of cheese; H. H. Tatge. 1 pot with cover; from the Women's Club, 11 shirts for boys and 1 pair of stockings. From Milwaukee, Wis. by the Women's Club in Jmm. comm. 18 shirts for girls, 12 pillow cases, 7 pairs of stockings. From Yorkville, Ill, from the Sewing Vcrein in l>. DormannS Gem.: 12 pairs of stockings, 7 fetches, 5 jack.n, 2 shirts, 1 cl. From Mrs. Louise Bode in Nicollet, Minn. 2 sheets, 3 dresses, 3 shirts for boys, 1 pair of stockings. Bon G. I. Dierks at Benson, Ill, 4 bu. Beans, 16 avs. calico, 1 pre soap, 3 jars jelly.
Many thanks to all dear donors!
Advlson, Ill, July 15, 1879, John Harmcning.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (of the Illinois - District).

have been received:
1. contributions:
From the ??: Th. Pissl, Tb. Buszin, E. Mariens, E. Riedel, I. Seidel, W-Uffenbock, M. Otto, L. Winter each 04.00; C. G. Schuricht 6.00; I F. Nuoffer 2.00. By Prof. A. Crämer 4.00. By teacher Ch. H. Brase 4.00.
2. Geschen.ke:
From N. N. by D. F. P. Merbiy 2.50. From the parish of ?. A. Wangerin 7.00. From Wittwe Papst by D. Engelbrecht 1.00. From Mrs. Robwedrr by D. Uffcnbrck 2.00. From the community of ?. Cordes 7.o5.
By Mr. Kassirer Bartling were delivered 135.62. Chicago, Ill, July 12, 1^79. H. Wunde r, Kassirer.

The undersigned has received:

For the German Free Church:
From the congregation of l>. KlristS, Washington, Mo., H6.00. From L. F. das. 3.00. From the Women's Club in D. KicistsGem.there 15.00.
For the church building in Planitz, Saxony:
From Clarinda, Iowa: Coll, the Gcm. ?. Brandts 7.48; von Hcinr. Stüwe 5.00; Mrs. Sondermann .50; I. Hrrtclcn .25; Mrs. Schreiber .25.
, Representative Mrs.?. Ruhland:
From Dr. Schade in St. Louis 10.00. From N. N. in St. Louis 5.00. By Mr. M. C. Barthel from a Lutheran in Boston 1.00.
For poor sick pastors and teachers:
By Prof. H. Wyneken, proceeds from the sale of the Consolation and Revival Sermon of be. ?. Wyrnken, subsequently 2.58. I- T. Schuricht.

For poor students received through Mr. ?. Pechtold in Bayonne City, N. I, from the worthy women's association of his community (specifically for Ltudcnt Goßweiler) \$10.00. Through Mr. ?. Th. Grüber in Leward, Nebr. by Mr. Dietr. Zimmermann from his parish as a "thank-offering for gracious answer to prayer" 5.00. C. F. W. Walther.

With thanks to God and the kind givers Unterzrichneter certifies in the name of his congregation to have received the following contributions for the building of a church: From Mr. ?. Td. Mertcas .P5.no, by Mr. Teacher Buuck from the Cross Parish in Milwanker 10.50 and by Mr. ?. C. Strafen from his parish 18.53. W. Maaß.

For the student E. Scheibe I received through Mr. ?. W. Zichocbe H8.15, including 3.15 Christenlchrcollecten der Gemeinde ,u Atchiion, Kansas-A . Crull.

Income to the coffers of the "Eastern" District:

For the synodical treasury: from the congregation in WolcottSbura \$4.75. Is Frey 2 00. Is Seeger 3 00.
For the widow's fund: Ist Frey 3.00. D. Nademacher 4 Gcm. in Town Ashford 4.32. Mr. H. by Ist Zucker 1.00.
For the building fund: Wcttsville Township 7.65. Allen Centre Township 2.35. Mrs. Ist Zollmann 1.00.
For the Negro Mission: congreg. in Wolcottsburg 2.20. W. Shepherd l.OO. Mr. S. by Is sugar 1.21.
4nr College maintenance fund: Gem. in New York 9.75 and 9.50.
For the orphanage near Boston: Gem. in Port Rickmo "d 6.24. N. N. in Arcidnt 3.00. By Kassirer Simon 11.74.
For the orphanage at Mount Vernon: Gcm. in Port R chmond 4.87.
For the Institution for the Deaf and Dumb near Detroit: Gem. at Port Richmond 3.21. Ist Leeger 2.00.
For the parish in Planitz: Parish in Egg Harbor 2.00. Andrea Parish in Buffalo l 1.35.
For the heathen mission: Ist Seeger 2.00. By Ist Frincke sen. of Mrs. Cath. Muench 3.00.

Received for the congregation at South Bend, Ind. by D. I. F. Niethammer from his congregation at La Porte \$34.00, Collecte at the Mission Festival there 22.50. Sincere thanks in the name and on behalf of the congregationH . Steck, Pastor.

Book Display.

Predigten über die Sonn- und Festtags-Evangelien des Kirchenjahrs nebst einem Anhänge, herausgegeben von Dr. W. Sihler. Third edition. Fort Wayne, Ind. available from Aug. Siemon & Bro.

It is not necessary to make this sermon postilla known to our readers. After all, it is already in thousands of our families and we could only repeat what we recalled in the detailed announcement of the first edition in the 17th number of the 18th volume of this newspaper. This pastille does not require a recommendation, since its value has long been recognized far and wide. We therefore remind you of the appearance of this new edition. May the Lord also bestow upon this edition, as upon the earlier ones, the richest blessing! The book can be obtained under the address Acssrs. ^,u\$. 8'iomon L Lro. there FVuz-nv, Inä. bound in half-frank, for the price of 52.50. W.

[Walther.]

Proceedings of the Twenty-second Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St., in 1879.

The report of the Eastern District of our Synod has left the press. It has already been communicated in the last but one number of the "Lutheran" what this District has discussed. The main subject was: "The great benefit which God has shown His Church through the Catechism of Luther." Because of the upcoming catechism jubilee celebration, this report will probably be widely distributed.

Price 20 Cts.

The Doctrinal Position of the Iowa Synod. Presented and

illuminated by I. Klindworth, pastor in Galena,
III. Self-published by the author.

We have just received a little book with this title. It is divided into three parts. In the first, the author gives the reasons that led him to publish the booklet. In the second part, he explains the doctrinal position of the Iowa Synod. In the third part, finally, he shows that this doctrinal position is contrary to the Word of God and the confession of our church, and that therefore the Iowa Synod is not to be regarded as a truly Lutheran synod faithful to the confession. It is true that this pamphlet contains nothing that has not already been repeatedly held against the Iowans; but since the writer himself was for many years a zealous and respected member of the Iowa Synod, has lived through its history himself, and must therefore know it well, his simple testimony from the Wisconsin Synod, to which he has gone over, is of special value. We can therefore recommend this book, with its conclusive proof that the Iowa Synod is not faithful Lutheran, with a clear conscience to all those who desire reliable information about Iowa's doctrinal position. Incidentally, Pastor Klindworth's presentation is also of great use apart from this purpose, in that it shows by means of a specific example how unacceptable the situation is for a synod which does not want to disclose its un-Lutheran doctrinal position and yet wants to save its reputation of being genuinely Lutheran at any price, even at the price of truthfulness.

The booklet can be obtained at the address: Rcv. 3rd Llinä- >vortk, O "I "rui, III, and the same will be sent on request the copy for 20 cents, the dozen for Pl.75 postage free.

W. [Walther]

Changed addresses:

Uav. I-eutüncu-cr, Norfolk, Llnckison 60., Xobr.

Usv. D. 3. dress, ckuckson 8tr. bot>v. Iltü L 12tl> 8ts.,
Oruulln, Rsbr.

D. 54ackonscv, 2844 (,'oluiubus 8tr., 8t. Douis, Llo.

For your consideration.

Since the change of address of my namesake in Minnesota has been erroneously referred to me, I hereby declare that my address is still the same:

Rev. 3. ducks, D)ON8, Iova.

The "Lutheran" is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance.

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Only letters containing information for the journal are to be sent to the editorial office. All other letters, however, which contain information, orders, cancellations, money, etc., should be sent to the address: "LNU cloncol-ktiu-Verlag".

Ö. UnitUvt, ^Kent), Oornvr ot INiumi 8tivkl! L tiutinnu .Vvvuue, 8t. Douis, ülo. anberzusenren. - In Deukichland this sheet can be obtained from Heinrich I. Naumann, 36 Pirnaische Straß", Dresden.



Year 35.

Can a Lutheran Christian participate in the worship of false believers with a clear conscience?

(Conclusion.)

In the last number we proved from God's Word that a Lutheran Christian could not participate in the worship of the unbelievers. Reason, which does not want to bow under God's Word, has many objections to this doctrine. Let us therefore examine some of the main objections.

One of these is this: one may well admit that one is not allowed to take part in the ceremonies of the unbelievers; for the apostle clearly says: "Do not pull on the strange yoke with the unbelievers"; but the Reformed, Unit-Evangelicals, Methodists, etc. are not unbelievers.

Now it is true that in the sense in which we call the blasphemers and scoffers unbelievers, these sectarians are not. We make a distinction between a sect that still has substantial pieces of the divine word, in which therefore children of God can still be born, and between a Satanic school, the assembly of the wicked, in which there are no children of God. When we call the aforesaid false communities and the like unbelievers, we do not mean to say, therefore, that there are no children of God among them. This we gladly confess: they are those who hold to the pieces of divine truth, but do not see through the error of the sect and its unbelief. But as certain as this is to us, so certain must we also, according to God's word, call all unbelievers unbelievers. There is not only complete unbelief, but also partial unbelief. And whether total or partial unbelief remains unbelief. For what is unbelief? Not accepting, not resting in what the mouth of the Lord says. The question, "Yes, should God have said?" - the question of unbelief, is also the question of all unbelievers.

Behold, dear reader, the Word of the Lord tells us that Christ, the incarnate Son of God, was given true divine majesty according to his human nature; but the reformer says:



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.
Entered at the Post Office at St. Louis, Mo., as second-class matter.

St. Louis, Mo., August 15, 1879.

No. 16.

No, not truly divine majesty was given to Christ, but only created So they do not have the word of God in many things. They do gifts and a limited power. The word of the Lord says that in not have the word of the consolation of holy baptism, the word baptism we receive remission of sins; the reformer says, No, of the body and blood of the Lord in holy communion 2c. A baptism is only a picture of the washing away of sins. The Lord Lutheran, therefore, because they do not confess the whole says: This is my body, this is my blood; the reformer says: No, Word of God, cannot pray with them. Even a weak Lutheran can bread and wine are only images and signs of the absent body see that he cannot, for example, pray with the Reformed, Unirt- and blood of Christ. Evangelicals 2c. in regard to baptism, the holy supper. But the

Further, God's word says we are not to have fellowship with false teachers will put in their prayers the poison, not only of those who teach contrary to the word; but the unrighteous man these heresies, but of their whole delusion. But with him with says, No, one must unir and unite with them. whom one prays he must be One Heart and One Soul in the true

The Methodists, who besides the Reformed errors still faith of the Divine Word. The Lord says, "If two of you shall cherish special ones, e.g. of perfect sanctification, also belong become one on earth, why they shall ask, it shall be done for among these unbelievers. The Lord tells us in His Word that we them of my Father." (Matt. 18:19.)

should always keep our eye on the goal of perfection, but that We hear another object: God looks at the heart, I keep my we will not reach it in this life. Now the Methodist says: No, the Lutheran faith in my heart, and only outwardly take part in other Christian can go so far as to love God with all his soul, heart, services; the mere outward participation in the ceremonies does and mind, and his neighbor as himself, free from sin. not yet prove that one holds with the faith of the opposite party.

Tell me, dear reader, is not this "no" which the unbelievers But, dear friend, what says the word of God? According to it, oppose to the word of the Lord unbelief? They are therefore also does not faith of the heart and confession of the mouth go meant when the apostle says, "Pull not on the strange yoke with together? The apostle Paul says, "If a man believe with his heart, unbelievers"; by this he understands not only those unbelievers he is justified; and if he confess with his mouth, he is saved." who reject God's word in all things, but also those who reject it (Rom. 10:10.) Our Lord Christ saith, "If the heart be full, the in some things. Here the word of Jacob is applied: "If any man mouth shall overflow." (Matt. 12:34.) Where therefore there is no keep the whole law, and sin in one, he is wholly guilty." (Cap. confession of the mouth, there is no faith of the heart. If thou worships falsely, thou refrainest from confession; neither canst thou keep the faith of the heart. God is an enemy to all impiety, falsehood, and hypocrisy. Heart, word, deed, and action must agree. The whole man is to serve God. God wants an undivided service. Limping on both sides is an abomination to him. He who bows his knees to Baal does not in truth bow them to God, though he has said it a thousand times. If you approve of false worship by what you do, you are not hearty and faithful to the pure word of God. Thou sayest thou wouldest not.

Another objection is this: the Reformed, Methodists, etc., also have God's Word, they also pray according to God's Word, therefore one can certainly pray with them.

To this we reply: We do not deny that the Reformed, Methodists, and the like, still have essentials of the divine Word, but they do not have it whole and pure. They have the Bible as we have it, but in certain parts, as we have seen, they do not accept the heavenly truth, they put a different meaning on the words, they put the wisdom of men instead of the divine word.

did not disapprove of worshiping in the idol's house, but looked into it.

But the example of Naaman proves just the opposite. Naaman did not take part in the idolatry of the house of Nimmon, for he expressly testified: "Your servant will no longer serve other gods. But he had to accompany his idolatrous king to the idol temple as an official. His service was a political one, his stooping only to the king, not genuflecting to the idol. Naaman's only concern was whether he, who had converted to the true God of Israel, could also accompany his king to the idol temple as a servant.

Very beautifully says to 2 Kings 5:18, Osiander in his work on the Bible, "This is another petition of Naaman, as if he would speak: I pray and desire that the Lord God may not be angry with me, when I go into an idolatrous temple, yet not of the opinion that I will worship the idols therein, but that I may perform my temporal office, and go to the king's hand, that I may wait upon him for service; for therefore I will not deny God, but will worship my God underneath, whether it be in the idolatrous temple." As to verse 19, he says: "But those cannot palliate themselves with this history, who know the truth of the Gospel, and yet, for the sake of their lordship, not only go into the church where mass is said, and so escort their lords, that they wait upon them for service, but also offer sacrifices to the ministers of the mass, and keep up other ceremonies, which are performed by those who are in earnest about the mass. For they deny the doctrine of the Gospel by their actions. But Naaman says expressly and openly that in Syria alone he will sacrifice to the God of Israel. By this action he has roundly confessed his religion; just as if in these days a nobleman were to preach a Lutheran sermon in the midst of the papacy, and though he waited on his master to minister, he would also go with him into the church, where mass was said, but would not offer anything, nor worship the sacred host, so that the bystanders would see how he did not accept the papal religion

Conversation between two friends about the interpretation

Heinrich: Tell me, what's it about?
the scripture Phil. 2:5-8.?

Ludwig: Of the humiliation of our Lord
Jesu Christ.

H. Is not the humiliation taught by the apostle in this passage one and the same with the most gracious condescension of the eternal Word or Son of God into human flesh, so highly praised elsewhere in the New Testament, in that He became truly man when the time was fulfilled?

L. Not at all, for the humiliation of Christ taught here must necessarily fall into the time when the eternal Son of God had already come into the flesh, and thus could not consist in coming into the flesh.

H. But how can you claim that so stiffly and firmly?

L. Simply because the name of the person who humbled Himself is given in v. 5, namely "Jesus Christ". All four verses are about Him, the lance passage, which forms one sentence.

H. What are you trying to prove with that?

L. That JEsus Christ is the name for the person of Him, who from eternity was the true, essential God, the Son, made flesh. He received the name Jesus only at His conception, the beginning of the incarnation, Luc. 1, 31. Christ, anointed in German, could also only become in the flesh, for the eternal, unchanging, supreme Godhead of the Son could not possibly be anointed. Rather, the Godhead anointed when it was anointed. God anointed that person, who was God from eternity, but also in time the companion of men, thus became flesh, Ps. 45:8; the one who had already become Jesus of Nazareth, Acts 4:27, 10:38. Thus the name Jesus Christ, as always in the whole New Testament, so also here, refers to the eternal Son of God, who had already come into the flesh.

H. Would it be wrong, then, for the very reason that the Person of Him who humbled Himself is called Jesus Christ, to understand the humiliation of the Son of God before He came into the flesh, and of His most gracious condescension into the flesh of mankind?

L. This I must decisively affirm, for, where it is a question of this condescension into the flesh, the Holy Spirit consistently designates the condescending Person by the name: "Word;" "Word of life;" "God;" John 1:14; 1 John 1:1, 2; 1 Timothy 3:16.

H. Now who is the person, according to you, of whom it is said here that he has degraded himself?

L. The eternal Son of God, the Word, who in the beginning was with God and Himself God, who in time became flesh, that is, in the unity of His person took up the true human nature, or in short: the God-man, our Lord Jesus Christ.

H. But it seems to me, in spite of all, as if the abasement here taught could not possibly refer to Christ already come into the flesh, for see, v. 6, it is said, He who, though He was in Divine form, i. e. God by nature, did not therefore think it robbery to be like God, emptied Himself in that He assumed the form of a servant, i. e. human nature. I do not see what reason you can give against this. It seems to me very plausible.

L. Yes, it is a strange thing with appearances. To the reformers and to those who think alike with them, what you say certainly seems very plausible. But to reason alone, when it considers the whole passage, and still less to the believing Christian, who knows that Scripture must everywhere explain itself, it cannot at all be intelligible. Let us look at verses 6 and 7 in context.

H. Good. Is it not clearly written: "Who, though He was in Divine form, did not consider it a robbery to be like God"?

L. And you think, pro primo, that "to be in divine form" means as much as: to be God by nature, to be like God?

H. Yes.

L. Now let us see. In what language does being in form mean as much as being by nature? This is the first, but I will pass over it for the present. But I ask, Who is he that was in the form of God, and thought it not robbery to be like God? I say with Paul, verse 5: JEsus

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Christ, that is, the incarnate Son of God. You say: No, the eternal Son of God before the Incarnation. Now I leave this for a while, but ask you: is this not pure nonsense to say: God was in Divine form? If we say this of the Son, should we not be able to say it of the Father and of the Holy Spirit, for they are both, like the Son, God by nature?

H. This I cannot possibly deny. But it seems to me that the reason why this is said only of the Son is that He is "the image of the invisible God," Col. 1:15, and His "being," Ebr. 1:3, which names seem to mean the same thing as the "divine form" in our text.

L. Your apparent statement would still have a little appearance for itself, if it would say: "Which was the Divine form". But now it says: "was in Divine form". Dost thou also dare to say: the eternal, natural Son of God was in the image of God or in Divine likeness? He was, well understood, He was this from eternity, until He came into the flesh?

H. Well, I just leave out the little word: "in", which seems to have no real sense here anyway, then it works out splendidly: the eternal Word was the image of the invisible God and the Divine Form.

L. Now you have made your masterpiece: See, so far you come with your art, which you learned from your reformed cousins, to correct the Scriptures. No, my friend, that does not work at all, as you see; nor does it apply to delete even a single dot, let alone a word, from God's most holy words. Rather, you must now necessarily understand that, because the eternal and natural Son of God, because Jesus Christ, according to His divinity, is the image of the invisible Being, He must also necessarily be the Divine form itself. It cannot, therefore, refer to the Person of Christ according to His Godhead, much less to the eternal Word, which was God before the Incarnation; it must, rather, apply only to the Person of the incarnate Lord Jesus Christ, and that according to His humanity, when it is said here, "He was in Divine likeness."

H. Now give your explanation further, what reference this should have to Christ according to His human nature.

L. When God the Son, the eternal Word, condescended to become man, human nature was made worthy to be personally united in Christ with His true Divine nature; so then the flesh or human nature of Christ came into the Word, into the Person of the eternal Son of God, into the likeness of the Being of the invisible God, in short, into the Divine Form. The Son of God who came into the flesh, Jesus Christ, then, who in unity of person is truly God and truly man, to whom, by virtue of personal union, Divine majesty, power, and honor have been imparted even according to His human nature, - this Jesus Christ is the Person of whom it is said, and indeed according to His human nature, that He "was in Divine likeness," that He "did not consider it robbery to be like God," that He "manifested Himself," and that He "humbled Himself."

H. So Po you mean. Everything that Phil. 2, 5-8

said, go merely to the humanity of the Son of God come in the flesh?

L. Sage: On the person of the Son of God come in the flesh, according to their human nature; then thou hast certainly hit upon the right sense of the Holy Ghost; then also the conclusion of verse 6. will be true to this, "held He not for a robbery to be like God."

H. You make this too colorful. These words are my ambush, from which I still imprison you. For here it is expressly said: Let him be degraded, or let nature be degraded, who does not consider it a robbery to be like God, that must be divine nature.

L. I'm sorry, but you went with your "Calvinian" cousins. And now it is: gone along, gone along. Only think this over, how foolish and dangerous it would be if this passage should say: "The eternal Son of God before the incarnation, or the deity of Christ after the incarnation, does not consider it a robbery to be like God," for God is like God. This is not the way the Holy Spirit speaks. No. He reveals to us: the eternal Son of God is God, the essential, natural whole God **Himself**. What, then, can He mean to say here but this: JEsus Christ, the true God and Man, did not think it robbery to be equal with God. After all, in virtue of His human nature, He had, from the first moment of the Incarnation, been given, by virtue of personal union, the same Divine majesty, power, and glory that He had from eternity as the "Word that was God."

H. But what then are the words supposed to mean: "He did not consider it a robbery" 2c.?

L. In order to understand this correctly, you must immediately add the epilogue in verse 7: "but expressed himself". Now what sense and connection can this have? It must evidently be explained thus: The Son of God, Jesus Christ, who came into the flesh, not only possessed all Divine majesty, power, and glory according to His eternal Deity, but also according to His humanity, since the Deity united Himself personally with it, came into Divine form, and in such also received the same Divine majesty communicated to Him, which He, as the Word that was God, had from eternity, could now with all justification have flaunted in the flesh, according to His human nature, His majesty imparted to it and equal to the Divine, as a victorious commander goes forth in triumph with his spoils of victory, without having to fear. According to His human nature, He would be usurping a stolen or robbed honour. But this He would not do, but expressed Himself (of the use of such honor, which according to His human nature was also bestowed upon Him as a gift) "and took upon Him the form of a servant, and was made like another man, and was found to be a man in deeds."

H. So, now I have you firmly at the point from which I intend to throw over the heap all your previous reasoning, which up to now I have admittedly not been able to refute you in the individual pieces. So since He has emptied Himself, what did He assume?

L. According to verse 7, the person of Jesus Christ "took on the form of a servant according to the nature in which He was in divine form, that is, after being humanized" 2c.

H. Now tell me right away, what is it, what was it?

the assumption of the form of a servant? In what other way than in the incarnation? Doesn't it say right there: "was made like another man, and found in his ways like a man"? So, there you have it. He who first takes the form of a servant, that is, becomes man, cannot possibly be the Son of God who has already become man, the Jesus Christ who has already come into the flesh, must rather necessarily be the Word "who became flesh. Now only declare yourself at once beaten out of the field.

L. Do not be too quick to rejoice, honored one. I heartily admit the proposition that it was the eternal Word before the incarnation of Jesus Christ that became flesh. But what does that help you? Behold, I now turn thy own weapon against thee, and say thus: According to the beginning of the sentence in verse 5. he who emptied himself and took the form of a servant is not the eternal Word par excellence, but JEsus Christ. This, however, is necessarily the designation for the person of the Son of God, who has already come into the flesh, as has already been proved. This you cannot deny. But how would your explanation fit this person? Listen and then judge for yourself: Jesus Christ, the Son of God made man, manifested Himself and took the form of a servant, in that He became man! Therefore I reverse the proposition you have just made, and assert: You must at the outset explain it wrongly; since Jesus Christ, the Son of God made man, could not first become flesh, because He was already flesh, the apostle, in this place, speaking of the divestiture of Christ, cannot speak of the condescension of the Son of God, in that He became flesh. The self-emptying of Christ must therefore have consisted in something quite different.

H. Say what you will, you can not take away the words: "was like another man and in gestures invented as a man".

L. Good. The words remain fixed. But before I go on to explain them, I will first take care of the little word: "expressed himself," which you seem to want to pass over so completely. But that means nothing else in German than: He emptied himself. This again you cannot deny. Now could the pure, whole God, the Word, the unchangeable Godhead - empty Himself? Of what else should the Word have emptied Himself, but of His divinity? What a dreadful doctrine would come out of it, if one were to put it thus, according to your interpretation: The eternal Son of God emptied Himself, or expressed Himself of Divine form, i. e. of Divine nature, by assuming the form of a servant, i. e. as you assert: human nature? So He laid aside His Divinity when He became man! How dreadful! Now I know. Thou wilt neither set up nor defend this proposition, for thou art no Arian. But that this proposition must necessarily follow, if your interpretation is correct, you cannot by any means deny. If your interpretation is right, then the Arians are also right. Therefore be afraid into your heart, and perceive that your interpretation must be wrong from the first. No, this self-emptying cannot refer to the Word that has not yet become flesh, nor to the incarnated Lord Jesus Christ according to His divinity, which is and has remained unchangeable (Ps. 102, 26-28 with Ebr. 1, 10-12; Ebr. 13, 8.), it must necessarily refer to the person of the Lord.

This is precisely what is indicated by the words: "became like another man and was found to be like a man". Here it does not say: "became flesh" but "like another man". For the incarnate Son of God, Jesus Christ, who also in the flesh, after His humanity, had received Divine majesty, could also as a man, from the moment of His incarnation, in contrast to all other men, have displayed Divine majesty before the eyes of men and made use of this majesty, but He did not want to do so, and rather renounced the use of it, and was found like another man, and in his gifts like a man. He hungered, thirsted, wept, worked, grew and increased in wisdom and grace with God and men, took upon Himself all the weaknesses of the human race - with the exception of sin - suffered and died.

H. I begin to be quite wavering after all; there is not much lacking. You persuade me; only explain it further.

L. Only let yourself be persuaded by God's word, then he who called you has persuaded you. But further. Behold, I own my Sunday robe. Although it is my own, I refrain or abstain from wearing it on weekdays and put on an everyday skirt. The incarnate Son of God had, according to His human nature, the gift and the right of divine majesty, but for a time He Himself refrained from using it according to the rule, but wore, as the flesh, so also the infirmities and gifts - the whole manner - of the human race. And what is more, He did not want to appear in the form of an earthly king or a great Lord, but He took the form of a servant on earth. The apostle explains this in verse 8: "He humbled Himself and became obedient to the point of death, even death on a cross. What, then, is the use of such self-emptying, even self-abasement? For the redemption of the human race; for this purpose He had come into the world in the first place. He, who even after His humanity became Lord over all creatures, became the least of servants, that we men might become great lords. He is the eternal Son of God, but we were children of wrath. But what does he do? He became the lowest of men, that He might make us partakers of His divine seed and of eternal life. We have all transgressed the law, and are therefore cursed by the law to hell. He, the eternal Lord, as the least servant, bows down to the law, fulfills it completely for us, becomes the end of the law, and whoever now believes in Him, such fulfillment of the law is imputed to him, who is now declared righteous before God. We have all deserved death by our sin. He, the eternal and holy Lord, obedient to the eternal will of His Father, voluntarily pays the wages of sin for us, becomes obedient unto death, even the death of the cross. All this comprehends in itself this most profound humiliation of Jesus Christ, to which He emptied Himself; but it is impossible for all this to be true of the Person of Christ according to His unchangeable, eternal, Divine nature. All this, however, cannot possibly be attributed to the person of Christ according to His unchangeable, eternal, Divine nature, but must be attributed to it according to His human nature, according to which He was able to suffer and die.

H. I admit: I was wrong. The Phil. 2,

5-8. It is impossible for the exalted humiliation to have consisted in the incarnation of the eternal Word; it cannot be understood from the eternal Word before the incarnation, nor from the divinity of the incarnate Word, but must be understood - there is no way out - from the person of Jesus Christ after His humanity. I honestly confess that one circumstance has already made me waver in my preconceived opinion concerning the state of humiliation. Namely, that I saw that he who was exalted according to verse 9 must be the same, and stand in the same relation, as he who was previously abased. Now I never doubted that the person of Christ was exalted according to his humanity, since it is impossible for the Godhead to be exalted. Now I see that I ought to have come to this conclusion of my own accord: So also He who beforehand emptied Himself and humbled Himself, - must be Christ according to His human nature. But that is how it goes when one has once set one's mind on something and does not seriously investigate in the unmistakable Word of eternal truth and wisdom.

L. There is only one thing I want to call your attention to briefly. In verse 5, St. Paul gives his point of purpose for holding this matter against the Philippians in the first place. He says, "Let every man be of the same mind as Jesus Christ was." This can only refer to the humanity of Christ, namely, that they should always set Christ before them according to His humanity as a mirror of humility and lowliness. But I admit that this last proof would not be sufficient in itself, but forms the necessary application to the whole.

H. I now say yes and amen to that.

L. And I am glad about it with all my heart. I hope you will not take it amiss, dear Heinrich, that I have a few times held up to you the Calvinists and Arians as people on whose road you move. But I had to speak in this way if I wanted to show you in all seriousness the danger of your standpoint.

H. Be calm, you had a right to do so; also I know well that you meant well and did not want to hit me, but my false scriptural explanation.

L. You are quite right. But now let us both recognize that this is not an unimportant matter, and that he cannot possibly be a faithful, orthodox confessor who thoughtfully and obstinately contradicts the sentence of the dear Concordia formula: "Therefore we teach, believe, and confess, that the Son of man is exalted to the right hand of the Almighty Majesty and Power of God-with act and truth, according to human nature, because He was taken up into God, when He was conceived of the Holy Ghost in the womb, and united His human nature personally to the Son of the Most High. What majesty He (NB. the Son of Man) had after the personal union, and yet manifested Himself in the state of His humiliation, and truly increased in all wisdom and grace with God and man. Therefore He did not display such majesty at all times, but when it pleased Him to do so, until after His resurrection He completely laid aside the form of a servant, and not human nature, and put it into the full use, revelation, and manifestation of the Divine Majesty, and so entered into His glory." (Epit. Art. VIII. § 16.)



H. I now confess this with heart and mouth to all righteous Lutherans.

L. Thank God for that.

Franz W. Schmitt.

Some beautiful and strange regulations from the Hessen - Darmftädtischn school regulations from the year 1733.

Every child shall be sent to school no later than the beginning of the seventh year. If, however, a person wishes to send his children to school earlier, so that they may become accustomed to good manners and good order at the proper time, he shall be liable to pay only half of the normal school fees until the seventh year. Those parents, however, who keep their children back from school longer after they have entered the seventh year, shall nevertheless pay the ordinary school wages from that time on, no differently than if the children had really enjoyed the information. The children, however, shall be admitted to confirmation as much later after the fourteenth year than they began to attend school later.

In order that this order may come into force everywhere, then, after publication of the same, all children capable of going to school shall be written out by the preceptor or schoolmaster in the presence of the pastor and one or other of the church elders, and their true age shall be entered in the church register with each one's name, and those who have completed their sixth year and have not yet come to school shall also be ordered to go to school immediately in accordance with this regulation. This catalogue shall be renewed every year during Easter week, and those who have grown up during that time shall be entered in it.

Those who are confirmed after their fourteenth year, where they remain in the same place, are to attend school properly for at least another half year, and after that they are to be present in the schoolhouse every monthly prayer day for three years at a special hour to be set aside for this purpose, and there they are to be examined from the catechism, and also bring something that they have written and counted during the month as a sample of their continued diligence, and show it to the schoolmaster.

For every hour that a healthy child misses school, the parents or superiors of the same shall pay one kreuzer, which money shall be collected at the end of each month without fail, taken into account by the treasurer of each place and used to buy new wills and hymnals and distributed to the poor children who go to school diligently, and also used to pay school fees for poor parentless children.

Every preceptor or schoolmaster shall keep a special book, in which the names of all schoolchildren, together with their age and the beginning of their attendance at school, shall be written; and in addition another book, in which the absentees, who have missed school without necessity and without previous notice to the schoolmaster, shall be carefully noted every day.

If, however, a healthy child remains out of school not only for hours, but for whole days and weeks, the whole time of his absence during the years that he has been at school shall be added up from month to month, and as much as it bears together, so much month or year longer shall be kept back from Confirmation.

If, however, a preceptor or schoolmaster dares to suspend school without the prior knowledge of his parish priest and to take unauthorized holidays, he shall have two albus deducted from his salary for each hour the first time, and the parish priest, who shall be careful to see to it, shall deduct the same amount from his salary the second time, and shall use it to purchase useful schoolbooks.

Every year in all German city, village and country schools, in the presence of the pastor and the church elders, and especially also of a civil servant, one or, as the case may be, two examinations are to be held before Easter and Michaelmas week, and at these examinations the lazy children are to be put to shame, but the diligent ones are to be encouraged to further diligence, and the books bought in the penalties are to be handed out to the diligent ones. Parents should also see to it that their children do nothing useful outside of school hours and repeat at home what they have learned at school, and they should also set a good example for them and punish them for their bad habits with earnestness and love, but not in a tyrannical way, with scolding, cursing, and cruel imprecations. If they either treat their children in such an unchristian manner, or allow them to commit all acts of evil and wantonness without punishment, they shall be severely punished before the church council on account of such wicked child rearing.

If a father or mother should dare to run over in anger, scold or threaten the preceptor or schoolmaster who has punished their child in school for a crime, the same father or mother shall be punished by the local church council, to which the schoolmaster must report it, with half a florin or, as the case may be, a whole florin, and such money shall be used to purchase school books.

This ordinance is to be read from the pulpit every year on the first Sunday after Easter, and the congregation is to be thoroughly informed of the benefits of going to school and the harms of negligence, and parents and children are also to be exhorted to do so.

To every school servant all children are to be equal as precious souls bought by the blood of Christ and called to heaven, and he is not to make any evil distinction among them for the sake of a gift or a present, or for the sake of friendship or enmity with the parents, so that he would prefer one to the other, or treat one harshly, and look after the other with all courage; rather he is to seek with all earnestness and diligence how he may bring each child to the Lord Jesus.

On Sundays, especially in the summer, he shall gather all school children in the school a quarter or half hour before the early sermon, have them read the Sunday Gospel and psalm from the Bible or New Testament, which they must all sing with them, pray devoutly with them, also exhort them to devoutly listen to the Word of God and childlike reverence for the holy omnipresence of God, and then lead them in pairs from the school into the church. In the church he is to keep a constant watchful eye on the children, not to allow them any whispering or other bravado, but to record the unruly ones and punish them the following day in school, and also to see to it that the singing is led slowly and devoutly by them. From the afternoon sermon or prayer hour on Sunday, he shall bring them back to school in orderly pairs.

The pastors are to lead the people to the sermons, repeat the sermons with them recently by question and answer, and further inculcate one or the other saying into them and apply it to their condition with heartfelt admonitions. The pastor of each place should faithfully see to it that this is done and maintained in those places where it has not yet been done, and should occasionally be present at such repetitions. The school children who do not attend shall be punished each time with an *Albus*.

But every schoolmaster must also see to it that true Christianity is also seriously practiced by him during the week. In the end, he should especially remind the children of their baptismal covenant, in which they have renounced Satan and pledged loyalty, love and obedience to the triune God, remind them often of the omniscience and omnipresence of God, and deeply impress upon them that He does not leave good unrewarded and evil unpunished. He should faithfully warn them against all sins, especially those to which the youth is most inclined, such as stubbornness, defiance, disobedience, unwillingness to do good, lying, denying, stealing, cursing, misuse of the name of God, and fatherly admonish them to do good.

He shall always begin and end the school with singing and devout prayer. In the prayer he shall see to it that the children perform it reverently, with folded and raised hands, slowly and devoutly. When they sing, however, he must urge them to be neither too quick nor too slow in pronouncing the words, and also to have their hymnals in their hands so that they do not get into the habit of singing incorrectly. No week should go by without the schoolchildren learning at least one or two melodies of the hymns through frequent auditions.

In addition to true godliness, the school servants should also instruct the young people in respectability and courtesy and set them a good example in this. Therefore, they should not tolerate rough manners in them, but punish them with words and teach them diligently how to behave in church, in school, in the street, at home, at meals, when getting up and going to bed, how to greet people respectfully, how to wash themselves clean, how to answer no one rudely and immodestly, how to keep their books clean, how to walk demurely in the street, how to be shamefaced, and what else prosperity requires. *)

Inner Mission in the Northwestern Synodal District.

The work of the inner mission is still one of our main tasks in the ecclesiastical field. As pleasing as it is that we now have an external mission again, and as much as one must wish that the awakened zeal for the work begun among the Negroes of our country will not diminish again, but increase more and more, it is still certain that our German compatriots and scattered fellow believers will soon be at our door and should be supplied with Word and Sacrament. The field of work that lies before us is still a large and promising one. For even though the immigration from the old fatherland has been much less in recent years than it used to be, there is nevertheless

*) Aldus (sei. nuiuiLus) - White coin - 2 Kreuzer.

*) Communicated by Rambach in his "Wohlunterwiesener Informator", p. 347. ff.

the number of those who move from the older states of our Union into the newer ones and into the territories is all the greater. Among the thousands, however, who are moving from East to West and founding new homes, there are not a few from our own Synod communities, whom we should all the more prefer to follow, in order to do what we can for our part, so that they do not degenerate at all, or become the prey of sectarians and swarming spirits.

May it then be permitted to the undersigned to once again give the dear readers of the "Lutheran" some information about the progress of this missionary work in the Northwest. May there be many who ask themselves the question: What have you, then, who sit at the well-stocked table of the pure Word and the unadulterated sacraments, done to ensure that the bread of life is also broken for those who still lack it? May there be many of them who, through their intercession and charitable gifts, lend a hand to the work and thus help to draw the net. Marc. 5, 7.

So let us begin at the most distant point of our mission territory and hear what our dear traveling preacher in Dakota has to report about his work there. No doubt his report will be heard in wider circles with just as much joy and thanksgiving to God as was recently the case at our Synodal Assembly here in Milwaukee. So he writes:

"It was in the year 1874 that Pastor Döscher first went as a missionary from Iowa to Dakota Territory, especially to visit the German Lutherans who had immigrated from southern Russia, to gather them into congregations, and to bring Word and Sacrament to them. Especially 9 counties in the southeast corner of Dakota were settled and therefore formed the field of his work. How blessed his effectiveness was, however, is well known. When Pastor Döscher was called to another field of work in the summer of 1877, Candidate G. E. Friedrich was appointed to succeed him there, and for a year he worked alone in the entire area of Southeast Dakota, until the undersigned joined him as a helper last summer. There were 27 congregations and preaching places there, ranging from 3 to 30 families. Our task was to maintain, or rather, to increase and fortify these congregations and to fill them with the hope of an orderly care of souls. In the fall of last year we divided the area in such a way that Pastor Friedrich worked more in the counties to the west and served 10 congregations, which also maintained him, so that he did not need any support from the mission fund, while I chose to live in one of the eastern counties and served 17 congregations from here. These churches are so scattered in 8 counties that I had to cover a distance of about 400 miles on each round trip. Although I visited them regularly as much as possible, on average every 5-6 weeks, the points most threatened by sect preachers were visited more frequently than others. In one of the larger congregations, which preferred to teach its school youth itself rather than entrust them to the religionless government school, I held school for parents and children on single days when I did not have to travel or preach, to the greatest delight. In two other congregations I was allowed to teach four children each, some of whom were already quite grown up, after a previous

three-weekly instruction. 54 children were incorporated into the kingdom of Christ through the bath of holy baptism.

"Since Pastor Friedrich's departure from Dakota, I now also serve his previous congregation and branch. Since this congregation, as well as another congregation currently consisting of 6 districts, had urgently asked for a pastor, two of this year's candidates will be released to Dakota *), so that from now on the whole area there will be divided into three fields of work, which are not small after all. This will not only help the greatest need, but will also make it possible to serve the congregations regularly, and thus eliminate a great danger, namely, that some congregations, with their weak knowledge, will allow themselves to be lured into the yarn of the sect preachers by the promise of a more frequent and regular service.

"The two above-named churches will be able to maintain their pastor with the aid of the tuition. The third pastor, however, will still need support for his existence. The congregations, especially three of them, are willing and eager to do what they can for the preservation of the holy preaching ministry, and recognize with grateful hearts the love of our Synod in the sending of traveling preachers, indeed many are ashamed that they have to make use of this love for so long; but the need is still great. Last year's harvest brought the people the most necessary means of subsistence; this year, however, the locusts, with which this otherwise so richly blessed country has been so terribly afflicted in former years, have again begun their work of extermination. In some counties the seeds have already been completely destroyed and with them also the hope of the people, who often still live in miserable thrown up earth huts, to be able to contribute to the preservation of the holy preaching ministry.

"Only one new preaching place has been established this year. On the other hand, the many already existing congregations have grown somewhat through the steady stream of immigrants, while two smaller preaching points have been united with larger ones. - The immigration of German Lutherans from Southern Russia was not as strong this year as in earlier years, since the same had been intimidated several times by false reports. Since, however, as of June 1, 1881, the ecclesiastical and civil privileges hitherto enjoyed by the Germans in Russia will be taken away, and the ten-year period given them for emigration will expire at the same time, it is to be expected that many of them will use these last two years of freedom to found a new home here in the West of America, especially since they are urgently urged to do so by the sensible among those who have already settled here. Germans from the old states, some of whom have already belonged to our communities, are also migrating to Dakota, since there is still enough government land to be had for free under the homestead law and the land leaves nothing to be desired in terms of fertility and climate. As a railroad is just this summer being built through all of Southeast Dakota to the Missouri River, the settlements will probably be moved out just that far in not too distant a time, and thus our synod will still have an opportunity to express its gratitude to our congregations.

*) The two candidates I. Bernthal and A. Müller have already accepted the profession. Note by the

God by continuing to care for the abandoned Lutherans here in Dakota and sending their messengers after them. May God awaken our hearts to this.

Centreville, Turner Co., Dak. Terr,

June 13, 1879. E. F. Melcher."

If the revered editors of the "Lutheran" agree to this, and if we do not thereby take up too much space in the dear paper, God willing, some of the reports of our other traveling preachers in Minnesota, Wisconsin, and at Lake Superior, Michigan, shall also follow in a later number. Ch. H. Loeber.

To the ecclesiastical chronicle.

I. America.

Our High School at Fort Wahne. It is with great joy that we report that the dear congregation at Williamsburgh has been persuaded that the appointment of their beloved pastor, F. Zucker, as principal of our Fort Wayne High School, has the marks of a divine appointment, and therefore, though with sorrow, yet with hearty submission to the Lord's will, they have dismissed the same in peace, and the aforesaid has promised to accept the vocation. W. [Walther]

II. foreign countries.

The report on the death of our "blessed" Ruhland, as given by the "Pilgrim from Saxony" of July 6, greatly embarrasses a certain paper in America with its gloating remarks. That paper, although edited by an opponent of the Saxon Free Church, writes as follows: "The well-known pastor of the separated Lutheran congregation in Planitz (Ruhland) has met with a sudden death. He was in synodal affairs on a journey in America. On the 3rd Pentecost holiday, while crossing the Detroit River on the steam ferry, he fell between a rolling carriage and the railing and died instantly. The congregation in Planitz loses in him an energetic and zealous pastor, the Missouri Synod its most influential representative."

The St. Sophia Mosque in Constantinople. For centuries, the St. Sophia Mosque in Constantinople has been jealously guarded against the intrusion of "infidels". When, after the end of the Crimean War, Europeans began to be allowed to enter, superstitious Muslims believed that they had seen large pieces of the plaster in the cathedral falling down, behind which ancient Christian symbols were supposed to have been hidden. And now from Constantinople comes the strange news that from now on a new service is to be held in the mosque to discuss publicly all the different creeds, to which men of every religion are invited. A notice of this strange meeting has been published to the following effect: "It is hereby announced that every Friday and Tuesday, immediately after the midday prayers, at 5 o'clock a lecture will be given in the St. Sophie's Mosque from the 'Jyhu-ral'. (A new book designed to reconcile all differences in religion). Anyone, whatever his faith, may come to the mosque at that hour and attend this meeting without payment. Ali, teacher of Arabic and English. " Ad. Vol.

Protestant Churches in Rome. Since Rome became the capital of united Italy, twelve Protestant churches have been built there, three of which belong to the Episcopalians and two to the Methodists.



The Baptists and Presbyterians also each have a church there. Bibles are now openly sold in the streets of all the major cities in Italy.

Ad. Vol.

Religious freedom in Russia. According to a new law, 12,000,000 people in Russia who do not profess the Greek Church have been recognized as a religious society and are now permitted to worship as they wish.

Ad. Vol.

God is omnipresent.

A missionary once preached that God is everywhere, notices and sees everything, and that He knows our most secret thoughts. To this a heathen replied: "We have no need of a God who sees everything. We like to live a free life and do not want anyone to hear or see what we do."

That pagan has many comrades among Christians, too, who also very much desire that God should not know their works, words, and thoughts. But God knows everything and brings everything before his judgment. (Freimund.)

Ps. 34, 13.

When a child of the world once said in a company: "Who is there in the world who would not like to have good days?" a present believing Christian answered him, "They would be easy to have, if one could only be blessed in the process. But true Christians look not to day and time, but to eternity."

Ordinations and introductions.

By order of the Presidency of the Wcstl. District, Mr. R. Huschen, Candidate, was ordained and introduced into his congregation at Drakc, Gasconadr Co, Mo, on the 8th Sunday after Trinity, by H . E. Michels.
E. Michels.

Address: Rsv. R. Hussedsn,
Di-aks, OÄsecmnäs 60th, Llo.

By order of the honorable Presidium of the Illinoi District, Candidate Johannes Heyer was ordained and introduced by the undersigned in the midst of his congregation on the 8th Sunday after Trinity.
T. Eißfeldt.

Address: Rsv. 3oU.
(üolödour, Oook 60., III.

Commissioned by the Reverend Presidency of the Middle District, the Candidate of Theology, Mr. H. Jungkuntz, of St. Louis, Mo. was ordained in the parish church at North-Judson, Ind. on the 29th of July, and thereafter introduced in the branches at Gundrum and Medaryville on the afternoon and Wednesday following. I. H. J ox.

Address: Rev. n. .luri^Icuntri,
Uox 43- ^ortk-.su<1?on, Ltark
Oo., Inck.

Rev. A. G. Grimm having been called from the new Lutheran congregation formed by his ministry near Wellsville, Montgomery Co., Mo. and having taken up his abode there, from which he continues to supply his former smaller congregation at Vandalia, Audrain Co. as a branch, he was installed in his new office by order of the Reverend President Biltz on the 8th Sunday after Trinity. W. Matuschka.

Address: Rsv. 6rlmm,
^VoUsvills, ^santZomsr^ 60th, 2Io.

On the 8th Sunday after Trinity, Rev. I. E. Baumgärtner was installed in his filial congregation at Belvidere, Ill. H. Engelbrecht.

After Mr. C. I. Otto Hanser, until then Director at Concordia College at Fort Wayne, Ind., had received and accepted a regular appointment from the Lutheran Trinity congregation at St. Louis, Mo., he was, by order of the venerable Presidium of the Westl. District, on the 8th Sunday after Trinity, August 3 of this year, solemnly inaugurated into his new office by the undersigned, assisted by Prof. Dr. C. F. W. Walther and Rev. G. Link solemnly inaugurated into his new office.
G. Schaller.

Rev. E. Lehmann was introduced to the Zion Lutheran congregation at Tandy Creek on the 9th Sunday after Trinity by order of the presidency, assisted by Rev. Chr. Bock, byC . F. W. Sapper.

Address: liav. K. Dsdmnnn,
Lorms Vtutloii, Jellerson (!o., Hlo.

Church consecration.

On the 6th Sunday after Trinity, the Immanuel congregation at Town
Utica, Winona Co, Minn, dedicated their magnificent new church to the
service of the Triune God. The same is 35 feet wide, 56 feet long, with a
steeple 80 feet high, and gilded cross. The consecration sermon was
preached by Pastor Holst, the afternoon sermon by Pastor Koch, as the
application.
member of the honorable Wisconsin Synod, and the consecration prayer
as well as the evening sermon were preached by the undersigned, as
community school is necessary; for Quinta in German and English,
certainly in reading and spelling the most common words, in Latin, certain
knowledge of all regular declensions and conjugations, as well as some
practice in translating simple sentences into Latin. The Latin grammar
used in the institution, which should also be used to prepare such
students, is that of Dr. I. Lattmann and H. D. Müller with their practice and
reading book, available from Siemon L. Bro. in Fort Wayne.
Each pupil must be provided with a suitcase, with the necessary
linen and bedding, quilt and woollen blanket and towels. Mattress
(H2.50), chair (75 Cts.), lamp and washbasin are best purchased here at
the institution.
4. the annual cost to the student is calculated as follows:
board, light and fire per quarter of ten
weeks 816.00
Pupil library and gymnastics per year8100
Books average from\$700-810.00

Mission Festivals.

On Sunday, July 13, the Lutheran congregations of Pittsburg, Pa. and
the surrounding area celebrated a joint mission festival, in which nearly
5,000 people participated. The celebration was presided over by Pastor
Brandt, and several pastors preached mission sermons. The Collecte
yielded K504.61, which was distributed in the following manner: To Rev.
Keyl in New York for the Emigrant Mission \$154.61, to the Ohio Synod
\$175.00, and to the Missouri Synod P175.00.
The annual mission festival of the congregations in and around New
York was held on the 7th Sunday after Trinity in the congregation of the
undersigned. Sermons and lectures were given by Pastors Steup,
Zucker, Schulze and König. The latter spoke about the Lutheran Free
Church in Germany and our obligations towards them. The Collecte,
which amounted to P239.77, is intended for various missionary
purposes.
Bro. Zucker.

(Delayed.)

On the 4th Sunday after Trin. the congregations of Pastors Hild and
Käselitz and that of the undersigned celebrated their annual mission feast
at Sheboygan, Wis. Preachers were: Hr. Rev. Hild on inward, Mr. Rev.
Herzer on external missions; Mr. Rev. Sprengeler gave a lecture on
mission history. The collection was \$129.00, of which H 100.00 was given
to the inner mission and the rest to the seminary in Springfield.
C. M. Zorn.

Election display.

Since the congregation has not been able to convince Pastor I. H.
Niemann in Cleveland that it is the Lord's will that they release their pastor
in peace to take over the directorship at our school teachers' seminary in
Addison, Ill, the aforementioned has placed the received appointment
back into the hands of the synod. Therefore, all persons concerned are
hereby requested by the undersigned, on behalf of the Board of
Supervisors, to send to him as soon as possible the names of those
persons whom they now nominate as candidates for the designated
directorship, which is still vacant.
St. Louis, Mo. the 15th of August, 1879.
C. F. W. Walther, d. Z. Secr. of the Electoral College.

A request.

On the occasion of a visitation to Mr. Rev. Schwemley's congregation
in Ford County, Kansas, I found that great scarcity had occurred in
consequence of a continued drought. The people are new and
on.
impecunious settlers, and have harvested nothing in two years of field
and garden crops, but this year wheat to the amount of about 1 bushel
per acre. From this we can get an idea of their situation. A number of
women have gone into service in the neighboring towns and men are
looking for work elsewhere to earn bread for their families. Their request
to fellow believers is now to provide them with support to the extent that
they can buy the necessary seed wheat, which the railroad company has
registered by then, and they will be notified of the same by postcard. It
promised to deliver to them at the purchase price in exchange for cash
payment. About 700 bushels would be sufficient for this purpose.
The undersigned can vouch for the correctness of the above
information according to his own view and therefore recommends this
request for kind consideration, is also willing to receive and transmit
contributions in money up to the indicated amount. F.J. Blitz.
XL. Should there be any surplus, it could either be returned to the
donors or given to the equally needy internal missionary treasury,
according to the wishes and determination of the donors. D. O.

Notice Concerning Concordia College at Fort Wayne, Ind".

Wednesday, October 1, God willing, the new school year will begin for
this institution. All those who wish to see boys admitted to the institution
on the date indicated are hereby requested to send the undersigned as
soon as possible and no later than

14 days before the beginning of the annual course. The registered boys
must then be present at the institution on September 30 to undergo the
examination by the teaching staff.

The conditions of admission are as follows:

- 1. a written report on the moral conduct, aptitude and school
knowledge of the person to be admitted must be sent in at the same time
as the application.

For admission to Sexta, the elementary knowledge of a **good**
in German and English,
certainly in reading and spelling the most common words, in Latin, certain
knowledge of all regular declensions and conjugations, as well as some
practice in translating simple sentences into Latin. The Latin grammar
used in the institution, which should also be used to prepare such
students, is that of Dr. I. Lattmann and H. D. Müller with their practice and
reading book, available from Siemon L. Bro. in Fort Wayne.

Each pupil must be provided with a suitcase, with the necessary
linen and bedding, quilt and woollen blanket and towels. Mattress
(H2.50), chair (75 Cts.), lamp and washbasin are best purchased here at
the institution.

- 4. the annual cost to the student is calculated as follows:

board, light and fire per quarter of ten
weeks 816.00
Pupil library and gymnastics per year8100
Books average from\$700-810.00

The boarding fee (K16.00) must be paid quarterly at the beginning of
the quarter, the rest at the beginning of the year, and is to be sent directly
by the parents (not by the students) to Dr. H. Dümling under all
circumstances. By not following this rule, parents often cause themselves
and the institution great inconvenience and annoyance. All students who
do not study theology pay an annual school fee of \$40.00. Pupils whose
parents are not members of the Synodal Conference pay H20.00 per
quarter for board, light and stove. Pupils in the lower three classes are
not to manage their own money, but are to have it managed by one of the
professors. As the pupils' laundry is washed free of charge in
consequence of the love of the women in our local communities, it is
desirable that parents provide their children with coloured shirts for the
week at the institution. - Great embarrassment is caused annually to the
teachers' college by the sending of boys who lack the necessary maturity.
For this reason, pastors and teachers are cordially requested to first make
sure that a boy has the necessary school knowledge in German, English
and arithmetic; for without this, he would not be able to follow the lessons
in Sexta, and would thus lose an entire school year and his parents the
significant costs, so that the teachers' college could see itself compelled
to send him back again, in order to save the parents this futile expense. -
In the name and on behalf of the Supervisory Authority and the
College of TeachersG . Schick, Rector.

The Western District

of the Synod of Missouri, Ohio, &c. St. will meet, s. G. w., Sept. 24, at
Trinity Church (school room on Barry St.), St. Louis.

Subjects: 1. Thesis VI. of last year's lecture on the election of grace.

Points 10 and 11 of Thesis III of the main lecture: "That only through the
doctrine of the Lutheran Church alone is all glory given to God," and so

Parochial briefs are to be brought. E. Lenk, Secr. *

All members of the Western District of the Missouri Synod, pastors,
teachers and congregational deputies, as well as guests, who intend to
attend this year's Synodal meeting, are requested to notify Pastor O.
Hanser, 1811 Fulton St., St. Louis, Mo. as soon as possible, but no later
than September 15. Quarters will be procured only for those who have
registered by then, and they will be notified of the same by postcard. It
would be desirable if each pastor, when registering, would also register
his deputy.

The address of each applicant is also requested.

The Quartering Committee.

Conferenz displays.

The Northern Illinois Pastoral Conference will hold its meetings, s. G.
w., August 26-28, at Kankakee. - As the Illinois Central R. R. wants to
transport the conference members for 1H from Chicago to and back, Mr.
Pastor G. A. Müller is requested to send a ticket to anyone who does not
sign off soon.

L. v. Schenck.

The Buffalo Districtsconference will hold, s. G. tv. its meetings on the 30th of September and the 1st of October bai the Unterzichneten.

W. Dahlke.

The Detroit Specialconference will hold its meetings August 27 & 28 in the undersigned's township, Ridgeway Station.

Registrations are requested.

C. Lohrmann.

New York Districts Conference, s. G. w., August 26th to 28th, at Rev. C. I. T. Frincke at Port Richmond, N. I. Commencing at 10 o'clock in the morning. Preacher: pastor I. H. Sieker; substitute: pastor G. F. Stutz. Registration with the local pastor before Aug. 10. H. C. Steup.

The General Pastoral Conference of Minnesota will meet, s. G. w., on the first Friday in September, at the church of the Lord ?. E. Rolf at St. Paul, Minn. Time of meeting to the following Tuesday incl. The subject of the proceedings will be r the continuation "On the Certainty of the State of Grace."

NS. Only the brothers who register at least 14 days in advance at the kastoi-looi can count on a certain lodging. Therefore, please register in time. I. Krüger.

Incoming into the Coffee of the JUinois DistrirtS:

For the synodical treasury: From ?. Lehmann's congregation in Chicago \$10.61. ?. Martens' congregation in Danville 7.50. ?. Döderlin's congregation in Homewood \$9.65. ?. C. Brewer's congregation in Champaign 2.75. ?. Nachtigall's Cross Congregation at Waterloo 4.85. ?. Ottmann's compound in Coklinsville by I. H. Kuhlendeck 5.50. ?. Burfrind's compound in Rich 8.80. (Summa K49.66.)

For the Negro Mission: From Chicago: by L. Hrdrich from K. Fehrtke .50, by ?. Reinke by Mrs. Schwarz 1.00 and by ?. L. Lochner by Mrs. Schmidt 1.0<>. By k. Norden from the Gem. in Lindenwood 2.00. (S. K4.50.)

For the emigrant mission in NewYork: Through J.H. Kuhlendeck of D. OttmannS Gem. in Collinsville 2.40.

For poor students in St. LouiS: By D. Miracles in Chicago by the women of sr. Gem. for M. Great 7.00.

For the college household in St. Louis: By I. H. Kuhlendeck of ?. Ottmann's Gem. in Collinsville 4.80.

For the seminar in Springfield: From ?. L. Frese's Gem. in Effingham 5.68.

For poor students in Springfield: ?. Mertens' congregation in Danville 6.25. From the ladies m ?. Wunders' Gem. in Chicago for I. Hoyer 7.00. From the communion treasury of ?. Sterae's Gem. in Dundee for Gothic 8.00. (p. 4,21.25.)

For poor college students in Fort Wayne: Through ?. Reinke in Chicago from Mrs. N. N. for the orphan boy W. Köpchen 2.00.

For old, sick and poor pastors and teachers: From D. Rauschert's parish in Dallon 5.00. D. Lehmann's parish in Chicago 5.00. ?. Döring's parish in Eranston 8.00. ?. Martens' compound in Danville 6.00. ?. C. Brauer's congregation in Champaign 4.38. By ?. Mennicke in Rock Island from the Western Illinois and Eastern Iowa Conference 6.50. (P34.88.)

For ?. Brunn in Steeden: ?. Beck's church in Jacksonville 10:00 a.m. ?. Wunvers Gem in Chicago 12.00. (S. H22.M.)

For D. M. Wyneken: By D Seidel in Keokuk Junction: by C. Heinecke 2.50, Joh. Flesner 1.50, H. H. Flesner, 1.00, Joh. MeintS, H. M. Flesner, H. Büß, A. Heinecke, Joh. Heinecke, Joh. Bruns and G. I. Post .50 each. (S. H8.50.)

For Wittwe E. Sommer: From Addison: by L.:Stünkel and N. N. 1.00 each.

For Wittwe Härmen ing: By ?. Döderlein in Homewood by the wives S. and W. 10.00.

For Wittwe Ruhland: Communion Scollecte of l>. Holtermann's parish in Lost Prairie 5.25. By ?. Brewer in Trete, wedding scoll. at Mr. Oppermann 8.25. By ?. Wunder in Chicago by Widow C. Otto 5.00 and by I. Stumpfhaus 1.00. By D. Hahn in Staunton, wedding coll. at H. Vage, 5.00. By D. Martens' Gem. in Danville 6.i>0. ?. Beck's Gem. in Jacksonville 9.00. D. C. Brauer's Gem. in Champaign 4.39. By ?. Succop in Chicago by F. Wackendorf.75. By D. Seidel in Keokuk Junction: by C. Heinccke 2.50, an unnamed 2.00, Joh. Flesner 1.50, Ulf. Behrens, H. Lerhof, H. Heinecke, Bro. W. Flesner, W. Flesner. H. H. Flesner and H. Buess 1.00 each, Franzrn, I. W. Flesner, R. Baumann, Joh. Meinls, H. M. Flesner, Joh. Buess, A. Heinecke, Joh. Heinecke, Joh. Buns and G. I. Post .50 each, G. Buess .85, Lena Flesner .40, Harm Behrens, .20. From ?. Wunders Gem, in Chicago 20.00. By ?. Hölter in Chicago from Marie Keller .50. By D. A. H. Brauer in Worden: by H. SieverS 1.00, L. Henke .25, Hering 2 00, W. Eilert.50, Mrs. W. Heinemeier 1.00, Albrecht .50, by himself 1.75. By ?. Love in Wine Hill: by sr. Gem. 6.90, collected from Randolph Co. conference 3.25. By ?. W. Mrrtner in New Berlin from Casp. Hatches 5.00. (p. P106 74.)

For the building of a church in Planitz, Saxony: By Mr. Koboldt in Effingham 2.85.

For the congregation at Sioux City, Iowa: By??. I. A. F. W. Müller: from the parish of Lost Prairie 2.30, from the parish of Ehester 4.90. (p. H7.20.)

For the deaf and dumb in Norris, Mich.: By ?. Roeders Gem. in Ärlington Heigbls 10.00. By ?. Drögemüller in Arenzville: by sr. Gem. 4.35, by himself .65. (S. \$15.00.)

Addison, Ill, Aug. 6, 1879; H. Bartling, Cassirian.

For the widow's fund: D.Keyl 4.00. Fräul.N.N.2.50. W. Gram 2.i 0.

For the Negro Mission: Miss N. N-2.50. Sunday school of St. Paul's congreg. in Pittsburg 9.26. birthday offering of Marie St. 1.00. congreg. in Martinsville 4.35. W. Gram 2.00. mission festival lollecte of congregations in and around New York 20.00.

For the Heathen Mission: Mission Festival Colccte of the Missouri and Ohio congregations in Pittsburgh 87.50.

For inner mission: Mission Festival Collecte of the Missouri and Ohio congregations in Pittsburgh 87.50. Women's Association of St. Paul's congregation in Albany 5.00. Mission Festival Collecte of the congregations in and around New York 25.77.

For the Institution for the Deaf and Dumb at Norris: congregations at Lonaconing and Barton 6.87. Elisabeth, Catharina and Anna Schellhaas 1.50. W. Gram 2.00. Mission Festival Collecte of congregations in and around New York 10.00.

For the orphanage at Mount Vernon: MissionsfestCollecte of churches in and around New York 10.00.

For the orphanage near Boston: HochzcitS-Collecte at Feldhusen 5 50. W. Gram 2.00. Missionsfest-Collecte of the churches in and around New York 10.00.

For Mrs. ?. Ruhland: ?. Stutz 2.00. Miss N. N. 2.50. Mrs. K. by ?. Sugar 5.00. By ?. Sugar by N. N. 1.00. ?. Sieker 5.00. Ed. Hauselt 5.00. Church singing society of the congregation in New York 5.50. Singing in the Trinity congregation in Buffalo at the memorial service of the sei. ?. Ruhland 45.25.

For the German Free Church: Missionsfest-Collecte of the congregations in and around New York 50.00.

For the congregation in Planitz: St. Paul's congregation in Baltimore 32.46. Mission Festival-Collecte of congregations in and around New York 25.00.

For the community in Lockhaven: By Kassirer Grahl 24.30.

For the congregation in Philadelphia: By Kassirer Grahl 5.75.

For poor students in Springfield: For C. Kellermann by A. Klose 3.00. Mission Feast - Collecte of churches in and around New York 10.00.

For poor students in St. Louis: W. Gram 2.00. Mission Festival Collecte of churches in and around New lo>k 10.00.

For poor students in Addison: Missionsfest-Collecte of churches in and around New York 10.00.

For poor students in Fort Wayne: Mission Festival-Collecte of churches in and around New York 10.00.

For the building fund: W. Gram 2.00.

For the Baltimore Emigrant Mission: By Kassirer Bartling 6.75.

New York, August 7, 1879. I. Birkner, Cassirer.

For the lutheran orphanage of the little child JEsu at St. LouiS

received since June 8: From the Young Men's Associations in the Jmmanuels- and Dreieinigkeits District in St. Louis H350.70. Mr. Strocker the. several parthien of bread. From the women's club in ZionS Distr. the. 11 girls' dresses, 2 girls' shirts, 1 jacket. From members and young people of the Jmmanuels-Distr. the. 1 new string! and bridle. Mrs. Krause in Mr. ?. Lenks Gem. that. 2 jackets, 1 skirt. Mr. G. Greb, Des Peres, Mo., 1 bushel of beans. From Zions Districl in St. LouiS: by Collector Goehmann 12.35, from Mr. C. Brannahl, thank offering at his silver wedding: 10.00. From Trinity Distr. that, by Coll. Ahner: 3.65, by Coll. Noack: 3.50, by Coll. Brockmeyer: 3.60. Mrs. Müller in Canton, Mo., 1.00. Mr. ?. Schröder in Ruma, Ill., 1.00. From a charitable woman in the Jmmanuels-Distr. in St. Louis 3.25. From the women's club in the Belhlehems-Gem. that. 11.00 together with 9 girls' dresses. Mrs. Neumann in Jmmanuels-Distr. the. 1.00. Mr. ?. Weißbrodt's foster daughter in Mt. Olive, Ill, 2.10. Mrs. N. N. in Jmmanuels-distr. in St. Louis, 5.00. From teacher Meyer's school children at Marysville, Ks. 3.00. To Mr. F. W. Schuricht in St. Louis quinines to the value of 4.00. From Mr. ?. C. C. E. Branbl's Gcm. in Lowell near St. Louis by Collectors Busse, Bodler, Rodenberg and Wessel 25.00. From the Virgin Association in the Trinity? Distr. in St. Louis by Miss Car. Harnisch for our college student E. Holm in Fort Wayne 25.00. Coll. of the comm. of Mr. ?. B. SieverS, California, Mo. 3.65. From the school children of Mr. ?. Nösener in Harris Co., Texas, 3.25. Coll. of the parish of Mr. ?. W. Brandt in Page City, Iowa, 4.22. Dr. F. Schade in St. Louis 20.00. Mr. H. Brinkmann in Dreieinigk.-Distr. 1 pair of Casimir pants and a parthie Zeug. Mr. C. H. Moritz the. 1 doz. Soup Spoon, 2 Dozen. Theel spoons, 1 doz. Coffee-cups, and 5 sets of knives and forks. From the Jmmanuels Distr. das. by Collector Günther 4.95, Coll. Huning 9 65. from the ZionS-Distr. that. by Coll. Göhmnn 6.40. From the Kreuz-Distr. that. by Coll. Körner 3.20. From the Virgins' Association in Bethlehem Comm. das. 20.00. By Mr. Michael Merz, Des Peres, Mo. das. 1.00. By Mr. W. Damm, Pekin, Ill. by himself 2.50, N. N. 2.50. Sunday School by Mr. ?. Bötticher, Mt. Pulaski, Ill. 2.55. Miss L- Dicke at Grafton, Wis. 1.00. Mrs. Kaiser at Jmmanuels Distr. in St. LouiS 6.00. W. L. there: 1 parthie calico, stockings 2c. From an unnamed donor das. by I. Sonnbauß 53 lts. Calico, 4 children's gowns, 3 pairs of boys' hoscn, 4 pairs of stockings. I. I. KuheS in St. Louis 1.00. Mr. ?. E. Heinicke in Marshalltown, Iowa, .50. Mr. ?. Guenther's Gem. at Cole Camp, Mo. 2.05. D. Harms this. .50. Mr. ?. Thurner, Iowa City, Iowa, 3.00.

Sincerely thanking all kind donors in the name of our dear orphans and the Board of Directors
St. Louis, August 11, 1879. I. M. Estel Kassirer.

Since November 29, 1878, the following donations have been received by me for the purpose of natural history instruction at the seminary here, and I hereby acknowledge receipt of them with thanks: from the student corps of the seminary D1.95; from Mr. Teacher Spuhler 1.00; by Mr. Teacher I. M. Große, collected at Mr. Teacher O. Kielsing s wedding, 7.00. (Summa P9.95.)
Addison, August 8, 1879.

C. Häntzschel.

Income to the coffers of the "Eastern" District:

For the synodical treasury: From the congregation in Rondout P3.82. congregation in College Point 6.40. congregation in New Bergholz 5.4 St. John's congregation in Williamsburg Il.Ou. Gem. in Martins- ville 5.00. Gem. in Tonawanda 2.E. Miss. N. N. 2.50. ?. Foehlinger. 6.00.



For the preachers and teachers widows and orphans Suffe
(Western Districts)
have been received:

1. contributions:
By l>. Chr. Bock L4.00. Teacher l. P. Emrtch 2.00.
Two. Gifts:
From A. H. and A. l. 5.00. Collected at Fr. Adam's wedding at Bmns-
wick collected 2.50. From?. Endres' parish at Utica, Nebr. 4.00.
St. Louis, July 22, 1879. E. M. Grosse, Cassirer.

The undersigned has received:
For Mrs. k. Ruhland: From Fanny Sienknecht, Wartburg, Tenn.,
H5.00. From the Gem. l>. T. MießlerS 8.80. From Hrn. k. l. P. Fackler
1.00. By k. F. Kleist tn Washington, Mo., by Willy Otto 2.00, Mrs. N. N.,
Mrs. W. Fricke 1.00 each.
For poor sick pastors and teachers: From Mr. H. Tiarks, Monticello,
Iowa, 10.00.

I. T. Schuricht,
Treasurer of the General Synod.

Through Mr. Pastor Schmidt in Indianapolis I have received the
following support: From several members of the congregation of Mr. l>.
Hiller in Pomeroy, O., ^5.00. Through Mr. ?. Brak- hage at Farmers
Rrtreat, Ind. by B. 1.75. Mrs. Zelt 2.00. Mrs. Reitz 1.00. H. V. .25.
Collecte of the congregation of Mr. ?. H. Kühn at Indianapolis 4.90. Coll.
of the Gem. of Mr. k. Kunz at Julietta, Ind. 6.00.

Warmly thanking the benevolent donors and wishing God's blessing
schend
Indianapolis, Ind. d. July 29, 1879.

Fr. Jske.

Received from the parish of Mr. K. C. H. Lüker at Aroma, Kansas, 2
Krg of butter. From an unnamed person at Dwight, Ill, 2 pots of butter.
From the Women's and Virgins' Vererrin of Trinity - Gem. near Dayton,
Iowa, 5 white shirts for poor students.

Correction.

In No. 11 of the "Luth." read p. 88: From k. Mertners Gem. in Neu-
Berlin, Ill., 1 barrel of meat 2c. instead of "1 pound."

Cordially thanking
Springfield, Ill.

G. Peacock.

For poor students received with thanks from the worthy proximity
society of the parish of Hrn k. Biltz at Concordia, Lafa- vrtte Co, Mo, 6
bust shirts, 6 pairs of undergarment dresses and 8 towelsC
F. W. Walther.

From the community of Mr. k. Biedermann, Nebr., P5.00 and from the
congregation of Mr. ?. l. Frese, Nebr., P12.00 for the operation of the
inner mission in southwestern Nebraska, certifies with heartfelt thanks
Blue Hill, Webster Co, Nebr. C. Meyer.

For Wittwe Ruhland
received from Mr Georg Gehringer P1.00, Mr B. Ries 2.00.
F. Lochner.

Book Display.

Fourth Synodal Report of the Northwestern District of the German Lutheran Synod of Missouri, Ohio, & other States in 1879.

This report of the Northwestern District of our Synod has just left the
press and can be obtained from the agent. As far as the interesting and
important content of these negotiations is concerned, it can already be
seen from the preliminary reports in No. 15 of the "Lutheraner".

Price: 20 cents.

The price of Dr. Sihler's "Evangelien-Postille" is erroneously shown in
the last "Lutheraner". The same is \$2.25. Siemon L Bro.

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church choirs":

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Ross, W. The 46th Psalm

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Herausgegeben von der Deutschen Evangelischen

Zeitweilig redigirt von dem Lehrer

Entered at the Post Off

Year 35.

(Sent in by Dr. Sihler.)

Some thoughts on the morbid way in which "inner mission" is carried out in Germany.

At the present time, especially in our old fatherland, there is hardly an area of communal Christian charity that is not included in the framework of this mission and its associations. Orphanages and hospitals existed long ago, and they were almost always of ecclesiastical origin. Later, especially towards the middle of our century, with the increase in human misery, other institutions of saving love were added, such as institutions for the blind and the deaf and dumb. In recent times, however, the area in which the so-called inner mission is active in all kinds of ways and in all directions is almost incomprehensible.

There are Sunday schools, children's services, city missions, deaconesses' homes, hospitals and rescue homes, friars', servants', idiots', reformatories, Magdalenenstifte, asylums, hostels for the home, infant schools, sanatoriums, distribution of Christian writings, The large field of Christian-social reform efforts against the spreading cancer of anti-Christian communism and social democracy. To this is added the endless series of associations for special Christian purposes, besides those already mentioned, such as for the care of the poor and the sick, for the care of released convicts, for emigrants, the tract associations, the apprentice and journeyman associations, as well as the temperance associations, and so on.

Whoever lacks the insight and insightfulness sharpened by the Holy Scriptures and sound Lutheran doctrine could, however, be dazzled and intoxicated by this multicolored Christian activity of love; for such a thing never existed to this extent and in this variety in Germany, even at the time of the Pietism that prevailed in the Church.

But whoever, with enlightened eyes of understanding, looks into and sees through this many-sided gear of Christian charity, will find himself confronted with a multiple



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Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Sept. 1, 1879.

No. 17

just concern, even a certain sadness.

For, in the first place, it is clear and evident that all these works of Christian benevolence, help, and sharing are often not fruits and outpourings of a healthy congregational life. However, it was already possible in the past

before the present mass apostasy of the poor people in Germany from God's Word and from the Christian faith - there can be no question of an actual congregational life, according to the processes and example of which in the apostolic congregations, in the state churches of Germany; for by the rape of the secular sovereigns, as so-called chief bishops or real prince-papalains, the church in all the individual congregations in its territory was and is deprived of all its noblest rights founded in God's Word, in order to govern itself according to that Word and according to its spiritual constitution. On the contrary, the congregations of the country were and are constricted and constrained on all sides by the rule of the secular princes and their officials, bound and fettered, and held in servile subjection.

It is therefore impossible that a congregational life based on the pure and purifying preaching of the divine Word and on faith could arise and exist, in which the congregations, as such, practice their faith through love in various ways, as is the case in the confessing Lutheran Free Churches.

Now, however, the situation is much worse, since to this impossibility of actual congregational life in the state churches is added that mass apostasy of the poor German people. And in this, however, in spite of all state

rape, the pastors the greatest guilt; for if they all, even in the Lutheran national churches, preached purely and loudly law and gospel with evidence of the Spirit and power, there could not possibly be any apostasy of this extent and wickedness; and even the anti-Christian communist and socialist movements would hardly have grown to this dangerous strength.

But most of the time there are preachers in the pulpits, who do not call for simple and emphatic repentance towards God and faith in our Lord Jesus Christ, as

the substitutionary satisfaction in the fulfillment of the law and in the endurance of our punishment. These preachers are either open reasoners and deniers of the deity of Christ, or secret preachers, who, under all kinds of Christian phrases, are the same counterfeiters and dispensers of over-sugared poison pills, thieves and murderers, as those. And even the best who preach Christ are mostly unionistic sentimental preachers, who do not understand law and gospel, repentance and faith, belief and works, justification and

It is their fault if their parishioners and other listeners are not brought to a healthy faith in Christ and the genuine evangelical godliness flowing from it, and to diligence in truly good works, and are not strengthened in them.

Hence it comes about that, in view of the already existing and ever-increasing mass misery and the growing de-Christianization and immorality, especially in the larger cities, associations are formed by Christians from all kinds of congregations in order to remedy this or that crying need and oppressive evil, according to taste and inclination.

But no one would claim that in the emergence and existence of these associations for special purposes of Christian charity, the actual motivating force is only reward-seeking work-creed, vain self-reflection, the seeking of applause and recognition, and the joining in of a Christian fashion that now prevails, as it were; For even with a morbid faith, sincere love of neighbor can still be connected, in which the Christian, in a prevailing manner, still seeks God's honor and the neighbor's benefit and piety, however much stain of that evil may adhere to his works of love.

Thirdly, however, it cannot be denied that this busy and many-moving associational life contributes greatly to the use of the God-ordained means of grace, the preaching of the gospel and the administration of the sacraments, to be pushed quite into the background, for which, however, the good number of those unbelieving or unbelieving or ill-believing preachers are also greatly to blame; for if they were on the average righteous shepherds of Christ's sheep according to the heart

If the congregations of the Church of God were organized according to the process and example of Christ and His apostles, then they would also have on average truly faithful and truly faithful congregations active in love, then there would be no need at all for this side and outside congregational, multiform, multicolored system of associations; The united and orderly loving activity of the various congregations would then provide everything that is necessary, and the ecclesiastical teaching office with the administration of the means of grace ordered by God would then not stand in the background, as it were as an idle spectator of the works of the associations, but in the center of the congregational activity. As things now stand, it is no wonder that the words are often heard from the midst of the associations, and probably also from the mouths of these and those pastors, "the ordinary means (namely, the means of grace) are no longer sufficient." Similarly, the inner mission is called from time to time "a representative of the church." It is therefore quite natural, especially in view of the prevailing condition of the above-mentioned pastors and their congregations - for like the shepherd, like the flock - that many emotional and spiritually ill Christians turn with haste and zeal to these and those associations of the so-called inner mission, as to the extraordinary "contemporary" means of promoting the kingdom of God and of warding off in the right effective way the torn damage and corruption.

Fourthly, in connection with this extra- and side-church association system and its unhealthy multiplicity, two things are not only to be greatly deplored, but also decidedly disapproved of and punished. The first is that many of the pietistically and unionistically minded pastors involve themselves in these associations and even act as presidents and leaders of the associations or as outstanding members and devote much time and energy to the purposes of their associations and take both away from their congregations. This, however, is manifestly unfaithfulness in the God-ordained direction of their actual office and profession; for they are called by God to feed Christ's sheep, and it is absolutely inconceivable that even smaller congregations should not take up their full strength and time, if they wished to be faithful before God in their pastoral office; for with the public preaching and revelation of the sacraments not all is done that is commanded them by the Lord to do. They should also, after his example, seek that which is lost, bring again that which is astray, heal that which is wounded, wait on the weak; they should, as at the same time faithful and wise stewards, give to each of their household his due. Furthermore, they should diligently study the Holy Scriptures and the books of orthodox teachers for the godly direction of their equally sweet and difficult and responsible profession, and they should have God's Word ready to hand for special cases in doctrine and defense. Where would they have surplus time and strength to promote their special purposes as members or at the same time as leaders of these and those associations, in which they act against the Word of God, which says in 1 Peter 5:2: "Feed the flock of Christ, as you are commanded"?

The other and even worse thing is that pastors in Germany who are already in office and who are well gifted leave their congregations and, out of a flight from the cross and other wrong motives, enter the service of the so-called inner mission. But what do they do in this? As disobedient and self-willed servants, they are throwing away their Lord's calling.

They unfaithfully leave the sheep commanded to them by the arch-shepherd for faithful care and protection, and bought by him at a high price, and choose a work and service for this or that person in need of help, although in one way or another, which is not commanded to them by the Lord and, moreover, amounts to a temporary human contract between them and laymen professors. They set a bad example to the more enthusiastic or frivolous ministers than themselves to follow them in their breach of faith, and at the same time a serious annoyance to the more earnest ministers of the church and to every Christian of this disposition.

It is very characteristic what an "outstanding representative of the inner mission" who had left his pastorate answered to the question: "What gives him so much satisfaction in this activity?" His answer was: "that I always have to do with Christian people. Now what is the summary content of this answer but: Shyness about the cross and flight from all kinds of evils from above and below? From above, for example, there is the pressure of the state church regiment with its innumerable decrees, laws and edicts, tables and lists, and the inhibition of all free movement within the church. From below, however, the evil of the mass of unbelievers and unconverts, whom the fugitive journeyman probably had in his congregation and with whom he, precisely as an unchristian, did not like to deal, as is clearly evident from his answer. - Truly a good fighter and

follower of Jesus Christ! Alas! how would we poor sinners like it if the Son of God had become man only in order to be on friendly terms, as it were, with the already existing believers in Christ of the old covenant, such as Simeon, Hannah, and others, and to enjoy it? Could that evil-answering deserter from the ecclesiastical army himself have his morbid faith, if Christ had thus done? But did He not preach to the lost sheep of the house of Israel, who had no right shepherds? Did He not go after many a hundred lost sheep as the good shepherd, until He found them, as, for instance, Mary Magdalene, the adulteress, the sinner, Zacchaeus, and finally the thief on the cross? And did He not also command His under-shepherds the lost sheep, the unbelieving and unconverted, to convert them, by virtue of His Word, through repentance and faith, from darkness to light, and from the power of Satan to God, to receive forgiveness of sins and the inheritance together with those who are sanctified by faith in Christ? But he, this "outstanding representative of the so-called inner mission," proves to be an unfaithful shepherd who has fled the field and the cross, who, rejecting his profession, prefers to work together with the association Christians without a profession and to avoid the battle with the devil and the world.

And indeed, it is very much to be feared that this answer, which testifies to a terrible blindness, is not so isolated, but is given in the name of almost all these defectors from the service of the church. For, as it seems, even in ecclesiastical circles this defection is not punished with the right seriousness, and is called sinful cowardice and disloyalty, shame and disgrace, but at most lamented. For the lamenting and sighing over the

Pressure of the state-church regiment from above and over the raw, unruly, apostate mass of the people from below is now the prevailing order of the day among the pietistic and unionistic-sick preachers; but almost no one has the courage, even within the Lutheran national churches, to break the unworthy fetters and to break the sordid bonds with which they are held captive and gagged against Scripture and confession by their state-church superiors, and to leave the prison of the state church, be it alone; for through their fault they have no congregations, or at least parts of them, behind them, who, well equipped by them through faithful teaching and defense according to Scripture and confession, would have the same courage as witnesses to leave this prison with them for the sake of confession and conscience, the doors of which are open to them.

Summa, to what does the so-called inner mission in Germany, with its dazzling and dazzling associations, bear clear witness?

First of all, of the deadness of the Christian congregations, as such, in the state churches, which lack the spiritual life to show themselves alive in the works of faith and in the labor of love, and to ward off, as far as possible, the manifold miseries and corruptions which do exist, and to remedy, as far as possible, various miseries and evils.

On the other hand, the inefficiency and inadequacy of the pathological-pietistic pastors to work a thorough awakening from the sleep of sin and a righteous conversion by the powerfully gripping and penetrating preaching of the divine word, according to law and gospel, and by faithful pastoral care of the individual, and thereby to produce a healthy congregational life, in which the word of God reigns and the orthodox church confession has power and validity.

Thirdly, in an indirect way, the inner mission in Germany testifies to the enslaving coercion and pressure of the prince popes and their state church authorities, in which a congregational life governed by the Word of God and in accordance with the church confession cannot arise, and the congregations of their territory are kept in servile subjection and constant immaturity.

Fourthly, it also provides evidence of the cowardice, fear of man, bellyaching, or at least false piety of even the better-minded pastors against their secular sovereigns, who therefore lack the courage of confession and witness to throw off this unworthy yoke.

Truly, even in the larger cities, this multiple and manifold mass misery would not exist to the present degree, and especially the terrible apostasy from God's Word and the Christian faith would not have seized and still seize so many who are still baptized, if just the preachers who confess Christ - for there is no mention here of the open or obdurate Christ-deniers of all kinds in the pulpit, as thieves and murderers - were right-believers and believers in Christ, who confess Christ - for there is no mention here of the obvious or hardened Christ-deniers of all kinds in the pulpit, as thieves and murderers - were orthodox and faithful to the confession, in short, such preachers who proclaimed God's Word to the poor people, though in all simplicity, yet "with proof of the Spirit and of power.

But these Christian-minded and even Lutheran pastors preach, mostly without right division and connection of the word of truth according to law and gospel, more in an emotional or oratorical, or workmanlike, or unionistic way about their texts from the holy Scriptures in their congregations. And there is



It is, of course, no wonder that out of such evil and morbidly preached words of God no congregations can grow up which, according to their ruling stock and nucleus, would be right-believing and at the same time rightly faithful, faithful to the confession, active and vigorous in the demonstration of brotherly and universal love in a manifold and persevering way.

Then there would also be a healthy congregational life to remedy in an orderly manner this and that evil and distress, or at least to alleviate it; and in the union and interlocking of several such congregations, according to the general love, even more could be done for this. This, however, can only take place in free churches; for such orderly cooperation on the basis of the ecclesiastical confession is usually opposed everywhere by the state church, as, for example, the so-called Protestant congregations in Bavaria must first obtain permission from their Catholic king to raise collections among themselves even for the mission of the heathen. Is this not shameful and disgraceful? But the royal Bavarian Protestant pastors are used to the yoke and do not take offense at it. Yes, this church has become so spiritually degenerate and sunk into servile subservience that a few years ago its General Synod asked His Majesty, the Catholic King, in the deepest devotion, to continue to govern it most graciously as its most gracious head bishop and to appoint and transfer the Protestant pastors.

Indeed, if it is still possible for our poor old fatherland, which is now so terribly afflicted by God's judgments, to receive thorough help against the terrible damage and corruption in the ecclesiastical and civil community, it could only happen by God's grace restoring strong preachers who are faithful to the confession, as they were abundantly found in the century of the blessed Reformation and even a little later in the Lutheran Church, that God the Lord would once again give by grace strong preachers who are faithful to the confession, as they were to be found in abundance in the century of the blessed Reformation and even a little later in the Lutheran Church, and that the Lord would raise the hearts and minds of the poor people to a repentant turning away from sin and to a faithful turning to Christ. Then, guided by the eye of wisdom and in a healthy ecclesiastical way, brotherly and general helping and ameliorating love would abound and put an end to the morbid, meager patchwork of the so-called inner mission and its unchurchly and extra-parochial associations.

Rebirth through Holy Baptism.

The appalling blindness of the General Synod, which calls itself Lutheran but is not Lutheran at all, is once again clearly shown by an article in the *Lutheran Observer* on holy baptism. The writer claims that in John 3:5, "Except a man be born of water and of the Spirit, 2c." the word "water" does not refer to Holy Baptism. This is nothing new. Other baptismal enthusiasts: before him, this mighty testimony of the power of baptism has been in the way, and they have sought to prove that by "water" something else is to be understood, e. g., the love of God, Christ, the Holy Spirit, the tribulation, the killing of the old man, the Word of God, and the like. The writer decides that by the "water" the word of God is to be understood. He does not provide the proof. We therefore go

will not go into his cause any further. We only want to share a Scripture and in the Psalms water quite often means temptation. few passages with our readers to show them what kind of voices But in this place it need not be so understood, for Christ here may be heard in the so-called Lutheran General Synod, how one speaks of baptism, of the right and natural water, which disregards the Lutheran Catechism and the Augsburg otherwise a cow drinks, of which baptism you otherwise hear in Confession, how ignorant one is concerning Luther and the sermons on baptism; and so water here is called not only Lutheran doctrine. affliction, but quite natural water, which has with it God's word,

In the Catechism, Luther says, "Without God's word, water is since through the Holy Spirit, or through the whole Trinity, a right bad water, and no baptism; but with God's word, it is a baptism, spiritual bath is made. So here he also adds the Holy Spirit, and that is, a gracious water of life, and a bath of new birth in the teaches us to look at baptism, that it is a spiritual, even a spiritual Holy Ghost." These words cannot be more clearly stated. A child water, in which the Holy Spirit is and works, even the whole Holy learning the Catechism can see that by these words it is to be Trinity is present; and then the man who is baptized is called born pronounced that we are born again by baptism. The General again, as St. Paul said to Tito in the third chapter. Paul to Tito, in Synodist writer cannot or will not see it; he thinks Luther does the third chapter, baptism is called a bath of regeneration and not teach a regeneration by baptism, but "that the power to renewing of the Holy Ghost; and in the last chapter it is said, that regenerate the soul is in the Word of God and Holy Spirit, whosoever is baptized and believeth shall be saved; and in this because he (Luther) declares that baptism without the Word of place Christ saith, Except a man be born again of water and of God is mere water. Since mere water cannot "give birth again" the Holy Ghost, he cannot enter into the kingdom of God. to the soul, so baptism cannot give it birth again." Surely the dear Therefore the words of God cannot be changed. We know readers will marvel at such blindness. Surely even the youngest indeed that baptism is natural water; but when the Holy Spirit is of our readers will say, "Well, mere water cannot bring forth the added to it, it becomes something more than mere water, soul again, but baptism is not mere water, but the water that is namely, a true bath of disciples, a living bath that washes and contained in God's commandment and connected with God's cleanses people from sins and death, and washes away all sin." Word! (Erl. Ausgabe, Vol. 46, p. 266 f.) "Why then will we not do honour

Still more briefly does the writer finish the words of the to our dear God, and believe his words, when he saith that second article of the Augsburg Confession: "if they be not born through baptism we are born again, and through the grave shall again by baptism and the Holy Ghost." He writes: "We have enter into everlasting life, and be saved, seeing we are yet shown from the Catechism that the regenerating power is not in sinners, when we cannot understand nor comprehend it with our baptism; therefore we conclude that Luther and Melanchthon reason, and feel nothing more than the water, and the sound of teach the same doctrine in the Augsburg Confession." Truly the Holy Ghost, that is, hear his word." (Ib. p. 282.) excellent proofs and beautiful conclusions! One can hardly In the Church Postil he says about the verse mentioned in the believe his eyes. sermon on the Gospel of Trinity Sunday: "Therefore notice from

Of the many words we will only mention the following: "The this text how he gives such praise and power to baptism, which doctrine of regeneration through baptism is a remnant of he calls water, in clear words, that the Spirit is present and man Pabstism. Luther and Melanchthon were too well acquainted is born anew through it. For all false doctrine and error against with the Bible and had too much religious experience to have this doctrine of faith and baptism are herewith put down. First, taught such a doctrine. There is as little power in baptism to work the papists and their like, who seek righteousness and salvation regeneration as there is in the Lord's Supper to work forgiveness by their own works. For here thou hearest that nothing can and of our sins." does come of man's own merit or holiness, brought about by the

It is inexplicable that such people can still call themselves old birth of blood and flesh, or by his own choice and conceit; but Lutherans, since if they were honest they would have to call it must be another birth, through holy baptism, where man can themselves Calvinists, Methodists, and the like. do nothing, but by divine will and grace is given the Holy Spirit

It is inexplicable that a pastor who calls himself Lutheran through the outwardly preached word and water, which are father does not even know Luther's teaching on baptism, that in view and mother to this new birth, whereby man becomes new before of the many innumerable testimonies of the same in his writings, God, pure and holy, an heir of the kingdom of heaven. Secondly, he dares to deny him the teaching that we are born again here also is overthrown the Anabaptists, and such like through baptism. pretenders, who teach to seek the Spirit apart from, or without,

Let us hear some of these glorious sayings of Luther. word and sign, by special revelation and effect from heaven, without means, 2c. yea, despising the dear baptism, as if there

In the sermons on the 3rd and 4th chapters of John it says were nothing more than water in vain. Hence they are wont to about chapter 3, 5: "One should treat the holy scriptures with blaspheme: What can a handful of water help the soul? For reverence and great fear. But this is not done by the riffraff and Christ clearly saith, that with such water is the Spirit, and saith, insolent spirits, for they are bold, as it is written in the 2nd epistle that a man must be born again of water: which he saith of the of St. Peter in the 2nd chapter, for they do not take God's word true natural water, wherewith John the Baptist baptized, for anything but the word of men. But thou shalt not be sworn with the word of God. If thou understandest it not, give him the glory, saying, I will wait till I understand; and do not act as a coiner, who made tribulation or temptation of the water in this place, though it is true that in the holy place the word of God is spoken.

and he also commanded his disciples to baptize. Therefore St. Paul also calls baptism a bath of water, by which the church and the communion of the Holy Spirit, warmly and sweetly; to Christ is cleansed; item Titus 3:5, a bath of regeneration and explain clearly the baptismal covenant, and the salvation of renewal of the Holy Spirit. Yes, Christ here arranges the words Christ given therein; to show thoroughly, from the word of God, thus, and puts first and foremost the water, and then the Spirit, the glory and blessedness of the children of God, and to present to show that the Spirit is not to be sought without and apart from them to be contemplated, praise and magnify the spiritual and the outward sign, but to know that in, through, and with the heavenly goods to Christians, often deal with the union and outward sign and ministry the Spirit wants to work; so that both fellowship through Christ Jesus with God, are full of comfort and remain together, and from the water through the Holy Spirit, or sweetness, and comfortingly lead souls to the enjoyment of their from the Spirit with and with the water, man is born again. Christianity and God, to the joyfulness of faith, and to the Otherwise it is true that if the water were alone, without the Spirit, foretaste of eternal life, with which, praise be to God forever! the it would be and do nothing more than other water or bath, and Evangelical Lutheran Church is blessed and endowed above all would certainly not bring forth a new birth. Wherefore it is said, others." Immediately before this, Scriver tells of a dying matron, not of water only, but also, beside and with water, born of the to whom, according to 2 Peter 1:11, the entrance to the eternal Spirit. From this you see here further, that baptism is not such an kingdom of our Lord and Saviour Jesus Christ was abundantly unnecessary thing, as the Anabaptist blasphemes, that one may presented, and adds, "that her pastor gave her the following well dispense with it, and leave it pending, or save it till one grows testimony: "This matron loved the Holy Scriptures above all old 2c. Or that baptism is of no use to young children, because, things and practiced them daily; she also read Luther's Church as they drool, they cannot understand it.... So Christ certainly Postil diligently and sought especially therein the little stars does not want to exclude the young children from this, but has which reveal our salvation to us. When she found something also included them in this sentence, if they are to come into special, she laughed and said with great amazement: "Oh, what God's kingdom, so that baptism may be administered and words are these to me! She quickly learned them by heart and administered to them: for he also wants to have them born anew, said: "God's word belongs in the heart, God's daisies belong in and to work in them; as he elsewhere calls them to be brought to the paradise of our heart; when they are there, they produce fruit, him, and says that those who are brought to him shall have the they refresh the tired soul and give heavenly joy.

kingdom of heaven. If therefore they are to come to Christ, they Scriver goes on to say: "I further advise that a holy soul, who must not be deprived of the means and signs by which Christ would like to taste the goodness and sweetness of God in the also works in them" (Erl. Ausg. Vol. 12, p. 407 f.). spirit, inquire diligently and seek to become acquainted with such

The dear readers who possess Luther's house postilion will Christians whom the most loving God has already honored with also want to read the excellent sayings that he makes in the this grace, that they may gladly deal with them, hold holy and sermon on Trinity Sunday about the aforementioned saying. (Erl. edifying and comforting conversations with them, so that they Ausg. Vol. 4, p. 157 f.) may have news of them from their own experience. Such people

May these testimonies have the effect with you, dear reader, may be called the scouts of the land of the living. Let him who that you may rejoice and glory more and more in this delicious desires news of it consult with them. They may be compared to doctrine of the Word of God and of the Lutheran Church, even if Moses, who, after returning from forty days' contact with God, it is regarded by the apostate Lutherans as an old-fashioned one, brought with him a shining face, for these do not bring a shining of which one should be ashamed before the fashionable face from their secret communion with God, but a burning and Americans. G. shining heart. Of the ungodly mouth the Scripture says that it is like an open sepulchre, full of abominations and giving off a fierce stench, but the mouth of the godly compares it to a fountain flowing with streams of living water. The tongue of the wicked is said to be inflamed with hell, but the tongue of the believer is said to be inflamed with heavenly fire. Both these things experience will explain. For the fervour that an ungodly tongue sometimes enkindles in the hearts of the young and of others must often be heard with sadness, and many a pious heart has to do all its life to quench and extinguish the sparks that are thus given it, because they often flare up against its will. On the other hand, it is known what a tongue glowing and flaming with heavenly light and fire can arouse for a sweet rut. Urbanus

Reading orthodox scriptures and interacting with orthodox experienced Christians.

are not to be recommended enough to every Christian who Regius, a famous and godly teacher in the previous (16th) wants to taste more and more "the good word of God and the century, when he was called from Augsburg to the Duchy of powers of the world to come" (Hebr. 6, 5.), besides the diligent Lüneburg. use of the holy scriptures and listening to the sermon. In a sermon Scriver therefore gives instruction and stimulation for this with the following words:

"Before I leave this reminder of the love and constant use of the Word of God, I must add this, that because God has awakened the spirit of many of his servants in these last times, that they have, by means of printing (which is a noble gift of God, but now, according to the custom of the world, much abused), communicated to the church their glorious knowledge and heavenly wisdom, which the good God has bestowed upon them, which the good God has given them, to the church, a believing and God-loving soul will do very well, if, according to well-trodden counsel, she chooses to read with her confessor or another enlightened and experienced Christian those who are full of the spirit, juice and power, who have the

On his way to Coburg, he visited Luther, who was staying there at that time, and spent a whole day in holy and godly conversation. The latter was often heard to say afterwards that he had never had a happier day in his life, especially since he had heard from his own mouth what he had read before with great benefit and pleasure in the writings of this good man of God, and had learned that the Scriptures could not be compared with the living speech .

(sent in.)

"The blood of JEsu Christ.

An event from my life."

This is the title of a booklet written by a former Roman priest in Spain, in which he himself describes his strange conversion story. We give the same as it is communicated in German by Pastor Fliedner in his "Blättern aus Spanien. The story is as follows:

In 1869 I was walking along Preciados Street in Madrid when I was approached by a gentleman who offered me a small booklet with friendly words. I asked him what this tract was about, and he answered me briefly: "About the Blood of Jesus Christ. I looked at the cover of the little book, and read the title, "Surely there is a Saviour, even for thee;" but before I had time to read more, another gentleman, who had been watching us, came up, and said in a sharp tone, "These are Protestant books, and if you read them you will be excommunicated at once." As I did not wish to fall a victim to excommunication, I quickly tore the heretical book to pieces, and threw the torn leaves from me as I entered Alcalastrasse; half rejoicing as I went on that I had just escaped the curse which threatened me, and had not read the book. But, though I felt no desire to know its contents, yet the word with which that gentleman gave me the little book was constantly sounding in my ears, "The blood of JEsu Christ." For by this he had, without knowing it, awakened old memories within me, which now came before my soul with new power, the whole story of a crime, a condemnation and a hanging, as I will briefly tell it. The year was 1865; a year before, a suitcase sent from the station of Valladolid to Alar del Rey had been handed over to the Tribunal of Old Castile, because in it was found the body of a man who had lived in Zapico Street in Valladolid, and the following year two women were sentenced to death, who were referred and confessed to having carried out that murder. Among the various clergymen who were chosen to give comfort to these women was myself, and I was with them in the chapel for two nights and the day on which they were to be led to the gallows. (Those condemned to death are brought into a chapel in the last days; therefore in Spain: "he is brought into the chapel" means as much as with us: "the rod is broken over him, his death sentence pronounced"). As these executions were public, this event is well known to the inhabitants of Valladolid, and many miles around; but what took place in the chapel, and on the way to the

They do not know what happened on the gallows, and I will tell them how I experienced it. The second night that I spent in the chapel with one of these criminals, known by the name of "the Navarrese," she was filled with horror at her terrible crime and at the thought of falling under the justice of the living God a few hours later, without having had time to expiate her guilt by good works. I must mention here that she had confessed a short time before. So I tried to give her spiritual encouragement by speaking of her confession and saying that she was now offering her life in atonement for her guilt, and I also referred her to the complete absolution I could give her at the moment of her death. It seemed as if her conscience was satisfied with this for a short time; but then she began to doubt again whether "with all these things" she would really obtain God's forgiveness. "What shall I do to blot out all my sins?" was her constant question. Her anxiety grew; there was no time to lose; for the new sun which went out over the earth must shine in the midst of its course upon the corpse of this wretch.

I had not heard her confession myself; I could do nothing but give her new comfort; but the day came, and with it her terror grew. Her soul thirsted for deliverance from her guilt; it was no longer the thought of her death, but of eternal damnation, that frightened her. She herself enumerated all the pious sisterhoods to which she had belonged; she repeated to herself all the promises of various indulgences which she had received; but she felt that all this brought no peace to her soul. After vainly trying all I could to give her peace and comfort, and enumerating what I only knew to soothe and refresh the afflicted soul, I said at last, without knowing myself the full meaning of my words, "And the blood of JEsu Christ, does it count for nothing to us?" "Yes," she replied, grasping at it like a sinking man at a straw, "the blood of JEsu Christ will count for something to me." "I believe," I told her, "not something, but all things will count for it. For the blood of JEsu Christ, the Son of God, makes us clean from all sin." "Is that true?" she asked, between fear, doubt, and hope. "Yes," I answered, "for so saith the apostle John unto us in the name of God."

"O, why did you not tell me this before?" she exclaimed. "For if this blood makes me quite pure, I fear nothing more." I was pleased myself with the calmness which now spread over the features of the criminal; but after a while's silence she said again, "The blood of JEsu Christ can wash all sins clean; but what must I do to make it wash me clean?" "My daughter," was the answer, "look up to JEsu on the cross, and make the words of JEsu, with which he breathed out his spirit, yours: 'Into thy hands I commend my spirit.' So died JEsu, so die thou also; in God's hands no evil shall befall thee."

The criminal arose from her chair, threw herself to the ground, and cried, "The blood of JEsu makes me wholly clean; into thy hands, O LORD, I commend my soul, that thou mayest wash it wholly clean."

It was eleven o'clock in the morning, and we left the chapel to go to the gallows. When we arrived at the Casa del Sol, I noticed that the murderess was again uttering words full of despair. "I

have sinned," she cried, "and I come before God with my stains, The Apostle calls us to Hebr. 10, 24: "Let us take heed to what shall I do?" I drew near to her and said, "Juana, you shall ourselves one to another with charms of love and good works. do nothing, but the blood of Christ everything!" And as if with And it cannot be denied that also through the common that word all her peace returned, therein lay all her happiness, cooperation in synods is practiced and put into practice what is she exclaimed, "His blood makes my soul all clean, into His commanded and laid to the heart of all believing Christians in hands I commend my spirit; I will not cease to call it till I die." the cited words of Holy Scripture.

All this was clear to me again on the day I tore up that little It was again an important and equally instructive as well as book. If I had seen that woman die in peace through the power comforting subject of teaching, which was discussed in detail on of the Blood of Christ, why did I tear the book, at the reception the occasion of this year's Synod of the Middle District, namely: of which I had heard these words: The Blood of Jesus Christ? I "Holy Baptism in its relation to the Christian life." In the felt remorse for my rash action and returned the same way discussion of the theses in print, it was explained and proven on through the street of Alcala. The leaves of the booklet, which I the basis of Holy Scripture that God the Lord, through the had torn to pieces, had long since been blown away by the wind; miraculous water bath in the Word, through holy baptism, not but I still found the red cover of it in a corner, took it up, and only creates new life in man, the rebirth of man, but also, by again read the title: "Surely there is a Saviour, even for you." virtue of baptism, sustains the same Christian life wrought by Again I remembered the words with which it had been given me: Him and leads it to blessed perfection.

"The blood of Jesus Christ," and asked myself the question: How God the Lord creates and does all these things, namely, "Either I deceived that poor woman at the gates of eternity when not without, but through His Word; - that we nevertheless do not, I praised this blood of Jesus Christ to her, or I told her what I as the enthusiasts wrongly accuse us of doing, make baptism a really believe myself. No, no, I did not deceive her. I told her magic means, but confess in accordance with divine truth that what I myself believe to be perfectly saving. Why then will I not the water with the Word of God is a baptism, that is, a gracious accept for myself, in regard to my own salvation, the blood of water of life and a bath of the new birth in the Holy Spirit; - How, Jesus Christ, which makes clean from all sin? And did that furthermore, holy baptism is a powerful stimulant and tonic to a woman go into purgatory? Did she not die with the cry on her persevering godly life, and at the same time also a blessed lips: Jesus, receive my spirit? Why should he receive him? That consolation in our weaknesses and in all temptations, and how, he may leave him defiled, as before? O no, JEsus is not one to finally, believing Christians can and should be certain of their turn away from those who come to him. We commend our souls to blessedness by virtue of their baptism, the synodal report will to him, that he may cleanse them from all evil. And cleansed, give detailed instruction on this. Wonderful things will be read in and justified in faith in him, we can no more enter into torment, it! This is not too much to say. For as certainly as the praise of but must ring up to peace in the fellowship of God." David applies to the sacrament of holy baptism: "What the Lord

I could not get rid of these thoughts; they drove me a few ordains is praiseworthy and glorious" (Ps. 111), so certainly weeks later to attend a Protestant service. And by God's does the pure, true, scriptural testimony of this sacrament providence the first sermon I heard was on the same blessed belong to the glorious things that are preached in the city of God, words, "The blood of JEsu Christ his Son maketh us clean from the Christian church. Ps. 87, 3.

all sin." That was the beginning of my conversion. And praise God! what I once said to that woman only from my memory has now become the reason of my daily joy.

Unfortunately, the sects disparage Holy Baptism, denying its glorious power and effect, its benefit and blessing. Because they judge with their reason this means of grace ordained by Christ, they are as children at play are when they look at the sun through a glass blackened with thick soot: then, of course, nothing of the sun's splendor and shining rays can be seen, while it remains none the less what it is. - Blessed is he who, for his own fortification in the truth, as well as for his armor against the false believers, also in regard to the fourth principal of his catechism, keeps up reading, researching, and learning in the holy Scriptures, but also does not neglect to make right use of such opportunities as are presented to him in the doctrinal treatises mentioned. Blessed is he who in these, as in all other articles of faith, takes his reason captive to the obedience of Christ, and, when human wisdom tries to interfere, bravely fends it off, saying, "No, reason, which must yield here, cannot attain to the wonder that the Christian life owes its beginning, progress, and blessed end to baptism.

Report on the Synodical Assembly of the Middle District.

With regard to the various items of business that were to be discussed and resolved, the following were among the items discussed and resolved upon

What a wonderful blessing a true, evangelical synodal assembly brings with it, how the coming together of preachers, teachers and congregational delegates serves to promote the Christian knowledge of the truth, to strengthen one another in the faith, to strengthen brotherly harmony, to maintain unity in the spirit through the bond of peace and to stimulate good works in love, this will also have been experienced anew by all the synodal members in Fort Wayne with God's help. According to God's will, we are to encourage one another and build one another up, 1 Thess. 5:11. The Holy Spirit encourages us in the Epistle of St. Jude v. 20: "But you, my beloved, build yourselves up in your most holy faith, through the Holy Spirit," which is the same as in the Epistle of the Holy Spirit.

the proposal of the Honorable Synodal Conference, which hadIf a wicked man had poisoned all the wells of a region, and now recently met in Columbus, O., concerning the establishment ofsomeone would come from far away and tell the people, that state synods and a theological seminary, was exempted forwould certainly be a great labor of love. But now the false consultation, i.e. decision-making, and submitted for detailedprophets poison the well and source of eternal blessedness, the discussion. The Synod unanimously approved the first sentenceWord of God. To expose such murderers of souls is indeed a of the proposal (see "Lutheran", Aug. 1, 1879) and decided togreat labor of love.

discuss this matter, the importance of which was not Furthermore, it was explained how the Synod related to the unrecognized, at the next annual meeting. May the Lord our Godindividual congregations; namely, that it had not the least right be kind to us and also promote this work of our hands for theto command the congregations to do anything, but only the duty glory of His name and the welfare of the Lutheran Church in ourto take care of the congregations in an evangelical way. country.

Present were 71 voting and 19 consulting pastors, 5synod is for preachers and teachers, and how it is to be arranged professors, 54 school teachers and 68 deputies. There were 6that through it all members in particular are promoted in the pastors, 1 professor, 8 school teachers and 6 deputies absent.knowledge of the truth and strengthened in the faith.

The election of officers had the following result: President: Pastor In the 5th thesis it was shown how the members of the synod W. S. Stubnatzy. Vicepräses: Past. I. H. Niemann. Visitator forshould behave toward one another, namely, that they remain in Southern Indiana: Pastor Th. Wichmann. Treasurer: Teacher C.love. Where there is no love, the teaching cannot remain pure. - Grahl. Secretary: Pastor G. Runkel.

G. R-I.

In the 6th thesis it was indicated that the highest purpose of the synod must be to promote God's glory.

In short, it is best if everyone acquires the report. It has been written out by Mr. Past. Fackler with great diligence almost word for word. -'

Brief report on the proceedings of the Iowa Districts.

With hearty thanksgiving to God, the newly formed Iowa the southwestern part of the state. Synod decided to turn the District held its meetings at the church of Mr. Rev. L. Crämers at matter over to a commission of three 'who live near the mission Fort Dodge, August 20-26. The opening sermon was preached field. It is also to be left to them to determine the headquarters by the Rev. Allg. Pres. Mr. Rev. Schwan, on Ephes. 4, 3-6. The for the recently ordained traveling preacher, Mr. Rev. A. subject and parts of this delicious sermon, whichffwill appearAlexander. The Synod recommended Council Bluffs, the Key of both in the "Lutheran" and in pamphlet form, find: The right the West, as probably the most favorable point.

ecclesiastical union. 1. its nature, 2. its origin. 3. how it is Concerning the office of visitator, the Synod decided that it maintained. would be best for our dear President, Rev. Crämer, take over this office alone for the time being, so that he will have the opportunity to become thoroughly acquainted with his area. If he is not able to visit one or the other congregation, he should assign the visitation to the Vice-President or to another pastor skilled in this task. The pastors in the vicinity of Fort Dodge were cordially requested to send Mr. Rev. Crämer, who must now often be absent from his congregation, to help out as much as possible.

Almost all the pastors in the district showed up. 13 pastors Dodge, treasurer. Then they proceeded at once to the discussion In reference to the resolutions of the Synodal Conference, of the "paper on some principal duties which a synod has if it is Synod resolved as follows: That we heartily agree that state to rightly bear the name of an Evangelical Lutheran Synod." Butsynods be formed and that a common seminary for preachers now, dear reader, don't expect me to share with you all thebe established. The remaining six points are to be discussed wonderful and delicious things we heard during the proceedings, next year, God willing.

even the main points. That is not possible. It was all extremely Synod approves that the travel expenses of the electoral important, instructive, delicious and edifying. I will only hint at acollege be paid from the synod treasury.

few things. After some introductory remarks, the honored Mr. Concerning the building of a teacher's residence in Fort Thesensteller gave a short historical overview of the origin of theWayne, the Synod decided that we have nothing against it if the individual symbols. Then, with great seriousness, it was clearlyBoard of Supervisors wants to undertake the same under explained how necessary it was that one profess the symbols,favorable circumstances.

and that without any restriction. We do not substitute the symbols The Synod recognized the necessity of employing another for holy Scripture, nor do we place them above or beside it, butteacher in Addison to give instruction especially in English and we profess them because they agree with the Word of God. Themusic, since the professors now employed, with all their importance of the synod's watching over the confessional fidelitydiligence and fidelity, could not possibly cope with this enormous of its members was also made clear by an example. When workload.

Resolved, That an assistant teacher be employed in Springfield for the proseminary.

It was decided that both our dear, faithful father Brunn and the family of the blessed Rev. Ruhland be recommended to our congregations for support, the latter especially for their return journey to America.

The fund for infirm and sick pastors and teachers was described as the one that needed the most support at the moment. Therefore, at an afternoon meeting, a collection was immediately raised for this purpose. It amounted to P39.36.

To our former President, Mr. Rev. Biltz, and our previous visitor, Rev. Bünger, were given the warmest thanks by the Synod.

Next year, God willing, the synod will be held in the congregation of Mr. Rev. Brewer's, Warfield Township, Bremer Co. to be held on the Wednesday after the Feast of Pentecost, May 19, 1880.

To the ecclesiastical chronicle.

I. America.

The notorious Purcell, by the pope's grace Bishop of Cincinnati, who is known to have deprived large numbers of largely impecunious people of their possessions by a shameful bankruptcy, has recently announced that he approves the establishment of a life insurance company, to which only Catholics are to belong and which forms a branch of the company "The Catholic Knights of America". According to the statutes of this society, the survivors of the insurer receive 2000 dollars after his death. This money, however, must also be paid to anyone the deceased may have designated in the insurance certificate. By this clause, even the appearance is taken away as if one wanted to provide help for one's own with one's insurance and open the door to fraud and assassination; not to mention the shameful usury on which every such company is necessarily built. W.

[Walther]

II. foreign countries.

A Christian judgment on the German regional churches with their princely so-called head bishops can be found in the ecclesiastical paper published by Pastor Meeske, called "Concordia". In the number of July 1 we read there: It is outrageous, even in the Church of God, to speak of "the Emperor," of "the Prince of the Land," as "the Lord's Anointed," as if he were the Messiah, the Savior, on whom the Church of God's salvation depended, and that one "speaks of indignation" against "the Lord's Anointed" when one does not want to sacrifice faith and a good conscience to papist people in the Church. In the face of such shameful idolatry and denial of our Lord who bought us, we must always repeat and confess anew that the princes and powers of the earth as such have no business in the house of God, neither to command nor to forbid anything, but that JEsus Christ is our Lord, our Head, our authority, and no one else. And because of this, it is unpleasant when some still want to let the sovereigns rule the church as their domain with the secular sword. Such an attitude should have long since been abandoned, I will not say by all Christians, no, even by all honest people. But there is a lack of true Christian earnestness, of true Christian sincerity everywhere. And so people everywhere abandon the truthful doctrine and sacrifice their good conscience, and in the best case let themselves be stalled with empty words and try to stall others with them. j What, I ask, is left for the truthful Christians, who

do not want to make themselves part of the "abomination of desolation in a holy place", have any other choice than to separate themselves from such incorrigible beings? Or is it not an "abomination of desolation in a holy place" when, as Past. Diedrich, Past. Ruhland, Past. Hörger, the Missourians 2c. have now often and many times proved, and the national churchmen cannot deny nor deny, deniers and blasphemers of our Lord JEsu Christ and his holy gospel are left in public office, yea, other and more desolators and destroyers of the house of God are employed, yea, often quite with ostentation?! Yes, even more, instead of giving these people a trial according to God's word, they protect them and give them a trial - and, God be lamented, they also find their judges for it - who do not keep silent as mute dogs to such ungodliness, but punish them with God's word according to the law. I say: He who is able to keep silent about such things, even to allow sand to be thrown in his eyes and to be fobbed off with empty excuses, is no longer worthy to be called a Christian, and unworthy to publicly lead the ministry of the gospel of God. Here all dodges are of no avail, however learnedly they are made, and however many abuses of the name of God and of his holy word they are adorned with. If, for example, the Saxon, the Hanoverian, the Hamburg Lutheran Churches are too weak and corrupt that they can no longer purify themselves from open deniers of Christ and destroyers of the name of Jesus, then one should confidently and in God's name withdraw from such unpleasant circumstances and let the Lord continue to rule confidently. To the shame of many Lutheran regional churches, even the Uniate Regional Church has lately taken pains to remove at least one of the many hundreds and thousands and to deny some others the public office of preacher, while even those whom the Uniate Regional Church no longer likes still apply for offices in apostate Lutheran regional churches and sometimes even get them. Every fiber stirs, every drop of blood revolts against it in a Lutheran or a righteous Christian. To exhort people to "patience" in such cases is intolerable. No, there is no patience at all for "thieves and murderers," but they must be put down at all costs. And if thou canst not bring it to that, then thou must spend by the Lord's command. - Patience may be had for a time with weak, challenged, ignorant 2c. People, but with insolent destroyers of the house of God there is not a minute's patience to be had. Every soul that is perished by them, and perishes of its blessedness, is demanded of your hand, that you should afflict it, and not intercede for the poor sheep of Christ. O, when once your soul and the souls of others were burning on your conscience, could you then still speak of having patience with "thieves and murderers" in the house of God! It is better to die on the gallows and on the wheel than to be silent about Protestant associates being left in a Lutheran parish.

Sunday celebration. The Stuttgarter Son? tagsblat! reports: "In Emden, the bakers wanted to be expected to sell freshly baked coffee bread on Sunday. They refused, however, and declared, relying on their divine right, that without a night's rest from Saturday to Sunday there could be no question of celebrating Sunday, and they did not want to be deprived of this right.

A Lutheran free church in Antwerp. Two years ago there was a vacancy for a pastor in the Lutheran congregation in Antwerp. In order to bring a rational pastor into the vacant position, the unbelieving members of the congregation sought to bring in the many young people of German descent who were living in Antwerp as merchant servants and the like, but who did not care for the church out of unbelief.

to buy membership and the right to vote for 5 francs (equal to one dollar) into the church treasury. And with their help, an unbelieving pastor was indeed elected by majority vote. Hereupon the Christian-minded members of the congregation made the proposal that they wanted to employ a second pastor of their faith at the same church with their own funds. But this was refused to them by the rationalistically minded majority of the parishioners. So they constituted themselves into a congregation of their own, first called guest preachers from Germany, who preached in the church belonging to the Lutheran Norwegians, and now, in spite of the great sacrifices this required on their part, they finally proceeded to the appointment of a permanent preacher.

On the first Sunday after Trinity, Candidate Friedrich Pennekamp was ordained and introduced by the undersigned in his congregation at Topeka, Kansas, by order of the Reverend President Biltz. W. Zschoche.

Address: Lov. Ir. Lonnskamp.
Lox 499- loptzk", LansL8.

Rev. Aug. Leuthäuser of Stanton, Nebr. having accepted a regular appointment from Christ Lutheran congregation at Norfolk, Madison Co. Nebr. was introduced into the midst of his congregation by me on Aug. 3, as the 8th Sunday after Trin. by order of the Rev. Pres. Western District. Jacob Hoffman."

Address: Lov. Doutiinou^i-,
Xoi-iolk, Llaäioon Oo., Robr.

By order of the Reverend Presidium, Candidate Father G. Schwankovsky was ordained by the undersigned in his parish at Baden, St. Louis, Mo. (August 24) by the undersigned in his congregation at Baden, St. LouiS, Mo., under the assistance of the Rev. I. P. Fackler. Address: Ltzv. L. 6l. 8ollivanlcov8Ü^, Laäon, 8t. Doui8, Llo.

By order of the honorable Presidium of the Northwestern District, Pastor I. I. Oetjen was installed in his new congregations on the 9th Sunday after Trin. (Aug. 10), assisted by the Rev. I. I. F. Leyhe, introduced to his new congregations byE . Thee I.

Address: Lov. Oo^so,
Rioüiorä, Oo.,)iVi8.

By order of the Presidency of the Western District, the Rev. B. Sievers was installed in his congregation at Cape Girardeau, Mo. by the undersigned, assisted by the Revs. Grupe and Birkner, on the 9th Sunday after Trinity, the IOth of August. F. Köstering.

Address: Lov. L. 8i "vor8,
Onptz 6lirarätznu, Llo.

Gotcha.

When a marriage-cutter in a party had spent a whole evening telling annoying stories about absent respectable people, and at last said in apology that he was just an old German heart that could not stand injustice and did not mince his words, one of those present replied: "No, you are just a fly that has to throw everything under the bus, and yet is of no use yourself."

Advocates - high esteem.

During a house search, the police in Paris found the following letter from an advocate to his client: "Sir! I regret to inform you that all my efforts to reduce your sentence have been in vain. You have been sentenced to 5 years in prison for knowingly committing perjury. Please accept, Sir, the assurance of my highest consideration. Yours, N. N."

Church consecration.

On the 8th Sunday after Trin. the church of St. Paul's parish at Martinsville, N., which has been considerably enlarged and adorned with a handsome new steeple, was dedicated. I., was consecrated. In the morning Pastor Großberger preached, in the afternoon Pastor Feiertag. The dedicatory prayer was offered by the undersigned. Bro. Heid.

Death notice.

Mrs. Justine Gönner, widow of the former I. I. Gönner, Rector at Concordia College in St. Louis, passed away gently and blessedly on August 18.

Altenburg. F. Köstering.

Mission Festivals.

On the 8th Sunday after Trinity, my Trinity Lutheran congregation in and around Caldwell, Gage Co, Nebr. celebrated their second mission festival. Festival guests appeared from Mr. Pastor S. Meeske's congregation and from my other preaching places. The Collecte was P18.02 and was half for heathen and half for inner mission. C. H. Lentzsch.

Ordinations and introductions.

By order of the Reverend President Strafen, on the 9th Sunday after Trinity, Candidate F. Step er was ordained and introduced into his field of work by the undersigned, assisted by Pastor H. Erck. W. Schilling.

Address: Rov. I'. 8to^6i-.
Lox 63rd Oolb^, Hlai-kdkon Oo., ^Vi8.

On the 8th Sunday after Trinity, the congregations of Pastors Buszin and Drögemüller in Arensville, CaSs Co., Ill, celebrated a mission festival with the active participation of the neighboring congregations. In the morning Pastor Hallerberg preached on general missions, in the afternoon the undersigned on heathen missions. The collection was \$107.86. Bruno Mießler.

Our school teachers' seminar.

At the request of the supervisory authority of this institution, the undersigned hereby gives notice that Professor Selle has been assigned the functions of director and Pastor Große in Addison those of president of the institution by the said authority on an interim basis. C. F. W. Walther.

Indication.

The tuition for students of Concordia College at Fort Wayne, whose parents are members of congregations of our Synod, is reduced for the next school year to 48 dollars, to which must be added 10 dollars for heating, lighting, medical treatment, student library and gymnastics, and these 58 dollars are to be paid to Dr. H. Dümpling in the following installments: at the beginning of each of the first three quarters of the school year 15 dollars, at the beginning of the fourth 13 dollars. Fort Wayne, Ind. August 23, 1879.

On behalf of the supervisory authority and the teaching staff G. Schick.

Notice.

Notice is hereby given to the congregations of Northern Illinois that an Orphan Festival will be celebrated at Addison on the 28th of September next. On the evening before, the deputies of the last General Assembly are to assemble at 7 o'clock at the Orphans' Home. These, as well as other guests, are requested to notify teacher B artling 8 days in advance. I. M. Große, Secretary.

By order of the Reverend President Biltz, on the 7th Sunday after Trin. Mr. Pastor E. I. Frese was installed in his new congregation at Omaha, Nebr. by the undersigned, assisted by the Norwegian Lutheran Pastor Hilmen and the Pastor A- Baumhöfener. I. Hilgendorf.

Address: Lov. L. "I.
^aolcson 8dr. bstv. 11t.Ii <L 12tk 8U'S., Omrillu, Hebr.

In accordance with orders received, Mr. Candidate Bro. Siebrandt was ordained and introduced by the undersigned, assisted by the Rev. A. Schuessler, in the midst of his congregation at Plainfield, Ill, on the IOth Sunday after Trinity, August 17. W. Uffenbeck.

Address: Lsv. 8iobran<It,
Lluinüald, "ZViU Oo., IU. .

Address: Lov. O. Lrcumunn.
Lox 166. 8i<tno^, Ollnmpai^n Oo., IU.

Conferenz - Ads.

The Fort Wayne Preachers' and Teachers' Conference will hold, s. G w., its next regular meetings from Tuesday morning, the 23rd, to Thursday evening, the 25th of September, at LoganSport, Ind. H. W. Querl.

The Southern Michigan Pastoral Conference will hold its meetings from October 9-13 at the undersigned's church in Monroe. Timely registration is requested. Wm. Hattstädt.

The Southwest Indiana Districts - Conference will meet, s. G. w. September 30 to October 2, at the residence of Rev. Saupert, at Evansville, Ind." G. Mohr.

The Wisconsin Pastoral Conference will meet,^ G" w.>' September 26 30 at the congregation of the Rev. I. Daib at Oshkosh, Wisconsin.

You should register at least 14 days in advance with the local pastor and avoid arriving by night trains. H. Sprengeler.

Incoming to Middle District Coffee:

For the synodical treasury: From ?. Nützel's congregation in Columbus H5.30. ?. Meyers' congregation in Adams County, 22.77. Kuehn's congregation of Minden, 10/6. Jüngle's congregation near Jonesville 8.50 Of limbs from ?. Steinbach's congregation at Fairfield 20.00. ?. Niemann's compound in Cleveland 185.00. ?. Jor' Gem. in Lo- gansport 11.30. ?. Rupprecht's parish of North Dover, 2.00. His parish, 25.75. Seuel's congregation in Indianapolis, 26.90. Niethammer's congregation in La Porte 14.13. Teacher Lindofer in Cleveland 4.00. ?. Tramm's congregation in Vincennes 9.60. Teacher Conzelmann in Indianapolis 2.00. ?. Reichhardt's congregation in Avilla 2.00. Mr. Joh. Lunz in Wapakoneta 5.00- ?. Werfelmann congregation at Neu-DettelSau 15.00. ?. DirmerS Parishes: at Ridge 2.65, in Florida 1.75, at Archbold 1.50. Mr. Joh. Leininger Sr. 1.00. ?. StegerS Gem. in AdamS County 10.03. ? Zschochr'S Gem. in Marion Township 30.00. Rector Schick in Fort Wayne 4.00. ?. SeemeyerS Gem. in Willshire 16.00. ?. Sallmann's Trinity Gem 7.10. Dessen's St. Jacob's Gem. 2.00. ?. Sallmann in Fairfield Co. 4.00. ?. Mohr in Jnglefield 2.00. ?. Buehl in Massillon 2 00. ?. Schaefer's comm in New Boston 3.40. ?. Schumm in Kendallville 2.00. Teacher Treichler in Cincinnati 2.00. ?. SchlrsseImann's comm. in Reynolds 6.00. ?. HuSmann's comm. in Euclid 2.00.

For the widow's fund: ?. Zucker's church in Defianee 12.00. ?. Böschs Gem. in Lancaster 10.00. Mr. L. Samme- tinger in Wapakoneta 1.00. Part of the MissionSfestcollecte of the congregations in and near Cleveland 50.29. Mr. F. Schinnerer in Willshire, thank offering, 5.00. Regular contributions from the ??.: Meyer in Adams County 5.00, Lange in Valparaiso 4.00, Niethammer in La Porte 3.00, Ticmer in Archbold 4.00 Spiegel in Adams County 5.00.

For daS orphanage in Addison: Teacher Roscher's students in Fort Wayne 2.00. Mrs. Roicbrock.25.

For the deaf and dumb institution: ?. NeichmannS Comm. at Wapakoneta 5.00. Mrs. L. Lange 1.00. ?. MohrS Gem. at Jnglefield 2.10. St. 1.00. By D Huge: Gem. at Bremen 5.38, Gem. at Troy 1.92, Filial at Plymouth 2.00, D. Hepler .25.

For poor students in St. Louis: ?. SchlesselmannS Gem. in Goodland 3.80.

For poor students in^Springfield: ?. Steinbach's comm. in Fairfield 8.00.

For the Negro Mission: G. F. in North Dover 2.00. M. K. the. 2.00. N. N. the. .50. part of the MissionSfestcoll. in La Porte 22.67. By ? P. Swar of some children 3.00. part of the MissionSfestcollecte of the churches in and around Cleveland 50.29. Ch. Hiller in Marion Township 2.00. ?. Siek in White Oaks 1.<10. ?. Heintz'Gem. in Crown Point 2.85. half of the MissionSfestcoll. of the congregations of ?. Schumm, Steinbach and Reichhardt 23.35. Member in New Haven 3.00.

For sick people and teachers: ?. Jüngel's congregation near Jonesville 14.05. Part of the MissionSfestcoll. of the congregations in and near Cleveland 50.29. ?. Karrerö congregation in Bielefeld 1.53.

For inner mission: ?. Mertz' congregation near Brownstown (for LouiSVille) 9.20. Part of the MissionSfestcoll. of the congregations in and near Cleveland 50.28. One fourth of the MissionSfestcoll. of the congregations of ?. Schumm, Steinbach and Neichbardt 11.67. Surplus of a collection to raise travel money for needy synodals 10.33.

For the student Ruhland: Mr. Aufdc mberge at Jonesville 1.00.

For the emigrant mission in New York: ?. Zagel's parish at Fort Wayne 10.00. I". Bose's congregation at 'South Ridge 9.10. ?. Werfclmann's Gem. at New Dettclsau 8.78. One-fourth of the MissionSfestcoll. of the congregations of ?. Schumm, Strinbach and Reichhardt 11.67.

For Mrs. ?. Ruhland, Dr. Sihler's Fort Wayne residence, 51.25.. Steinbach's church in Fairfield 12.17. ?. Nunkel's parish in Aurora, 10.00 Mr. Wegncr in La Fayette, 2.00. Mr. Moser's, .40. Von Gliedern in Pomeroy, 3.75. Wedding coll. at?. Berg 24.00. ?. Mryer's comm. in Adams County 15.00. Mr. Frevort in Vincennes 5.00. ?. Siek in Wcißreichen 1.00 By the same, wedding collectc, 1.25. Mr. G. Weidner .25. ?. P. Schwan in Cleveland 1.00. Mr. A. Franke that. 1.00. Mr. I. Lunz in Wapakoneta 1.00. Unnamed in Cleveland 1.00. ?. WickmannS Gem. at Farmers Retreat 1:25. ?. Kunz at Julietta 2.00. Whose parish 8.00. Mr. F. Schinnerer at Willshire, ? ankopfer, 5.00. By ? Rup- precht in North Dover.50. Wittwe Braun through ?. Dulitz 2nd W. G. v. H. in Cleveland .25. by ?. HassoldS Gem. in Hunting- ton 1.25. Mr. W. Schmidt in Toledo 1.00. ?. Karrer's church in Bielefeld, Germany, 1.19. Out of ?. Brakhage's parish: Marie Reitz, Cath.

Zent, B. 1.00 each. ?. Heintz at Crown Point.25. ?. Schmidt in Liverpool 1.00. Mr. I. Schmidt, Mr. K. Binder, Mr. I. G. Fischer and Wittwe M. Bohn in Cleveland, 1.00 each.

For the parish in Elkhart: ?. WerfelmannS Gem. in Neu-DettelSau 5.00.

To the Lindemann Monument: By ?. Rupprecht in North Dover.50.

Correction:

In my last receipt, under "college household" instead of "Mr. Germann at Van Wert," read: Mr. C. Ph. Germann at Van Wert. Fort Wayne, August 15, 1879, C. Grahl, Cassirer.

Entered the coffee of the Northwestern District:

For Pastor Brunn in dying: From ?. Küchle H 1.00. C. Reinck in Milwaukee 1.00. ?. L. Schütz in Ashippnn 1.00- ?. K.F. Schulze's Gem. 3.00. ?. H.A. Allwardt's comm. 7.25. W. Schwefel .75. ?. Seuel, .50. Its upper common, 5.00. ?. H. Fischer's ge', in Maple Wstkr 4.00. ?. Osterhus' Gem^ 8.00. ?. Präger's congreg. later .25. ?. C. Strasen's church, Watertown 15.00. ?. C. Kollmorgen's church at Atwater 3.15. ?. F. Wcsemann, Grafton Township 5.86. ?. C. M. Zorn's comm. at Sheboygan 42.00. ?. I. Penalties 1.00, Milwaukee comm. 7.38. ?. H. W. Lossmann's comm. 2.62. Fritz Stolt, Courtland, 1.00. ?. E. G. C. Markworth's congregation at Caledonia, 2.00, at Manteufel, 1.00. Jmmanuels' congregation at Milwaukee, 11.01. ?. Schumann's congregation at Freistadt 8.50. ?. A. Käselitz's congregation 5.00. ?. H. F. Pröhl 2 00. ?. W. Endeward's parish in Boaz 2.00. ?. Th. Krumfikgs Gem. 6.75.

For sick pastors and teachers: Mr. C. F. Arndt in Mayville 2.00. ?. Seuel 5.00. Baptismal collecte at H. Wachendorf 1.50. ?. I. L. Daib, his teacher and congregation in Oshkosh 10.60. Mrs. Köhler there 1.00.

For emigrant mission in New York: ?. A. G. DöhlrS Gem. 2.23. ?. Ph. WambSganß' Jr. gem. in Hancock 2.50.

For Negro Mission: Mrs. Lauhenstein in Grafton 1.00. Louis Bodc in Courtland 1.16. ?. W. Friedrich's congregation, missionary feast coll. 9.00. Dankovfer of Mrs. W. B. in Sheboygan 1.00. Mrs. B. Bvlniann in Allouez.75.

Fnrarmestudentrnin Springfield: F. Böhrig and wife in Sheboygan 10.00. ?. Osterhus and Gem. in Williamsburgh 3.00.

For the orphanage near Addison: Mrs. N. N. in Milwaukee 1.00. F. Böhrig and wife in Sheboygan 5.00. To the -students of teacher Pritzlaff in Milwaukee 2.25.

For Inner Mission: Subsequently by I'. Schilling 2.00. MissionSfestcoll. of the congregations of Sheboygan, Wilson and Her- man 100.00. ?. K. F. Schulze's Gem. 3.00. N. N. in Sheboygan 1.00. MissionSfestcollecte der Gemeinden der ?. Rohrlack, Claus and Winter 30.00. Wedding coll. at R. Rolaff 1.96. Baptismal coll. at Mr. Hackbarth by ?. Präger 2.00. By ?. A. G- Dohler, part of a missionary festival coll. 13.00. Missionary festival coll. in ?. Friedrichs Gem. 28.00. By ?. H. Sprengeler, collected in missionary hours, 3.15.

For the Institution for the Deaf and Dumb in NorriS: Women's Association in the Parish of ?. Keller in Racine 5.00. Its confirmands 2.36. N. N. in Accident 1.00. Mrs. Reup in Courtland 1.00. C. Schubert in Milwaukee 1 00.

For ?. Ruhland's widow: C. Reineck in Milwaukee 1.00. ?. Küchle 1.00. ?. K. F. Schulze, 75. His parish, 3.00. Louis Bodc, 25. H.A. Allwardt's parish, 7.25. W. Schwefel's, 75. Dreirinigk's parish in Milwaukee, 40.00. ?. JahnS St. John's parish in Portagr 6.85. St. Michael's parish in LewiS- ton 2.25. ?. C. Seuel's Upper Parish 5.00. ?. C. Seuel.50. ?. H. Fischer's parish in Maple Works 2.00. ?. C. Strasen's parish in Watertown 15.00. ?. M. Tirmenstri", St. Paul, 1.00. ?. G. Haar in Denison 1.00. ?. C. KollmorgenS Gem. in Atwater 2.20. ?. A. Rohrlack 2.00. ?. F. Wesemanns Gem. in .Grafton 6.00. Elisabeth Kurth in Milwaukee, G. Wollägr das. 1.00 each. ?. C. M. Zorn's comm. in Sheboygan 42.00. ?. I. Penalties at Milwaukee 1.00. ?. L. E. Knief 1.00. ?. H. W. LeßmannS Gem. 2.63. Fritz Stolt in Courtland 1.00. ZionS- Gem. in Caledonia 1.36. Jmm. congregation in Milwaukee 22.11. ?. E. Aulich's congregation 1.85. ?. Schumann's congregation at Freistadt 12.20. ?. W. F. Hitzemann 2.00. ?. H. F. Pröhl's parish in Augusta 6.75. By F. Völker from ?. Meyers Gem. in Frdonia and ?. G. A. Fuerth's congregation in Concord 4.00 each. St. Stephen's congregation in Milwaukee 13.00. ?. W. Endeward's parish in Boaz 2.00. ?. Osterhus' congregation at Williamsburgh 5.00. ?. Th. KrumriegS Gem. 13.50. A. and E. D., Columbus, 3.00. ?. Ad. Birwend and Gem. in Boston 10.00. ?. I. L. DaibS Gem. at Oshkosh 11.25. ?. H. Mare 1.00.

For the church building in Planitz: ?. Kellers Gem. in Racine 7.90.

For heathen mission: MissionSfestcoll. of the congregations of ?. Rohrlack, ClauS, Winter and Endeward 10.00. M. Buch- holz in Germania, N. N. in Accident 1.00 each.

For synodical reports: ?. K. F. Schulze 2.00. ?. G Döhler 2.00.

For the synod treasury: C. Reineck in Milwaukee 1.00. ?. K. F. Schulze's congregation 8.00. ?. Keller's church in Racine, 4.71. W. Krup's church?. Seuel's parish, 1.46. F. Ledrbur's comm. at Cedarburgh 3.25. ?. Wesemann's congregation at Grafton 2.59. M. Buchholz at Germania 2.00.

For the widow's fund: M. Buchholz in Germania 1.00. Teacher C. F. Arndt 8.00. ?. I. Penalties 2.00. D. Ph. WambSganß jr. 5.00.

For student Emil Goltzsche in Springfield: ?. Osterhus' Gem. 3.00.

Milwaukee, Aug. 22, 1879. C. Eiß seidt, Cassirer.

For the church building in Planitz, Saxony: From the parish of ?. Biltz in Concordia, Mo., P9.50.

For the German Free Church:

From ? E. O. Lenks Gem. in St. Louis 35.00.

I.. T. Schuricht, Treasurer of the General Synod.



Entered the coffee of the Western District:

For the synodical treasury: From ? . Lenks congreg. in St. Louis P5.00.
From the Drieinigkeits-Distr. there 9.40. Coll. of the congreg. drs ? .
Brewer at Marfield, Iowa, P5.00. ? . Lüker's congregation in
Dickinson Co., Kans., 3.50.

For inner mission: From Jmmanuels - Distr. in St. Louis 8.32. ? .
Kleist's Gem. in Washington, Mo., 4.00. From the Dreieinigk. Distr. in
>st. Louis 4.65. Loan refunded by ? . W. Rabe 45.00.

For Mrs. ? . Ruhland: From ? . I. Roschke at Pirrce City, Mon, 1.00. Fritz
Fricke, Washington, Mon, 1.00. F. Nothdurft through ? . Lohr, Jackson,
Mon, 10.00. ? . Thurner, Iowa City, Iowa, 1.00. Wittwe Kuhlmann, St.
Louis, 1.50. By a Nng. in ? . Döscher's Gem. in New Orleans, 5.00. From
N. N. by ? . Biltz, Concordia, Mo. 1.00. Wittwe Holschen through ? .
Bünger, St. Louis 5.00. Mrs. Caroline Westermann by the same 5.00. N.
N. in Blumenau, Col. by the same 1.00. Mrs. Geisel in St. Louis .50. N.
N. there 1.00. Mrs. N. N.

vaselbst. 10.

For the deaf-mute institution: High-z. coll. bri Mr. Ludwig by ? .
Siever's, Cape Girardeau, Mon., 8.25. ? . A., D. Krämer, Humboldt,
Kans., 2.50.

For ? . Halboth's Gem. in Elkhart, Ind.: From ? . Michels, Franklin Co.,
Mon., 1.00.

For ? . Schwemley's Parish in Ford County, Kansas: From N. N. in St.
Louis 1.00.

St. Louis, Aug. 22, 1879. E. Roschke, Cassirer.

With heartfelt thanks to God and the kind givers, the undersigned
certifies that he has received the following gifts of love for the support
of his church:

From ? . Rohrlack H2.00. ? . Bösche 1.00. ? . Endres' Gem. at Braver
Creek, Nebr., 5.00. ? . I. v. Brandt's Gem. at Blue Earth City, Minn., 1.10.
? . Hüge's Gem. at Bremen, Ind., 8.78. ? . Niethammer's Gem. in La
Porte, Ind., 10/15 ? . Karrer's congregation at Maple Station, Ind., 10-1
? . Lange's congregation at Valparaiso, Ind., 5.00. ? . Neichmann's
compound at Fryburgh, O., Oct. 7 ? . Heintz's Gem., Crown Point, Ind.,
2.00. ? . Lehner's Gem., at New Haven, Ind., 6.95. Mr. W. Schwier at
Fort Wayne, Ind., 4.00. ? . Friedrich's Consolidated in New Orleans,
5.00. ? . Strasen's Cross congregation in Milwaukee, 3.00. ? . Th. Pissel
2 00. ? . Adams Congregational Church of Glasgow, Mo. 3.75. ? . Hair
in Hanover Township, Iowa, 1.25. B. Mesenbrink. 50. O. Rabe, W. Holz,
H. Branscke each .25. Aug. Schultz .50. ? . Rohe in Detroit, Mich., 1.00.
Mr. W. Sauer there 2.00. ? . G. B. Lange's compound in Dearborn, Mich.,
11.00. ? . Mallon's compound in Magnolia, Iowa, 2.00. ? . Schoech's
congregation at Port Hope, Mich., 11.00. ? . Lüker's parish of Onaga,
Kans., 5.20. ? . Graves' parish in Meriden, Conn., 6.25, same for happy
delivery, from Mrs. N. 5.00. ? . Dahlke's Gem. in Reserve, N. I., 2.50. ? .
G. Markworth's compound in Wyandotte, Mich., 5.60. ? . Kuehn's
compound in Belleville, Ill, 6.64.

Elkhart, Ind , 21 Aug. 1879.

M. Halboth.

Received for the Castle Garden mission:

From ? . Böttcher \$1.00. From little Chr. Schilling's piggy bank 1.00.
Mrs. Bartels 3.54. Chr. Kästner .50. By ? . Jor' 1.00. ? . Geyer 2.60. Mrs.
Lösch 1.00. H. Günther .50. Kern .26. By Kassirer Simon 11.60. By
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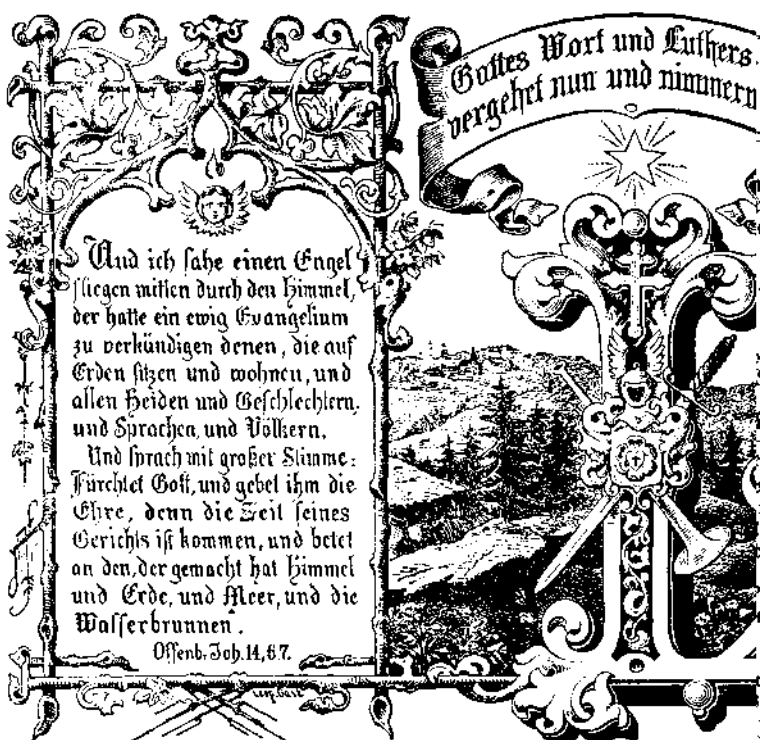
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Herausgegeben von der Deutschen Evangelis

Zeitweilig redigirt von dem Schre

Entered at the Post 6

Year 35.

How one who has revoked the pure doctrine has risen again from his fall and has become a faithful confessor and

Jacob Spreng, also called the provost, preached the pure doctrine of the gospel, as it had been brought to light again by Luther, in the city of Antwerp as early as 1519. Erasmus wrote to Luther in that year: "There is in Antwerp the prior of an Augustinian monastery, a true Christian, who loves you above all things; he was once your pupil, as he boasts. He preaches Christum almost alone among all; the rest preach fables of men or seek their gain."

Nothing more is known of his youth than that he was born in Ypres and was already together with Luther in Erfurt. From Antwerp, he obtained the degree of licentiate of theology in Wittenberg in 1521.

His monastery church in Antwerp was so crowded that it could hardly hold the crowd. This crowd aroused the anger of the servants of the Antichrist. And unfortunately these ungodly people succeeded in persuading the dear man to recant. But thanks be to God, who raised him up again from his fall. Probst himself has described his sad case. Our report is based on this account. But what happened to him was this:

At the behest of the professors of Louvain, he was lured to Brussels in 1522. The instrument chosen to carry out this plot, the devious alderman Franz von der Hut, said to him: "Thou shalt not be afraid, nor doubt anything, nothing evil is in store for thee, thou art called to do well, and if thou wilt, thy lodging shall be in my house, and thou shalt be cared for as a brother. His friends told him against going, but he did not follow their advice, for he trusted in the beautiful words of the councilor.

Now in Brussels his enemies held counsel against him, and put him prisoner. He made representations against it and said that it was dishonest to imprison someone who had come here willingly. But it was of no avail; they protected the Emperor's order. Franz von der Hut comforted him with a sneer: "They will not burn you, for you wanted to be



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

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St. Louis, Mo. the 15th of September, 1879.

Ao. 18.

wait upon thy company." Then fear and terror came into Provost's call not, thou givest thyself and the city of Antwerp, which thou heart. Sleeping and waking, he thought of nothing but the fire. In hast seduced, into a great calamity." "When I heard this," relates addition to this, the decision of his case was delayed, and a cry Probst himself, "I was frightened, and desired that I should be arose in the city: "The heretic who deceived the people inlaid in a perpetual dungeon; yea, I desired with humility that I Antwerp has been brought here to be burned. At a colloquy held should be judged with the sword." But he was told that his in the Barfüßerkloster, his adversaries wrote down his answers petition fei in vain, that it was decided he must recant or burn. to the questions put to him. After a few days they asked him to Soon after, the priests agreed to degrade him (deprive him of his sign as his own several articles which they had drawn up without priestly dignity) and hand him over to the secular authorities to his knowledge. He signed. These articles they said they would be burned. His friends now besieged him and exhorted him with show to the Emperor. He offered to go to the Emperor himself. tears that he should recant. "So I was," he himself writes, They did not respond; indeed, they now tightened his "challenged by my friends. Satan did not leave it at that, that he imprisonment; he was not allowed to speak to anyone or to write challenged me inwardly with pusillanimity of faith, and outwardly or receive letters.

After Christmas they brought him the imperial order, which demanded revocation from him. He demanded to know what he was to recant. The answer was, "All that thou hast written." There was much talk back and forth, he resisted as much as he could, but they maintained that one should not dispute with a heretic, that he had seduced Antwerp and pledged Luther, who was condemned by the church. They had drawn up the formula of recantation themselves. He was frightened when he heard it read aloud (for they would not let him read it himself, nor give him a copy). He humbled himself before them, knelt down, and with tears begged them to have mercy on him; he said that he was in God's and the emperor's power, that they should do with him as they wished, but that he could not do the recantation, for that was against his conscience, against God, and against Christian truth. Now they wanted to put him in a dark dungeon, but the chancellor, who was more mild-mannered, offered to keep him in his house, guarded by four guards.

On January 24, he, who had already become so fainthearted, was again threatened with severe imprisonment. At noon he was to eat, but tears were his bread. After dinner the chancellor negotiated with him concerning the recantation and explained to him that nothing else was in store for him but death. Probst declared that it was against his conscience to recant, that some of the articles were not properly drafted. The chancellor replied: "Against

Item, he stretched out his hand and struck also the secret places of my conscience and conscience with these envious, deceitful, and dangerous scruples, saying thus, How if some men have not rightly understood thy sermon, or thou hast not preached carefully, so that some have been led astray thereby, and have abused Christian liberty? So I was afraid, because there was no fear, though I did not know that I had ever preached wrong. This I know, less have I said, than evangelical truth requires. There also fell upon me a cruel temptation, whether I had been chosen of God unto salvation, and whether there was not so great strength in me that I might overcome death, sin, and hell. Then I fell and lay down. Item, I had neither counsel nor help to rise; therefore I yielded to their counsel, and said I would be wise, and comforted myself that it would not come to my enemies to such a triumph."

When his friends realized the success of their unfortunate pestering, they were glad. The chancellor and others came to hear what he intended to do. He declared that he would revoke everything by which Antwerp or others had been seduced by him, as they say.

Now his enemies became even more bold and demanded complete retraction. No plea helped.

They told him he must recant all or die. "And when I," he writes, "could not escape, neither with supplications nor otherwise, and was half fallen before, I despaired altogether, and yielded myself with my mouth, and (as God knows) not with my heart, to do the revocation according to their will."

As much joy as they felt about it, they were not satisfied with a secret retraction before some officials and a bishop, but he also had to do it publicly. He was to preach and read the retraction. He consented. He himself wrote about it: "A large assembly of the people came to the sermon, for they had been offered a sum of money for it. Then I stood to mock all the people, and a great crowd of the monks stood around me. So I began to preach: Lord God, Thou hast turned Thy face from me, and I have been afflicted. With this I showed (who had said before in my effort: will never fall away) that I would now recant the truth out of grief and anguish. For God left me alone and withdrew from me the light of his presence, which I needed to confess the truth. My enemies feared that this sermon would stir up the people, so they attacked me and gave me the Revocation as a child, which I read under duress, contradicting with my heart, but lying to myself with my mouth. There was a clamor among the people, so that few people heard what I said. There were also the most noble enemies of the gospel (the mendicant monks), who came here with joy in a procession. With this I have gladdened all the papists, but in the pious Christians I have grieved the spirit. For this Christ, our gracious Lord, forgive me, and grant that I may replace it with constant confession. Amen."

Now he was sent to Ypres. After some time he began to preach the word of God again, and the people ran to him again. The mendicants raged and raged, and they told his case; but the people paid no attention to their clamor. The guardian of the monastery sued him before the prepositus of the city. But he would accept no complaint, but said, "So long as he preacheth not against the gospel or the holy scriptures, I will not forbid him to preach."

However, the enemies did not rest, he was captured again and sent to Bruges. The above-mentioned Franz von der Hul was again helpful in his capture. From Bruges he was taken to the city of Brussels, "which," as Probst says, "is a flesh bank for Christians. Here he was again severely beaten and told that he was worthy to be burned.

Probst now declared: "Why do you forgive so long? You may take my body and kill it, but not my soul. I am ready to suffer what evil you do me." The council handed him over to 3 henchmen, who led him through the city like a murderer, took away everything he had, and brought him to a hard dungeon. He thanked God and awaited death, though still with great terror because of his sins. But he was not troubled; the third night he had an opportunity to escape, but did not do so. Some friends of the gospel, however, advised him to flee. A Franciscan gave him the opportunity to do so. So he escaped from the hands of his enemies in the name of God.

That Probst for his case true heartfelt repentance ge ge

This is also shown by the letter he addressed to the Christians in Antwerp. From this letter, we will share a few things that the readers will certainly read with heartfelt joy. So he begins:

"Brother Jacob Probst, a useless servant of Christ, desires grace and peace from God the Father and from our Lord Jesus Christ to all believers in Christ at Antdorf. Beloved, though I am so lowly in my sins that I may not lift up my face to you, nor my eyes to heaven, because I have denied my Lord Jehovah Christ and his word for fear of my death and the destruction of your city, and that before the ungodly tyrants, Yet my conscience doth not let me rest, and I am not ashamed that I care less for your salvation, lest peradventure many of you be offended by my example, and caused by my fall, to fall away from the pure and holy word of Christ, which he preached among you by me. Though it be evil for one to exhort to constancy one that is fallen before, and a captain and a hero should stand before, and give his soul for his brethren; though I have lost the first victory, yet will I accept the next common remedy, and warn others from harm. Nor is this strange nor new, that (they) who should stand most conducive fall away." After giving some examples, he continues, "But therefore I say this, to mark these examples (written for the benefit of us all in common) of the fear and hope of God's judgment and mercy, that sinners may not despair that they are shepherds or sheep; again, that shepherds or sheep should fear God's judgment, even (those) who stand, take heed lest they fall. For this purpose the high divine goodness and wisdom acts, so that it causes noble people to fall noticeably, so that they know that each one must stand for himself." In the following he goes on to speak about the wonderful government of God also in his fall and then continues: "This fruit of my astonishment I wish for you, beloved, with all my strength, that you turn your eyes away from me, that I stand or fall, and that you alone firmly adhere to the word which you have heard from me, and that much more, how much more Satan rages with you through the false teachers and the world-eaters, the mendicant monks. My miserable fall and ungodly revocation are mine, but the doctrine which you have heard from me is not mine.... This case should make us wise and teach us henceforth to pay no more attention to persons, but to cling to and trust in the pure Word of God alone, and to rejoice with Paul when the truth, Christ, is preached, be it out of good or evil opinion.... After this, beloved in the Lord, I beseech you by the mercy of Christ the Lord, that ye may grow and be constant in that which ye have received of God's blessing. And this ye have received, even I, of the Lord, which I gave you, that Christ Jesus is come into this world to save sinners; that every man may know this true and holy word, that we be not saved by our works or our strength. ... This is the glory of Christian wisdom and the riches of our faith. That through love we may deal so with our fellow men, whether they be friends or foes, as Christ did with us all, redeeming us with his rose-colored blood." .. He then warns against the papal ordinances of men, and concludes thus: "Wherefore, ye all

beloved in Christ JEsu, hear this duke and master, and follow him continually, and regard not the pope's or bishop's bulls (if they be contrary thereto); for they are nothing but bubbles of water. And I desire that the Lord Jesus Christ, our Duke, light and salvation, may teach you and protect you in all spiritual wisdom, and keep you pure and innocent until the last day, and may soon tread Satan under your feet. Dear brethren, pray for me and for all who preach the word of God. The grace of Christ be with you. Amen."

That is certainly a glorious, heart-warming confession of a fallen man. From then on, the dear provost showed his gratitude for the grace that had befallen him and faithfully served the one who had raised him up again. Let us hear some more from his life.

After a happy escape, he went to Wittenberg to Luther, whose housemate he became for some time. Luther counted him among his loyal friends. When he reported to the preacher W. Link in 1523 that he would come to his wedding with several friends, he listed our provost among them. In 1534 he asked him to be godfather to his little daughter Margarethe. Until his death he was in correspondence with him.

In 1524 we find Provost in Bremen. Here Heinrich von Zütphen, with whom he had already worked together in Antwerp for the pure doctrine, had already preached the gospel for two years. Luther was delighted about this victory of the gospel and Probst's appointment to Bremen.

Not much is known of his 38 years of activity in Bremen. First he was pastor at the Frauenkirche, then superintendent. When Heinrich von Zütphen, who had accepted a call to Meldorf in Dithmarschen, soon died here as a martyr, Luther addressed a letter of consolation to the people of Bremen in 1525, writing, among other things: "Let Jacob Probst, your preacher, and the others be in your command, to whom God may give strength and grace with you all, that you may remain with the doctrine sealed by Henrici's [Heinrich von Zütphen's] blood, and where God demands it, cheerfully follow him. Amen." (Erl. A. vol. 53. p. 354.)

When the Roman customs were abolished in the cathedral in 1530, Probst had to preach the first sermon there. He was one of the authors of the Bremische Kirchenordnung. It was also sent to Luther for review. In a letter of Sept. 7, 1533, he wrote to the council of Bremen: "I have received and heard your order through your sent preacher together with ours, which we almost [very] like." In conclusion he remarks: "You have fine men, God help that they remain with you." (Erl. A. vol. 55. p. 25.)

Probst remained faithful to the pure doctrine until his death. In the beginning he had to fight against the papacy in Bremen, but towards the end of his life he also took part in the fight against the Calvinists. The preacher at the cathedral, Albert Hardenberg, was a crypto-Calvinist who wanted to introduce the reformed doctrine. There it was necessary to fight, and our provost took the side of those who were zealous for the pure doctrine and opposed Calvinism. He died blessed on June 30, 1562.

God give us all steadfastness in the faith, and grant grace to all them that fall, that they may stand again, and continue in Christ.

"Be thou faithful unto death, and I will give thee the crown of life." Revelation 2:10, G.



(Sent in by Pastor F. Köstering.)

The legal Christian and the evangelical Christian.

In considering this subject, it is first of all of great importance that a sharp distinction be made between a legal Christian and a legal man. A legal Christian and a legal man are two quite different persons, as different as a legal preacher and a mere preacher of virtue, yea, as different as a believer and an unbeliever, as a Christian and an unchristian are. - Now, in order that we may understand the present subject mentioned in the heading all the more surely and clearly, and that we may prevent all confusion and the misunderstandings that necessarily follow from it, let us first draw a picture of a man of the law with a few outlines, in order to recognize from it that there is a world of difference between this and a legal Christian.

A. The Law Man.

By this is understood a man who is still outside the state of grace, that is, who has not yet been transferred by a true conversion from the state of sin to the state of faith. He takes his name from the law, because he is still under the law and its curse, in the state of law bondage. And in this respect he differs from those who still live without the law, in the state of carnal security. For his conscience has been aroused by the law and its threatenings, and has startled him out of his false rest and carnal security, so that he is now afraid of God's wrath, and for fear of God's wrath is on his guard against these and those gross outbreaks of sin. But his fear is not the timidity of a pious child before a loving father, but the fear of a dissolute servant before the well-deserved punishment of his angry master; it is not a hearty fright at sin, but a fear of hellish fire. He would as readily, as the safe man of the flesh, perform the sin, if only hell did not follow it as a punishment. His fright, therefore, is not one of heartfelt repentance, as one is frightened at himself and his causeless ruin, but only a superficial emotion, whereby the desperately wicked harm of his heart remains entirely concealed from him. Hence it is that the man of the law falls into all sorts of outward exercises, in order to find rest in them from the threats of the law and from the accusations of conscience. For the law drives only to self-action and self-doing; it can do nothing more. But man can never cope with this, and he finds no rest in his self-acting. For in himself he has no power to fulfil the law's demands, nor does the law give him the power to do so. The more he endeavors to do enough for the law out of his own strength, the deeper its sting penetrates his conscience and fills him with servile fear of God. Instead of humbling himself under God's mighty hand in this state, confessing his utter inability and, as a poor sinner, taking refuge in Christ and asking for forgiveness, he would have to be a sinner.

*This subject was discussed at a small conference, and at their request the result is given here. The sender is well aware that his work is very imperfect, but it could perhaps give a Christian cause for further reflection on this subject, which is so important for practical Christianity.

K.

If a man of the law sought grace and forgiveness of sins from God for his own sake, he is far too proud and arrogant to do so, and still wants to fulfill the demands of the law with his own actions and deeds, to appease his agitated conscience, to turn away God's threatening wrath from himself, and to accept salvation from God as the reward of his obedience. Hence it is that a man of the law is more difficult to convert than one who is evidently ungodly, as experience teaches us in the case of Papists, Methodists, etc., as such.

The man of the law is doubly unhappy in his servile condition. As long as he does the works of the law, he remains under the curse and does not come to rest and peace. His own activity is a fight against God, who wants to convert him. The fact that he has been roused from his carnal security is an effect of the grace that has preceded him, which wanted to lead him to conversion. Now that he has fallen by his own hand, it is a sign that he has cast off the grace that wished to convert him, and has become a self-righteous man out of a carnally secure one. But in this state

he is as wretched as he was in that. His conscience testifies to

this over and over again, and will not let him rest, however

eagerly he endeavors to satisfy it by all sorts of outward

exercises. A war arises in him between the law and sin; - not a

war, as it is also in the faithful and is described by the apostle

Rom. 7 and Gal. 5, but a war between the law and sin. The law

does not want to let go of its demands, nor can it, as long as man

cannot hold out a perfect righteousness against it; and sin does

not want to give way to the law, nor give up its dominion, nor

does it do so, as long as it is not overcome and thrust from its

throne by another power than the law has. Now the man of the

law (because he does not know Christ) has neither perfect

righteousness, whereby he can put the law to silence, nor the

power (because he does not know the power of grace) to

overcome sin and take from it its dominion. And so now the man

of the law is frightened from two sides, and he finds himself in a

state of bondage which is quite terrifying. If he does not get out

of this state by letting the Holy Spirit open to him the mystery of

the gospel, namely, that Christ is the end of the law, and that he

who believes in him is righteous, a hatred of God and his law

finally arises in him, and he wishes that there were no God to

make commandments and whose wrath he would have to fear. This

is what Paul also means when he writes Rom. 4:15, "For the

law only worketh wrath." True, this is not the fault of the law

(for the law is holy, right, and good), but the fault of men. An old

teacher says, "Water is always of such a nature that it cools all

the heat; but when hot lime is poured upon it, it makes the same

the more fierce and burning. And so Paul is to be understood

when he says, "The law worketh only wrath."

Now from what has been said, this much is to be seen: The

man of the law is recognized primarily by the fact that he does

not accept eternal life as a gift of God in Christ Jesus as a poor

sinner, but wants to earn it by his works and demand it from God

as a reward for his obedience. Thereby

B. The legal Christian.

A legal Christian is a man in whom Christian knowledge and

Christian life are found, who stands in faith, and who does what

he does in faith. But he is still weak in knowledge and in faith,

and as a result a morbid, legalistic nature still prevails in him. He

cannot yet get over with his conscience some things which God

has put under Christian liberty, similar to those of which Paul

writes in the 14th chapter of Romans. Similar to those of whom

Paul writes in the 14th chapter of the Epistle to the Romans, who

held the Old Testament prohibitions against eating to be binding

even in the New Testament; who likewise did not recognize that

the Sabbath was ended and that all days were made equal, but

kept one day before the other; who in general regarded many

things as common in an unnecessary way, and now became

grieved, disturbed, confused, took offense and annoyance when

they saw their stronger brethren using their liberty, and so on.

Such are called legal Christians, because, unconsciously and

from a lack of knowledge, they are still in a legal state. To this

class often belong the neophytes, i.e. the new converts or

beginners in Christianity; but in any case a legal Christian is not

yet to be counted among the fathers, but only among the children

in Christianity, even if he were already a very aged man.

From this summary description of a legal Christian it can

already be seen that there is an essential difference between

him and a man of the law. This can be clearly seen in the

following points:

(1) The lawful Christian has not only been disturbed by the

law in his false rest and carnal security, and has been startled

out of it, never the man of the law; but he has also been led by it

to the knowledge of his original sinful ruin, and to a hearty

newness and sadness over sin; he has become a poor sinner.

(2) The lawful Christian also has a living knowledge that his

wickedness is desperately wicked, and that he can never be

justified before God by works, whether they be works of his own

choice or works of the law; therefore he does not, like the man

of the law, deal in works, i.e. does not seek salvation or rest in

them,

peace and blessedness. He not only realized that he was a poor sinner with him and let him feel and notice his disfavor; easily makes sinner, but also that he could not save himself. false concepts of God and his ways, and incorrect conclusions

(3) The lawful Christian, as a poor sinner, humbles himself and applications from certain Bible sayings; is often still filled under God's mighty hand, and takes refuge in Christ alone, the with outmoded prejudices and erroneous opinions in matters of Saviour of sinners, and for his sake seeks and believes and finds Christianity, and so on.

grace and forgiveness with God; whereas the blind man of the law labours in his dead works, in order to be able to claim a legalistic Christian is apt to be poetical and quick to condemn, blessedness as a reward from God, yet he remains under the and this shows very clearly that he is still in a legal nature. He curse of the law and under the guilt and dominion of sin. who has not been converted as he has been; who does not

(4) The lawful Christian, according to the new man, serves God no longer, as the former, with a lawful, but with a childlike think, act, and walk as he does, easily breaks the rod over him spirit; he walks with pleasure and joy in the way of God's and casts doubt on his Christianity. He makes no sufficient commandments; his works are a fruit of faith, and a testimony of distinction between person and sin, between things that are sin in themselves and those that only become sin through abuse, thankfulness to God for the salvation given him. between sins of weakness and wickedness, and so on. He also

005 In short, a legalistic Christian, though still weak in some respects, is a truly believing Christian, and therefore a blessed often lacks the heartfelt compassion that so splendidly adorns man; whereas the legalistic man is an altogether unconverted, an evangelical Christian, and the love that believes, hopes, and tolerates everything. This often shows itself so quite clearly in man, lying faithlessly under God's disfavour, and therefore an cases of church discipline. If a man who has fallen into sin does unblessed man. not repent at once, he is to be quickly put out of the church. In

That a legal Christian is a true Christian, and differs his home rule, a legal Christian is not only strict, but often harsh, essentially from a legal man, we have seen. But it cannot be almost to the point of cruelty. With regard to the conversion of denied that there is no essential difference between a legal others, he is often zealous and unreasonable; he takes the Christian and an evangelical Christian, but there is a noticeable opportunity to work on such a man, and unconsciously thinks difference. There is no essential difference between them, any that he must do something to help him, etc. more than there is between a child of God in the old covenant and a child of God in the new covenant, as regards their state of If we now ask for the cause of the legal nature, it is to be grace; and yet, as there is a perceptible difference between these sought partly in the weak knowledge in general, partly and two, which cannot be mistaken, so also between a legal Christian especially also in the lack of clarity about the difference between law and gospel; whereby sometimes also a remnant of and an evangelical Christian. The distinguishing marks are, unrecognized spiritual arrogance lies at the bottom. The legal among others, the following: Christian also lacks sufficient experience in Christianity, deeper self-knowledge, the gift of testing and discerning between nature

1. A legal Christian is scrupulous about himself, especially in the use of means; he fears, if he does or does not do this or that, and grace, in short, the perfect manhood in Christ. Other even in means, that he will lose the grace of God thereby; he is external and internal causes also contribute to a lawful nature in easily despondent, when he feels that in a serious struggle Christianity, e.g. a melancholy temperament inclined to against sin it stirs all the more violently in him, and when he has melancholy and profundity (run, grace does not override nature), made a misstep, he wants to despair, and sometimes even thinks likewise a servile upbringing experienced from youth, grave that he has committed a sin against the Holy Spirit, which cannot misfortunes that have affected the man, violent inward be forgiven; He often labors hard to learn to recognize his sins temptations in the first times of revival, grave falls into sin before more and more deeply, and to awaken in himself a greater his revival, and the like. sadness over them; he likes to listen to such sermons and reads his revival, and the like.

C. The evangelical Christian.

An evangelical Christian is such a man who has been under the law for a certain period of time, and has been broken by it them; he also often still shows a great self-will, as, for example, and made a poor sinner. For no man can become an evangelical Peter did when he was not yet a Christian. Peter, for example, Christian unless the law has first accomplished its purpose in him. Over Sinai it goes to Golgotha, and through the law to the when he would not admit that the Lord should wash his feet, and gospel. Only a poor sinner can become a truly evangelical so on. *) Christian. It would be a great deception to imagine an evangelical Christian as one who, without having experienced the condemnatory power and effect of the law, has come to the 2. a legalistic Christian, in so far as he is still in a legalistic gospel and become an evangelical Christian. Such a Christian does not exist in reality on earth. Therefore we say: An

*)It goes without saying that not all of these characteristics are found in all of them. evangelical Christian is such a person who has also once been under the law and has experienced its

He felt the lightnings and thunderings with terror in his heart. But he did not stop there, but, recognizing that according to the law he was a child of death, and that by his works he could not fulfill even one letter of the law according to its true spiritual meaning, he took refuge in Christ, the mediator and guarantor of the human race, who in the place of the sinner had rendered all obedience to the law and fulfilled it perfectly, and who now offers his perfect fulfillment of the law to the sinner in the gospel, and by grace, through faith, appropriates and seals it to him.

An evangelical Christian is therefore a man who, as Paul says, does not deal in works, but believes in him who justifies the ungodly, and to whom his faith is counted for righteousness. And in this he is like a tree planted by the rivers of water, that bringeth forth his fruit in his season, and his leaf fadeth not away, and that which he doeth prospereth. But he is not concerned with works, that is, he seeks in them no merit, no comfort, no righteousness before God. For since he has everything by grace through faith in Jesus that is necessary for righteousness in the sight of God, how should he deal with works in the sense of earning anything by them? But for this very reason, because he has all things by grace, he now also voluntarily does good works; because God has so mildly comforted his heart, he now also walks with joy in the way of God's commandments. His works come from faith and are done out of gratitude to God, who has done so great things for him. But he lives by his faith alone, and says even in his best works, "Lord, thine eyes are after faith." In short, an evangelical Christian takes his name from the gospel, in which, as in his element, he lives and weaves. The way in which he walks to heaven is that of faith in Jesus. He sings with the poet:

In me and my life there is nothing on this earth;
What Christ has given me is worthy of love.

Thus, though under many temptations from within and without, he goes his way cheerfully in faith, and speaks to God even in the greatest melancholy and sadness:

I am your dear child, in spite of the devil, the world
and all sin.

That such an evangelical Christian differs markedly in some respects from a legal Christian cannot be denied. This difference is to be perceived in the following and similar pieces:

(1) An evangelical Christian, though he strives with right holy earnestness after all that is true, what is honorable, what is just, what is chaste, what is lovely, what is good, yet he does not move with legal timidity in the outward forms of Christianity, as a legal Christian does. The latter makes a conscience of, for example, jerking off his boots on Sunday, taking off his beard, holding a conversation about earthly things, greeting an unbeliever, and the like. And still more fearfully does a legal Christian, e. g., with a view to genuflecting at prayer, with a view to the use of spiritual drinks, and so forth. But an evangelical Christian does not attach much importance to such things, for he knows that God looks at the heart.

2. an evangelical Christian, though very careful in the use of the means things, that he may keep his liberty

not to use it for the offence of the weak, and not to make it a snare to himself, has yet a conscience made free and large by the gospel, and stands in liberty, that Christ may set us free. Therefore he does not let his liberty be judged by another man's conscience, nor does he easily judge another man's liberty by his conscience, but says with the apostle, "I have all power; but all things are not lawful." And, "Every man stands or falls by his Lord." On the other hand, a legalistic Christian very easily falls into false conscience-making, making his narrow conscience the standard of another's conscience, and judging his liberty uncharitably. He ought to consider that if another, in accordance with Christian liberty, permits himself to do some things which his conscience would never permit him to do, he ought not for that reason to judge another.

(3) An evangelical Christian, no matter how sincerely he hates sin in himself and others, nevertheless has a heartfelt compassion for others, especially for weak brethren who have been overtaken by Satan and have fallen deeply. He makes a wise distinction between person and sin; proves great patience and long-suffering in cases of church discipline, and thus shows that he really lives in the gospel, which alone makes a man capable of loving much after he has been forgiven much. A legalistic Christian, on the other hand, very easily judges the heart of a fellow Christian, and he feels a certain glee when one whom he had often warned in vain finally comes to a deep fall.

(Submitted.)

God's gracious protection in a great peril of life.

Some time ago, when a friend found me reading the "Lutheran," in which the sad end of our dear Pastor Ruhland was described, and we talked about the wonderful ways of God, he said: "I remember that God graciously protected you several years ago in a great danger to your life; write down this story and send it in for the "Lutheran," it will certainly be a joy to many a reader and bring comfort.

Now here's the story.

It was about the year 1856, when the Mississippi River was frozen almost to Cairo, and one day I came to the Mississippi to do some errands. Since a steamboat was frozen at that very place, one of the travelers urgently asked me to take him and his family, consisting of his wife and two small children, off the boat. In spite of all efforts no carriage could be driven out and so I decided, especially at the request of the poor woman who was expecting her confinement every day, to take them to her home, a distance of some 80 miles. The journey, though connected with some detours, went off happily. On my way back, about 23 miles from my home, I was told by a farmer that I had to drive up a steep mountain to shorten the way a little, but when I reached the top I found that I had no way to go. In order to look for a way out I tied up my horses. In the meantime the sky in the west was covered with clouds, so that it became pitch dark in a short time and I could only find my horses again with great difficulty. To drive on was not to be thought now and thus I decided

I was invited to spend the night with a farmer who lived at the foot of the mountain. After putting the harness in the wagon, I took my horses by the bridle and carefully descended the mountain. I was about halfway down the mountain when suddenly my lead horse stopped and, after I had coaxed him, tried to pull away rather than follow me. Thinking that some wild animal was near, I fastened my horses to a small tree near by, and then took a step forward, striking my hands and shouting. At that moment there was a flash of lightning before my eyes, and I thought I saw the eyes of the wild beast. With that moment my consciousness was gone, for some hours afterwards, as I afterwards found out, when my consciousness returned, I found myself lying on the ground, and wondering how I had come to lie down, as I knew nothing of any falling; only my wonder increased, when, after I had risen, I felt behind me not horses, but a cold wall of rock, and as in that time the clouds had cleared away, and the sky had cleared up, I saw that I stood before a high wall of rock. Knowing now what had happened, concern for my horses drove me up the rock again in a roundabout way, and having untied the same and freed them from their perilous position, I had first climbed a little way up the mountain; and after thanking God on my knees for the gracious preservation through the protection of his holy angels, I called aloud till the farmer, who lived near, came and fetched me down with the horses. I now examined myself and found not the slightest injury. I found that I must have been unconscious for at least 3 hours, having started up the mountain between 5 and 6 o'clock, and did not get to the farmer until about 10 o'clock. I ate but little, being anxious about concussion of the brain or abdomen, committed myself to the protection of God, and slept gently till the next morning. As it was now broad daylight, my first walk was to the rock so fatal to me, and I could now see in what danger I had been. The height of the rock was some 30 feet, at the foot of it stood like a spike 8 to 10 feet up a broken sugar tree, all around lay large pieces of rock and between these was a single narrow open space about 3 feet wide and 7 feet long, which a pig used for his camp. I could see that I must have fallen in there, because my crusades were lying there, which I had carried in my arms and which I had lost. The farmer was also surprised that the old sow, a very bad animal, as he told me, had not done anything to me, which had probably been lying there, since two small dead pigs were still lying there, probably crushed by me. But I thought: the angel of the Lord, who protected you when you fell, also prevented the raging sow from damaging you in your helpless state.

That this story, like all stories of this kind, of which there are many, may give the dear reader cause to give thanks to God for all gracious protection in all hardships and dangers, wishes from the bottom of your heart your least brother in Christ. E. B.

To the ecclesiastical chronicle.

America.

Orphanage in Addison, Ill

From the 16-page "Report on the German Lutheran Orphanage in Addison" before us, we see that it is in a flourishing condition. The orphanage society has paid off a part of its debt and built a new building. There are now 83 children in the institution. From the interesting report we take the following story of the conversion and blessed end of an English boy, which is appended to it. It reads as follows: "On the second Easter afternoon, April 14, 1879, the postmaster at A. had lain down on a "lounge" in his Office to read, and had leisurely fallen asleep. When he awoke, an English boy of seven was standing before him, gazing with great attention at a picture hanging on the wall. The boy was no longer unknown to him, as he had come to the post office several times before. His father, an American, died when he was very young, and his mother, also an American, later remarried to a man who would not tolerate little "Frederick" in the house. So the poor boy was cast out of the parental home, had to seek his shelter in English families, and was soon here, soon there. A few weeks before Easter this year he came to A., and out of compassion found a lodging with a German doctor, whose wife is an American. They sent him to the district school, and at times to the post office to pick up mail. He was a lively boy with lively eyes. - The picture he looked at in the post office on the second day of Easter was a beautiful painting, "the Resurrection of Christ," by the well-known painter Wehle. The little boy's eyes shone with joy at the beautiful picture, and eagerly he asked the postmaster who the man was who was rising up. The postmaster answered, "It is our dear Lord Jesus Christ." But he did not know him yet, and he asked again briskly, "Who is that man?" Now he was asked if he had not heard of the „Savior," to which, after a moment's reflection, he replied, "I was once in a Sunday-school, and there they used to sing of a Savior." The postmaster said to him, "That is the man in the picture." But now he told him more about the dear Savior of the world, as best he could, and about the following: "Jesus Christ is the good Lord. He came from heaven and became a little child, so that all men, even little children, might be saved. He loved us so much that he let himself be put to death for us sinners. Then they laid him in the grave, but on the third day he rose from the grave and put death to death. And if we must die now, we shall not abide in the earth, but shall be raised up again by him." Now the lad looked at the picture with still greater wonder and blessed joy. He then broke out repeatedly into the words, "Jesus Christ.-Jesus Christ.-I like this man.-I like this man first rate."

When I told this story to my brother some time later, he asked me: "What do you think the flash before your eyes was when you fell from the rock? When I explained it naturally in my answer, he said, "No, that was the figure of the angel of the Lord, who saved you from being crushed on the rock. Now I did not contradict him at all; for even if I had not seen the figure of the angel, I am still firmly convinced that the angel of the Lord protected me in this fall.

Wings?" The postmaster told him, "This is an angel, who rejoiced at the resurrection of Christ, that he came to the sepulchre, and now proclaimed to all the people, "Be not afraid of death; the Lord JESUS is risen."" The boy now went away, and the postmaster did not see him again afterwards in his Office. But let us hear what the merciful Saviour did to this child, who had been bought with his precious blood. It was on May 2, when Pastor G. came to the postmaster in A. in the evening, and told him, full of praise and thanksgiving to God, that he had just baptized the English boy at the doctor's; the boy was very sick, but was not at all afraid of death, and had definitely asked to be baptized; the doctor's neighbor had called him. Now the postmaster remembered the conversation he had had with him on Easter Day, and now told the pastor. One now certainly asks: who then drew the boy's attention to holy baptism? As far as one could find out, he talked a lot with German neighbor children about his Jesus, whom he had now become so fond of, and they also told him about baptism. In particular, a girl and a German Lutheran neighbor are said to have reminded him of the saying, "He that believeth and is baptized shall be saved." In short, the little boy soon became deathly ill, and now he himself desired holy baptism. It had been arranged that Frederick should be taken to the orphanage at Addison when he was better. But this was not necessary; on the 4th day, May 6th of this year, the Lord Jesus took him to heaven. At his funeral the German hymns No. 415 and 412 in our hymnal were sung, but the sermon was preached by Pastor G. in English on Ps. 16, 6, because several Americans were present. His body was buried in an English family churchyard near B., according to the English agendas of the Lutheran Ohio Synod. Thus the merciful God led this English boy among the stock German Lutherans, so that he came to know his Son Jesus Christ, was baptized and died blessed.

As is well known, the **Presbyterians** teach with Calvin that God from eternity, according to an unconditional counsel, predestined one part of mankind to salvation and the other to damnation, that Christ died only for the elect. The other day a Presbyterian preacher in Ohio asked his Presbytery whether a Presbyterian preacher might not preach that Christ died for all men, that God willed that all should be saved. The committee to whom this question was referred reported that the confessions of their church did not permit it. Thereupon the preacher broke away from the presbytery.

Methodism. In Brooklyn Methodist laymen have formed a society to counteract the practice by which bishops transfer preachers, and take from many a congregation a preacher whom they are so desirous of keeping, and put another whom they do not want.

In the year 1867 a case was brought before an English justice of the peace in the next town by an English woman against an English Baptist preacher for sins against the sixth commandment, which was settled. By retelling the story of shame, the name of our pastor was given in place of the name of the proven perpetrator. When the people who had run away from us because of our teachings heard about it, this shameful story, which now ran under a different name, was real fodder for their lying and blaspheming mouths. They made sure that it spread like wildfire through the whole area with all kinds of additions. Our community did not want to tolerate this any longer. They wanted to have peace from these people, who now formed a kind of unruly congregation and had themselves served as preachers by subjects who had come to them. We will keep silent here about other wickednesses they have committed. Some of them are already standing before their judge.

So then, on New Year's Day, 1868, the congregation instructed the Board to take legal action against all those who would not keep their blasphemous mouths shut. Two suits for libel were brought against two persons, which were to come on for trial in the Court in the fall of the same year. The one case came forward. The defendant was called upon to bring in evidence in support of his allegation. But he endeavored only to show that he had not made the statement in question. The judge instructed the jury that they should agree on the following three questions:

- (1) whether the defendant actually made the statement in question;
- 2. whether he did them with malice aforethought to injure the plaintiff;
- (3) Whether the plaintiff had really suffered any damage thereby, and what compensation by money should be given for it. -

By the short thickening of the jury the first two questions were answered with "yes" and the defendant was sentenced to one cent and all costs on the third point. In passing, it should be noted here with regard to the third point that outstanding advocates, e.g. W. Holman, remarked that, according to the laws of "Indian", there could only be a question of material damage in the case of men - not in the case of women - if material, not moral damage could be proved. We make this remark not as if we had grieved over it, but to point out the scurrilous lie in that article, as if the jury's verdict on the third point had been based on an estimate of the plaintiff's character in terms of money.

As far as the second case is concerned, it should be noted that the case against this man was withdrawn, 1) out of special consideration for him. For in the meantime God had taken this man into his court with regard to his family and afflicted him so terribly that it moved everyone to heartfelt pity. Secondly, because the necessary things had been done in the first case. Of course, our congregation paid the costs incurred in this case until then. We also did not let our pastor pay a single red cent in this matter.

(2) As for the story of the nails told in that essay, it should be noted that it is a rather silly lie plucked out of thin air. Our opponents here are masters in the art of lying, and we can only laugh heartily at every new lie, including this one.

As for the case of church discipline that occurred here years ago, it should be noted that the man in question confessed his deep fall to his God and the congregation with many tears, and begged and received forgiveness from God and man. -

Explanation.

In the supplement to No. 80. of the "Echo", a newspaper published in Albany, there is an article, signed: "An evangelical preacher", who, in terms of what wicked, diabolical wickedness is capable of achieving in lies and blasphemy by godless people, can hardly find his equal. Since this supplement was not only sent to our parishioners by mail, but was also published by the notorious 2c. Bersch threw it over the fence into the courtyard, but, as we have heard, it has also been sent to our pastors, so the undersigned congregation feels compelled to make a brief statement regarding this disgraceful article.

But the fact that this case was retold eight years later, and the manner in which it was retold, betrays a godless Pharisee's heart. No Christian man brings sins before another, sins that have been taken away through righteous repentance and washed away with the blood of Christ. Only a true devil in his skin can do that!

It would not occur to us to make this statement if the article had gone out in the "Echo" under the name "Bersch" and had only been circulated here. However, since this person, who has become morally bankrupt here, is hiding behind the name of a newspaper writer, even if he is only known in certain circles, and the latter is happy to announce that he has found a very interesting correspondent in him, we believed that a brief word was necessary once and for all in order to preserve the honest name of our pastor to the outside world.

St. John's Lutheran Church in Farmers Retreat, Ind,
by its chairman: Heinrich Keßler.

Gerhard Bosse.
Wilhelm Wulber. Wilhelm Neutrup.
Samuel Ellerman. Wilhelm
Schulenburg. Heinrich Dönselmann.

Description of a Christian house father

From

rhymed by the old Nikolaus Hermann, school teacher in Jáchymov, in
1560.

A Christian householder shall not think of all this, How he
may with God and honour feed his dear wife and children,
That he may provide them with daily bread, And that
which is necessary for the body's need, For such also do
the Jew and the heathen, Who deny Jesus Christ. To a
father much more is due, Who bears a Christian name,
And to whom God hath given his children, That they may
live with him for ever.

Therefore a Christian leteth not the kitchen and the cellar
remain. But this is his chief diligence, How he teacheth his
children, That they may know God aright, And have his
commandment for their eyes.

He spares no pains and effort, teaches and admonishes
them late and early. And especially on the feast day,
when he may have time to spare, they must show him
finely what they have learned during the week; he lets
them say the catechism, as it is set in questions, and what
they have learned from the sermon, that he listens to. And
sings therefrom a hymn of praise and thanksgiving unto
Christ the Lord, And thus bringeth Sunday to pass, That is
right celebration and rest.

So Sunday was kept right, When the time was so spent.

A missionary box.

At the end of a missionary lesson, a pastor took out various boxes and said: "If anyone wants a box to collect for the mission, let him come forward. I advise you to put something in it every week, if possible, and at the end of the year bring the boxes back to me. If there is much in it, it is good; if there is little, it is also good." Immediately various hands reached out for the boxes, and the pastor noticed how a pale 11-year-old girl, sitting by the side of a pale young man, whispered something in the ear of her father, who shook his head sadly.



"What does your child want?" asked the priest. "Oh, he wants a little box, too; but what shall he throw into it? I am only a poor blacksmith's apprentice." "Well, just give your child this little box. If he can throw something into it, it's all right, and if he can't throw anything into it, it won't do any harm." Beaming with joy, the child took it. After a year the blacksmith sat again in the missionary hour, even paler than before. Three weeks ago his wife had died, three days ago his 12-year-old daughter. The boxes were delivered, and after the end of the lesson the blacksmith came to the pastor, who tried to comfort him and said: "Here is the box, this is the last legacy from my child. 52 kreuzers must be in it: for every week I gave him a kreuzer, which he regularly threw into the box, the last still on his death-bed." It was opened and counted, but there were found 52 kreuzers and a penny. The father was startled. "Where did the child get the penny? I never gave him one, nor did my wife. Should it have taken it?" Sadly the poor man went away. A bitter drop had mingled with the otherwise unclouded memory of his departed child. Sullenly he sat down in a corner of his desolate parlor. Then a lady entered, who had often visited the child in his illness. She noticed that, besides the pain of loss, something else was oppressing the father. When she learned the cause of his upset, she could hardly contain herself with excitement. "O God, what a child you have had! Think, the last time I visited the child in your absence, I noticed that he was in a fever and suffering great thirst. At that time I gave him a penny and said: "For that let me buy you another nice big apple (an orange), it will refresh you. And he threw this penny into the box without saying a word about it.

Ordinations and introductions.

On the ninth Sunday after Trinity, Candidate Friedrich Rohlfing was solemnly ordained and introduced to his congregation by the undersigned with the assistance of Pastors Th. Mießler and W. Uffenbeck. F. I. Biltz.

Address: U "v. Dr. Iioüln^,
Du Dszotto 6o., Mo.

Candidate Fr. v. Strohr was ordained and installed in the midst of his congregation on the 12th Sunday after Trinity by the undersigned on behalf of the Honorable Presidency of the Iowa District. I. Stretchfoot.

Address: Uev. Dr. v. Ltrobo,
MonticsIlo, ckones Oo., lorva.

In accordance with an order received, on the 13th Sunday after Trin. (September 7) the Candidate of Theology G W. Mueller was ordained and inducted in Trinity Lutheran Church at Town Jackson, Washington Co, Wis. by the undersigned. F. Wesemänn.
Address: Usv. O. 'VV. Muetlor, ckuokson, ^Vasdinxtion Oo., ^Vis.

In accordance with the commission received, Candidate C. F. Weidmann was ordained and introduced by the undersigned in the midst of his congregation on the Tenth Sunday after Trinity, with the assistance of Rev. Bä'pler, who preached the introductory sermon. The undersigned preached in the afternoon.

Ordination and sermons were in English, since many in the congregation do not understand German. Pastor Weidmann will therefore have to preach in English. G. Ernst Friedrich.
Address: lisv. 6th D. ^Voickmsnn.
6ox 11th Moss Doint, .Jackson Oo., Miss.

By order of the Most Reverend Presbytery of the Eastern District, the Rev. I. Her was installed at St. Paul's parish, Kingsville, Md. on the Uth Sunday after Trin. by the undersigned. H. Grätzel.

By order of the Reverend Presidium of the Western District, Pastor C. F. I. I o h a n n i n g was installed into his new office by the undersigned on the 11th Sunday after Trin. with the assistance of the Rev. G. Tönjes. C- E. Günther.
Address; Rsv. 6th D. ck. ckotranninZ,
Dole Dump, öonton 6o., Mo.

Church consecration.

The newly formed Jmmanuels congregation at W at erl oo, Iowa, consecrated their nice little church (20 by 40) to the service of the Triune God on the 12th Sunday after Trin. Rev. Brauer said the dedicatory prayer, the undersigned preached the dedicatory sermon, Rev. Rabe the afternoon sermon. May God bless this building hut and prepare many stones for His spiritual temple.

L. Dornseif.

Mission Festivals.

On the 10th Sunday after Trinity, the congregations of Pastors Williamsburgh (Pastor Zucker), has **not been a** member of the Missouri Osterhus, Kühle, Strafen Jr, Löber and Sprengeler celebrated their Synod for some months, because he is a teacher in a reformed parochial annual mission festival in Milwaukee, Wisconsin. In the morning Pastor school, and for other reasons. Allwardt preached on inward missions, in the afternoon Pastor Kühle on outward missions. Pastor Bading of the honorable Wisconsin Synod gave a lecture on mission history. The Collecte was \$200.42, of which one-fourth was for outward mission, the remainder for inward mission.

New York, August, 1879. Bro. King,

d. Z. Visitor drs New York Districts.

On the 24th of August the congregations at Buckley and Wood- worth, Ill, within the congregation of the undersigned, celebrated their second missionary feast. The Collecte amounted to K42.83.

Buckley, Ill.

G. Blanken.

With the participation of Pastors Gehrmann, Goesswein, Graf, Kowert, Oetting, Wangerin and their congregations, my congregation celebrated this year's mission festival on the 2nd Sunday after Trinity. In the morning Pastor I. F. Bünger preached about the negro mission, in the afternoon Pastor Gößwein about inner mission. The total collection was P75.15.

Effingham, Ill.

L. Frese.

Sunday, 3l. August, the congregation in Staunten, Ill. celebrated a joint mission festival with four neighboring congregations, which was well attended. Two missionary sermons by Pastors Bergen and Brauer, Jr., and information from the missionary history of older and more recent times by Pastor Hansen once again strengthened and fortified us in the work of the Lord. The collection was Ol 19.00, which was divided equally between the Negro, emigrant and inner mission. Cock.

On the 12th Sunday after Trinity, 3l. August, the congregations of bri Bethet, Morgan Co., Ill. celebrated this year's mission feast with the participation of the neighboring congregations. The following preached: In the morning the undersigned and in the afternoon Rev. I. Drögemüller of Arenzville, Ill. The collection was P52.51.

F. P. Merbitz.

On the 12th Sunday after Trinity the Lutheran St. John's congregation at Alma, Wabaunsee Co., Kansas, celebrated a mission feast. Rev. G- Polack son. preached on outward missions, Rev. F. Mueller on inward in the missions, and Rev. C. H. Lüker gave a missionary lecture. The Collecte evening at 4 o'clock. The guests are to be received here. Return was P34.50 and was designated for the Kansas Mission.

H. C. Senne.

The fifth Niagara Mission Festival was held on August 26th, at St. Johannisburg. N. I., under active participation of the sister congregations. In the morning Rev. In the afternoon Pastor Krafft gave a lecture on the history of missions and the Christianization of the Bulgarians. Proceeds of the Collecte H79.10 (half for the inner mission and half for the negro mission)

. W. Schmitt.

On the 9th Sunday after Trinity, the congregation of the undersigned, with the participation of the congregations of Pastors Hügli, Moll, Schwankovsky, List and Arendt, celebrated a mission festival near of 9 o'clock, at the church beS Mr. Rev. Köpplin at Lawrenceburgh, Detroit. Schwankovsky preached on external mission and in the Dearborn Co, Ind. The members of this Conference will all assemble and afternoon Rev. Markworth on internal mission. The collection amounted to P68.70, of which O48.70 was given to our local Deaf and Dumb Institute, the rest to the fund for inner missions in northern Michigan.

C. H. Rohe.

On August 31, the five Lutheran congregations in Jackson County, Indian", celebrated their third mission festival. Pastors Th. Wichmann and H. Jüngrl, Sr. preached in German, and Pastor C. Dreyer in English. Collecte: -P84. 75.

C. Kretzmann.

2nd, Mr. H. Engeibrecht, pastor at Chicago, Ill, with 2 votes;

3rd, Mr. H. Hanser, pastor at Baltimore, Md. by 1 vote.

The deadline for any protests to be lodged by those entitled to do so against the candidacy of one of those listed above expired on 15 October. St. Louis, Mo. the 15th of September, 1879.

C. F. W. Walther.

d. Z. Secr. des WahlcollegiumS.

To the message.

Mr. Wilhelm Balzer, formerly a teacher in the congregation at

Pastors Williamsburgh (Pastor Zucker), has **not been a** member of the Missouri Osterhus, Kühle, Strafen Jr, Löber and Sprengeler celebrated their Synod for some months, because he is a teacher in a reformed parochial annual mission festival in Milwaukee, Wisconsin. In the morning Pastor school, and for other reasons.

Conferenz - Ads.

The mixed Dubuque Conference at Dubuque, s. G. w., on the 7th and 8th of October.

Subject of the discussion: "Doctrine of the profession". Conference preacher: Pastor I. Klindworth. Registration desired.

L. Dornseif.

2015 "Iaoüson 8tr., vudulzus, lov".

The Central Illinois Pastoral Conference will meet from Tuesday morning, the 14th, to Thursday noon, the 16th of October, at the church of the Rev. F. P. Merbitz, at Beardstown, Ill.

You should register in good time with the local pastor.

E. A. Sieving.

The Northern District Conference of the Synod of Illinois a. St. will meet, s. G. w., October 14-16, at the congregation of the undersigned at Beardstown, Ill.

Timely registration is requested.

F. P. Merbitz, Secr.

The Winnebago Teachers' Conference will meet, s. G. w., Oct. 2, afternoon 3 o'clock, at the school of Mr. Grüber, teacher, at Oshkosh, Wis.

W. Engelbert.

The Dubuque Localconference will meet this time, October 7, at the residence of the Rev. F. C. Besel, in Gut- tenberg, Iowa. I. I- Oetjen.

The South IllinotS Districtsconference will meet Thursday, Oct. 16, at Ehester, Ill.

From St. Louis, the cheapest way to travel here and back will be by steamer "Elliol", as the Anchor Line Co. will undoubtedly transport the traveling pastors at half price (H2.00 here and back) for use to be made in St. Louis. The steamer will leave St. Louis Tuesday, Oct. 14, in the evening at 4 o'clock. The guests are to be received here. Return Wednesday, Oct. 22, afternoon 2 o'clock.

All those who are able to come should notify the undersigned in good time by postcard. All possible guests from other districts also want to do this. I. A F. W. Müller.

The Community Lutheran Conference of North Ohto will meet, s. G. w., on 3<-, Sept. at Cleveland, west side. - Registration is desired. I. H. Niemann.

The Southeastern Indiana Concordia Conference will meet, s. G. w., for its session this year, on Tuesday, the 7th of October, in the forenoon at Lawrenceburgh, Ind. The members of this Conference will all assemble and notify the local pastor of their attendance in due time. Aug. Eberbach.

Incoming to Middle District Coffee:

For the synodical treasury: By I>. Niemann in Cleveland H1.00. By k. Fischer's congreg. in Sevmour 9.97.

For the building fund: k. Nützels Gem. in Columbus 7.77.

For Mrs.?. Ruhland: Mrs. R. in Cleveland 5.00.

For the community in Elkhart, Ind: k. Zagels Gem. at Fort Wayne 11.50.

For inner mission: ?. Lothmann's church in Akron 5.00. I>. Fischer's Gem. iu Seymour 1.48. Mr. C. Westenfeld at Fort Wayne I.M.

For sick pastors and teachers: Mr. C. Westenfeld 1.00.

For poor students in St. Louis: k. Weyels Drei- einigkeitsgem. in Darmstadt 6.70.

For the deaf and dumb institution: Mr. C. Wrstenfeld 1.00. Mrs. Dr. Sihler in Ft. Wayne and Mr. Fricke the- to pay off debts 5.00 each.

For the orphanages: Mr. C. Wrstenfeld for Addison, St. Louis and Boston 1.00 each.

For the widow's fund: Jor in LoganSport, contribution, 5.00, whose comm. 17.00. Mr. C. Westenfeld 1.00.

Fort Wayne, August 31, 1879, C. Grahl, Cassirer.

Candidates - Wahlanzcigc.

It is hereby announced that the following gentlemen have been nominated as candidates for the vacant directorship of our school teachers' seminary:

1. Mr. E. A. W. Krauß, formerly pastor of the congregation belonging to our synod at Cedarburgh in the state of Wisconsin, at present pastor of the free Lutheran congregation at Sperlhof near Wilferdingen in the Grand Duchy of Baden, with 6 votes;

For the Deaf and Dumb Institution in Norris, Mich, the undersigned has received with heartfelt thanks since May 12 of this year the following calves: By Mr. k. Schroeder in Mount Olive from N. N. of sr. Wem. P5.00. Coll. to Mr. D. Bremer's Gem. in Jron Moutain, Mo., 3 00, by Mr. Kassirer Bartling of the. Illinois.Distr 19.12, 29.00, 14.75 and 14.15.centsS. Coll. from Mr. D. Düver's parish 5.00. By Mr. D. H. Weselob in Cleveland, O., from I. Burdorf 3.00. From the parish of Mr. D. Arendt in Fräser, Coll. on occasion of the confirmation of a deaf-mute, 29.84 (of which 10.00 specifically for clothes for poor pupils). By Mr. D. L st in Roseville 5.25 as coll. on the wedding of I. Gramdo. By Mr. D. Stock in Adams Station, Ind. from three unnamed 3.00 spec. for deaf and dumb orphans. By the children of Mr. Kaufmann at Skeboygan, Wis. 2.25. By Mr. Kassirer Simon of the Northern District 48.43. Surplus of a Coll. at the last Synodical meeting at Detroit 1.03. By Mr. D. B'üggemann at Dorn-stadt, Ind. coll. sr. Comm. 9.00. By B. B., D- O. Allouez, Mich. 5 00. by Mr. W. Stein at St. Clair, Mich. 1 00. by Mr. k. Partenfridcr tn Bay City, Coll. sr. Wem. 18.50. By Mr. D. Stutt at Luzerne, Iowa, by Mr. K. Meyer and Bro. Völz, 1.00 each. By Mr. W. Damm at Pckin, Ill. 2.50. By dcns. of N. N. 2.50. By Mr. Kassirer Grave! of the Middle Distr. 81.40. By Mr. D. Mueller at Willowin Creek, Minn. 5.00 Coll. sr. Gem. by Mr. D. Doehler at Forestville, Wis. 25'cents. 13.00 Coll. sr. Comm. by Allg. Cassirer Schuricht of the Western Distr. Oct. 20.

In my account there was an excess of 3.25, the **donor** of which I do not know. Whoever has given me such an amount should kindly let me know by postcard. From the valuable women's association in Belleville, Ill, 8 pairs of stockings, 2 ouilts, 3 sheets, 6 towels. From the worthy women's club at Grand Rapids, Mich. 6 pairs of stockings. 2 QuiltS, several Aard of new stuff and quite a few worn out garments. Norns, 27 Aug. 1879. G. Speckhard.

For the support of the first German-Luik. congregation U. A. L. at Siour City, Iowa, the following further gifts of love were received by the undersigned:

By D. Bevers Gem. to Pittsburg, H32.50. D. A. D. Krämer's Gem. to Humboldt, Kans., 3.18. to Independence, Kans. 4.35. D. E. HoyriS Gem. at Plattville, Wis. 4.00. by the treasurer of the northern district, Mr. I. S. Simon, 28.00. I". H. Bar trls Gem. at Bckville, St. Louis Co, Mo, 5.30. By Teacher O. Strinmey.r of Zions - Mein, at New Orleans, 17.00. By Mr. D. E. Adam 13D. By Mr. Kassi er H. Bartlina 24.00. By Mr. Kassner C. Eißfeldt 8 25. D. Janzows Wem. zu Frohna, Mo., 16.60. By Mr. Allgem. Kassirer I. T. Schuricht, from D. Gräbners Gem. in St. Charles, Mo., 14.40 and from D. P. Weselohs Gern. 3.00. t. by D. Nütze! from the Gem. at West Eiy 4.50. by D. G. Ph. Brenner of the Grm. at Osdkosh, WiS., 5.25, by D. E. Bangerter of the comm. at Peoria, Ill., 3.0>>. By D. C Friucke of individual members of sr. Wem. 10.75. By Mr. Kassirer I. T. Schuricht of from lcn Western District 18.80. D. I. H. Hafner's Gem. at Bird H'U, Mb., 5.45. D. MallonS Gem. at Magnolia, Iowa, 5.00. D. I. F. Büngrer 2.00. By Mr. Kassirr I. Birkncr 2.00. By Mr. Kassirer H Bartling 7.20. D. C A. Gräbers Grm. at Meriren, Conn., 113 0. D. Tb. Maitflds Gem. at Manson, Iowa, 2.00. D. C. F. W. Brandt 2.00.

With heartfelt thanks to God and the invited givers on behalf of the memrinde Sept. 1, >879. Bro. Eisenbeiß, Rev.

For the Preachers' and Teachers' Widows' and Orphans' Kafle (Western Districts)

have been received: 1. contributions: By D. G. Stöckhardt 4.1.00 Two. Gifts: Don of the Gem. drs D. Mallon in Onawa and Magnolia, Iowa, 3.00. St. LouiS, Aug. 18, 1879. E. M. Große, Cassirer.

For poor students received with thanks from Mr. Cassirer Bartling 402.00, and from Mr. Cassirer Birkner 11.50, both items by Mr. Cassirer SchurichtC . F. W. Walther.

For Mrs. D. Ruhland thanking cold: By Mr. D. Lenk of the BethledeSGem. in St. LouiS H41.50, from the worthy women's association of the same Wem. 10.00. I. T. Schuricht.

Cold for Stuv. HuSmann by Mr. D. C. Zschoche of Mr. W. Griebrl n. 4i5.OO. Günther.

3. since these acts are accompanied by **evangelical promises of grace** from God, a sacrament in the proper sense of the word is only that which has these three characteristics." Dcr report is 30 pages and costs 10 by Mr. Kassirer Bartling of the. Illinois.Distr 19.12, 29.00, 14.75 and 14.15.centsS. **Fourth Synodal Report of the Illinoi District of the German Lutheran Synod of Missouri, Ohio, & other States, Domini 1879.**

It has already been stated in No. 13 of the "Lutheran" what the Illinoi District of our Synod discussed at its last meeting. This little will probably not be sufficient for most of our readers. Serve them, then, with the news that the complete Synodal Report is now available. It is only necessary to recall the subject of the doctrinal discussions. It is the important doctrine of the certainty of the state of grace. Who would not like to read about it in detail? The report is quite extensive (104 pages) and therefore costs 25'cents.

Memorial of Faithful Witnesses of Christ. A collection of brief Christian biographies from ancient and modern times. For the edification of Lutheran Christians. Ebr. 12, 1. 2. third bundle. With 7 pictures. Zwickau in Saxony. Printed and published by Johannes Herrmann. In commission with Heinrich I. Naumann in Dresden 1879.

The dear readers already know from the advertisements of the first two covenants what these books offer them, namely, descriptions of the lives of faithful witnesses of Christ and descriptions of especially important church events in which the witnessing power of our fathers revealed itself quite gloriously. In the advertisement of the second bundle it was said: "Even in Germany this glorious book is warmly recommended in various Christian magazines. It deserves this recommendation. A Christian reader will hardly find more faith-stirring and awakening historical accounts in other books."

The present volume contains 1. the city of Magdeburg during the Schmalkaldic War, a doctrinal and consolatory picture for us in the present confusion of time and country; 2. persecutions of the Lutherans in Silesia in the 17th and 18th centuries; 3. the persecutions under Charles Emmanuel II, Duke of Savoy; 4. A beautiful confession of Lutheran confessors in Venice, of the year 1542; 5. Wilh. Hoseus, a Lutheran martyr; 6. Lutheran martyrs; 7. Dr. F. Albanus; 8. Ant. de Sandoval; 9. Jacob Reihing (Jesuit, is converted); 10. Dr. M. Chemnitz; 11. Dr. Jac. Andreä; 12. Nic. Selnecker; 13. Dav. Chyträus; 14th Andreas MuSculus; 15th Dr. Jac. Heilbrunner; 16. Dr. Job. Gerhard; 17. Job. Heermann; 18. the poet's cloverleaf at the Heidecksburg. The accompanying pictures are folarde: Luther's parlor at Wittenberg, the Heidecksburg at Rudolstadt, and splendid portraits of the theologians: M. Chemnitz, N. Selnecker, I. Heilbrunner, I. Gerhard, and I. Heermann.

All 3 bundles contain 39 articles: Life descriptions, martyr stories and descriptions of important church events, along with 23 pictures.

The present volume contains 336 pages and costs P1.25 hardback.

The two first volumes are also still available and cost S2.25 bound in one volume, \$1.25 individually.

Contact our general agent, Mr. M. C. Barthel in St. Louis, Mo.

A new book for conversion and entertainment.

Illustrated Animal Life. For school and home.

With special reference to the American animals by Dr. Hermann Dümpling, Professor at Concordia College, Fort Wayne, Ind. With 14 coloured plates and many woodcuts. - Milwaukee, published by Geo. Brumder. 1879.

A work with the above title has just been published. It is the second volume, forming a whole in itself, of a work that already appeared in 1875 and was advertised and warmly recommended in the "Lutheran" at that time. This first volume contained the description of the mammals; the new one now contains the description of the birds and their life. It is with great pleasure that we acquaint our readers with the appearance of this volume also. The same advantages that distinguished the book on mammals from other works on the same subject also distinguish this book on birds. Since the great majority of writings on natural history in our time are written by non-Christians, indeed, a large part of them are written by enemies of Christianity, in which the authors give expression to their unbelief and their hostility against Christianity, indeed, in part, against all religion, a Christian can only read a book on birds.

Book Display.

Proceedings of the Twenty-fourth Annual Meeting of the Northern District of the German Lutheran Synod of Missouri, Ohio, & other States, Domiri 1879.

This report leaves the press seven. It contains doctrinal discussions on an important subject, the sacraments. Unfortunately, the Synod was only able to discuss 2 theses, because it had to deal with 3 cases before it, in addition to other matters. These are: "I. It is true that in the Holy Scriptures there is no passage in which the word 'sacrament' is used. Scripture in which the word **sacrament** occurs; **it is** only an **ecclesiastical** expression. But as all Christendom calls baptism and the Lord's Supper sacraments, it is easy to see from their nature what may justly be called a sacrament. II. Since holy baptism and holy communion are sacraments Baptism and Holy Communion. Since holy baptism and holy supper are **1. ordained by God himself** according to the holy Scriptures. Scripture, in which **2. certain earthly elements** are incorporated.

The author of this book, who is a Christian, is not able to read such writings, no matter how much instruction they may contain, without hurting his Christian feelings, and is not able to give them to the inexperienced and unfounded youth with a clear conscience. We Christians, therefore, cannot thank God enough that the author, who is a profound scholar in his field and a believer in his heart, has continued to present Christian readers with a description of the world of birds, which not only contains nothing offensive to Christian sensibilities, but also provides the reader with material on every page to admire the power, wisdom and goodness of the Creator in this part of His kingdom, while the book nevertheless strictly preserves the character of a work of natural history. However, it is by no means only the Christian spirit in which it is written that distinguishes it from most other writings of this genre; it is also the selection and the way in which its subject matter is treated. It serves as much for rich instruction as for pleasant entertainment, and combines with scientific thoroughness an admirable simplicity of exposition, so that even the less educated reader can follow the author, and, as the book gives so much of the most interesting historical material, every reader will read it to the last page with increasing pleasure. A special merit which the book has for us here in America is the careful consideration which the birds native only to America have found in it. The 14 splendidly colored illustrations specially designed for the book, each taking up the size of a page, and the many clean woodcuts added to the text not only decorate the book, but also give it a not inconsiderably increased value by clarifying the descriptions made. There you have then, dear Christian parents, not only a delicious book for your young people who love to read, which you can confidently give into their hands, but whose reading in leisure hours will also serve you for the most pleasant instruction. It contains XIV and 264 pages in large octavo, and costs \$2.00 in a handsome gilt cover. It may be obtained at the address: Llr. Geo.. Li-
umder, Hliirvnukvo, W.
[Walther]

An old prayer book in a new dress.

Dr. Johannes Lassenius biblical incense, from the Holy Scriptures so summarized that with the Holy Spirit's own words the godly souls can talk daily with God in prayer in all kinds of intentions, along with wholesome preparation for the confessional and Holy Communion. St. Louis, Mo. published by F. Dette. 1879.

This is a new reprint of a prayer book, which differs from other good prayer books primarily in that the prayers contained therein consist almost exclusively of Bible words. In addition to morning and evening prayers for each day of the week, as well as confessional and communion devotions, the booklet contains prayers in the most diverse concerns of Christian hearts. The author is well known. It is the godly old theologian Johannes Lassenius, so rich in Christian knowledge and experience, born in Pomerania, once in the last years of his life preacher and professor in Copenhagen in Denmark. Therefore, this prayer book does not need our praise. In relation to it we must say both: the work praises the master, and the master commends the work. Whoever is familiar with the "Splendid" "82 Comfort Speak to the Challenged of All Kinds of Lassenius" published by Mr. L. Volerning in St. Louis in 1861, also knows what an excellent divine scholar the latter was. On the first XVI pages of our prayer book there is a witty dedication and address to the Copenhagen German congregation and a short biography of the author. The prayers themselves comprise 280 pages in small octavo. The price of the book, bound in pressed canvas, is 60 cents. It may be obtained from the publisher, Mr. F. Dette, 710 Franklin Ave, St. Louis, Mo. W.
[Walther]

To the postilion of Heßhusius

I have had the portrait of Heßhusius made and the same will be sent to the owners of the Postille free of charge on request.

I. Dette,

710 Irnnlcin ^vv., 8t. Dorns, Ho.

Changed addresses:

Rev. 8th Oraet^el, 8t. ckosvyps, Baltimore 6o., Llä.

Bev. Ilerm. Lodert, IUontrose, 6o., III.

B. I. Asmer, 50 Äleelrrnie 8tr., (llevelgock (^V. 8.), Oülo.

?astor ^V. D. Fleier, Orimmitselmu, Baetsen, (Aerman^.



Herausgegeben von der Deutschen Evangelist

Zeitweilig redigirt von dem Lehre

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Year 35.

Scottish Martyrs.

Before Calvinism arose in Scotland, in the second quarter of the century of the Reformation, only the Lutheran doctrine was preached there. The first to preach it, as early as 1527, was a young man of royal lineage, Patrik Hamilton, who had learned it from Luther in Wittenberg and taught it for a short time in Marburg. He was also the first to seal his confession with his blood.

"With the blood of the martyrs the churchyard is fertilized." This is also evident here. When the news of Hamilton's death spread through the country, many people were eager to learn the doctrine on account of which a cousin of the king had died. But it did not remain with the mere acquaintance; a large number of laymen, priests and monks experienced the divine power of the gospel at their hearts. The Bishop of St. Andrews, Jacob Beaton, threatened some of them with the stake to frighten the rest. "Most gracious lord," answered him one who heard this threat, "if you have men burned, it must be in the dungeons; for the smoke of Hamilton's pyre has infected with heresy all those who have breathed the fragrance of it." Even the king's confessor, Seaton, preached with bold enthusiasm that "no man can purchase the pardon of sins, and make satisfaction to the justice of God; there is no other means of being saved, but by the unmerited divine grace, which will pardon the believing sinner." He was expelled and had to flee to Berwick. - Great is the number of Lutheran martyrs who did not love their lives unto death. We will tell of some of the same:

David Straiton was a man of rough mind, and generally known as a despiser of all religion. As he owned some fishing boats on the sea coast of Angus, the Bishop of Murray demanded a tithe from his fishery. Straiton became so incensed at such a request that he ordered his men to throw every tenth fish they caught into the sea. Then he sent word to the bishop, "Will you



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Entered at the Post Office at St. Louis, Mo., as second-class matter.

St. Louis, Mo., October 1, 1879,

No. 19.

If you have your tithes, come and take them out of the sea than because he claimed, "Christ alone is the sinner's yourself. Immediately the bishop sent him a threat that he might righteousness."

be called to examination for heresy. "Heresy"-that was an How boundlessly ignorant in matters of religion the Roman unknown thing to our Straiton; for he had never cared for such priests were at that time is shown to us by the martyrdom of things. But now he felt like inquiring what heresy actually meant. Thomas Forrest. He was vicar of Dollar and was led to the holy He turned with this question to Johann Erskine of Dun. The Lord Scriptures by the books of the famous church father Augustin, blessed Straiton's dealings with this man and made a repentant and through these to Christ. Now he considered it his task to sinner out of the reprobate. But he still lacked the courage to proclaim the grace of God in the gospel to the congregation, confess openly before men. The Lord also led him to this. whose salvation was entrusted to him, and to acquaint the

Around this time, the newly published English translation of the desiring hearts with the Holy Scriptures. But he was not allowed New Testament had also found its way into Scotland. A copy of to work long, for the godless and ignorant bishops were not the precious book served several families. At the quiet hour of unaware of his Lutheran attitude. In 1538 the Bishop of Dunkeld the night, the friends of the gospel used to gather in a private called him to account in the following manner: "I hear that every house, and when they thought they were safe from scouts, they Sunday you preach to your parishioners about the Gospel and took the book of God out of hiding. One read aloud, the others the Epistle. It is too often to preach every Sunday; for if you do listened with silent devotion. One day Straiton, who could not so, people think others must do the same. It is enough, if you read himself, went with a like-minded man to a lonely place in find any good epistle or gospel that proclaims the rights of the the open field to have the New Testament read to him. There it holy church, to preach on it; but the rest you may leave aside." happened that he read the words of our Saviour: "But whosoever Forrest answered, "My lord, I have read both the Old and New shall be ashamed of me and of my words among this adulterous Testaments, and all the epistles and gospels, and could find and sinful generation, of him shall the Son of man be ashamed, nothing bad among them all; but if your lordship will show me the when he cometh in the glory of his Father with the holy angels" good and bad epistles and gospels, I will henceforth preach only (Marc. 8:38.). **These** words bowed Straiton to the earth; he fell on the good ones, and leave the bad ones aside." Then the on his knees, stretched up his hands to heaven, and besought bishop cried, "Thank God, I never knew what the Old or New the Lord to forgive his weakness. "O LORD!" he pleaded, "I have Testament was; nor do I wish to know anything but what is in my been ungodly, and justly thou canst withdraw thy grace from me; missal, and if you, Forrest, do not give up these vagaries, you but, LORD, for thy goodness' sake, let me never for fear of death will repent when it shall be too late."

or bodily pain deny thee and thy truth." And the Lord gave him The vicar replied that he considered it his duty to act as he confessional faithfulness and witnessing courage. Brought to did, and that he spared no danger. The result of this conversation Edinburgh before the episcopal court, he steadfastly refused to was that he was summoned to appear before the ecclesiastical recant, boldly defended the evangelical truth, and was therefore court for examination for the crime of "expounding the mysteries condemned to be hanged and then burned. On August 17, 1534, of Scripture to the common people in their native tongue." In the he died a martyr's death in Edinburgh, for no other reason, brief examination which was held with him for the sake of form, he invoked in his defense the word of the

He said to the apostle Paul: "I will rather speak five words with the pope made him a cardinal. Great multitudes of martyrs were my mind in the church, that I may instruct others also, than ten led by him to the stake. In 1542, when King James V. had died, thousand words with tongues" (1 Cor. 14:19). When asked the cunning prelate caused a false document to be drawn up, where this was written, he replied, "In my book, which I have in which placed the government of Scotland, during the minority of my pocket." Upon this the accusing clergyman sprang upon him, Queen Mary Stuart, in his hands. But his plots were foiled, and tore the New Testament from his pocket, showed it to the next heir to the crown, James Hamilton, who was devoted to present, and exclaimed, "Behold, he hath the heretical book in the Gospel, became regent according to law.

his pocket, which causes all the confusion in the church." Forrest Thus it seemed for a short time that the hour of victory had been condemned to death by fire, and burned at the stake with struck for the Gospel. In 1542, Parliament passed a law allowing his will. With four other martyrs he testified to the truth of the all Scots to read the Scriptures in their native tongue. Soon the gospel by his death at Edinburgh on February 28, 1538. Bible was on everyone's table and became a blessing to many.

The year 1539 is especially rich in testimonies of the violence. Many a man was heard to say, "This book has lain under my bed of the Romans, as well as of the confessional fidelity of the lovers for ten years; how often have I been in danger for this book's of the Gospel. The story of the martyrdom of Kennedy and sake!"

Trunks is a splendid proof of the power of grace, which can But the peace did not last long. Beaton did his utmost to triumph over timidity and the love of life found in youth. hinder this course of events, for he knew very well that if the

Alexander Kennedy of Glasgow was a very gifted youth, and reading of the Bible were released, it would be the end of Rome belonged to the higher classes. He had but just left the gay days and the pope. Unfortunately his arts succeeded in turning the of youth, and had not yet completed his eighteenth year, when weak regent away from the Gospel. The confessors of the gospel he was called to examination for heretical opinions. His fellow-had to leave the country and the persecutions began anew.

sufferer was Jerome Trunks of the Capuchin Order, a man of Four wealthy merchants of the commercial city of Perth, gentle nature, lively mind, and full of good knowledge. When Robert Lamb, William Andersen, James Hunter, James Kennedy heard the sentence passed on him to be burned alive, Nawleson, had become fond of the message of grace through he was at first terrified by the prospect of such an early death intercourse with German merchants. Once they heard the and showed himself inclined to recant. But he soon regained his sermon of a monk who, among other papist errors, said that no composure through the divine strengthening of grace. He fell on one could be saved without praying to the saints. Then they his knees and thanked God fervently that He had saved him from spoke to one another of the spiritual need of their countrymen, apostasy. Then he cried out with courage, "Death, now I despise and complained that the word of God was being profaned by thee! Come what may! I praise God. I am ready!" The Archbishop such blasphemies. The monk, noticing their discontent, came to of Glasgow was so moved by this performance that he wished to them after the sermon and spoke harshly to them, telling them to spare the life of the youth, but the monks prevented this. tell him what they disliked about his sermon. Then one of them

Trunks, who was also condemned to death by fire, cried to answered him, "We did not wish to contradict you openly, but for his persecutors, "Now is your hour, and yours the power of God's sake we beg you that you will henceforth preach the truth darkness; now you sit as judges, and we are unjustly accused; of the gospel purely and not go astray and say the very opposite but the day will come when our innocence shall be shown, and of the truth."

you shall know your blindness to your everlasting destruction. The monk called them heretics and immediately ran to Go ahead, and fill up the measure of your wickedness!" On his Cardinal Archbishop Beaton. He had the four men brought before way to the judgment, Trunks thought his young fellow-sufferer him and after a short trial sentenced to death on the gallows. The was still not altogether without fear, and therefore encouraged wives of the condemned men came to the archbishop and him by these words, "Brother, fear nothing; he who is in us is pleaded for mercy. But in doing so, they themselves were in greater than he who is in the world; the chastisement we suffer danger of being arrested for heretical opinions. In particular, the is short, and will be light; but our joys and consolations will never wife of Robert Lamb, Hellen Stirke, was accused of not having have an end. Let us therefore fight against the terror of death spoken of the Virgin Mary with due reverence and of not wanting with joyful courage, to enter in to our Lord and Saviour by the to pray to her, but only to God in the name of Jesus Christ; in same narrow way which He hath gone before us. Death cannot particular, she had not wanted to call upon Mary, but only Jesus conquer us, for it is already overcome by Him for whose cause Christ, when she gave birth. Although she declared that "she had we suffer." Arriving at the judgment seat, they both knelt down learned from the Gospel that the Virgin Mary, the mother of the and prayed. Thereupon they calmly allowed themselves to be Lord, is blessed and praised," she was nevertheless condemned fastened to the stake by the executioner. The angels carried their to be bound in a sack and drowned. The circumstances under souls to their homes, to eternal rest. which this poor woman ended her life would have moved any

The most furious persecutor of the Lutherans was David other heart than that of a Roman heretic judge. Full of intimate Beaton, nephew and successor of the Archbishop of St. love for her husband, she begged, as her last and only favour, Andrews. As a reward for his loyalty against Rome and to spur the mercy of dying in his company. his persecuting zeal

be allowed. This touching request was denied her with barbaric harshness; however, she was allowed to accompany the four men to the sentence. In spite of all her torments, she retained a wonderful joyfulness and steadfastness, and was not only ready to die herself, but also encouraged her husband to the same courage. When he was climbing the ladder to the gallows, and she had to part from him, she said to him: "Dear husband, be joyful; we have spent many happy days together, and today, when we must die, we should regard as the most joyful of all, because now we shall have joy forever. Therefore I will not bid thee good night; for in the kingdom of heaven we shall be together again." Thereupon, after she had witnessed the execution of the four martyrs, she was ordered to prepare for her own death, and was therefore taken to a nearby pond. Now her motherly love asserted itself, she begged a compassionate neighbor to take care of her fatherless and motherless children. Then, with looks full of deep pain, she took her infant from her breast, and gave him to the nurse she had previously adopted. But all this deep sorrow could not shake her faith and heroism. Having committed the welfare of all her children to the care of him who is the shelter of orphans, the bitterness of death was gone for her, and full of heavenly consolation she died in the waters overflowing her.

George Wishart, the son of a noble Scottish landowner and brother of the Laird of Pittarow, had turned to the study of theology and distinguished himself by diligence and ability. Brought to book by the Bishop of Brechin for heretical views, he fled to England, where he continued his studies for several years at Cambridge University.

In 1544 he returned to Scotland. He is described to us as a man who had much in common with John, the disciple who lay at the Lord's breast. He spent whole nights in prayer; he was gentle and mild and patient, full of humility and love toward God and his neighbor; he gave not only his money, but often his clothes to the poor. At the same time he was animated by a burning zeal for his Lord. He captivated the hearts of all with his ravishing, glowing eloquence.

This man began to preach the gospel in Scotland. He was expelled from Dundee, where he first preached and expounded the Epistle to the Romans to a large audience. This happened publicly just as he had once finished preaching. When he had heard the order, he looked up to heaven in silence for a few moments, and then, with a sad countenance, he spoke very strange words. He said that he had wished to comfort them, but they were driving him out of the city. "But this," he continued, "is not the means of keeping you from sorrow and grief, but rather of bringing you into them. When I am gone, God will send you another messenger, whom neither pyre nor banishment shall terrify. I have remained among you at the risk of my life to preach to you the word of salvation, and now that you reject me, I must leave it to God to vindicate the truth of my preaching. If you should prosper much longer, the spirit of truth is not in me; but if unexpected tribulation should come upon you, remember what I have preached to you, and turn to God in repentance; for he is merciful."

From Dundee Wishart proceeded to Ayr. When, by order of Cardinal Beaton, the Archbishop of Glasgow wished to have the fiery preacher arrested here, he found him surrounded by so many respectable men that he dared not. But the archbishop at least took possession of the church to prevent him from preaching. The Earl of Glencairn and other nobles wished to drive the prelate from it by force; but Wishart besought them, "Let him! he will do us no harm. We will, if it please you, assemble in the market-place." This was done, and here he preached with such success that many who had hitherto been enemies of the truth were converted.

When, after the bishop's departure, the church was occupied by soldiers, his friends again wanted to force his way. But he appeased them again by reminding them that Christ was as all-powerful in the field as in the church, and that he himself had preached more often in the desert and on the shore of the sea than in the temple at Jerusalem. Then he went out into the field with the crowd, stood on a hill, and preached for three hours.

And his words were fulfilled in the city of Dundee. It was severely afflicted by the plague. When Wishart heard this, he said, "They are now in distress and need of comfort, and perhaps the hand of God will now move them to honor and glorify his word, which they feared little for fear of man."

The oppressed inhabitants received him with great joy. During his sermons, he stood on one of the city gates, with the infected on the outer side and the healthy on the inner side of the city. The first sermon, immediately on the day after his arrival, he preached on Psalm 107:20: "He sent his word and healed them," to which he took the words of Wisdom 16:12: "For neither herb nor plaster healed them, but thy word, O Lord, which healeth all things." By this preaching he so stirred the hearts of all who heard him, that they did not shun death, but counted those happier who would depart than those who should remain behind. And when he was not preaching, he was constantly and fearlessly visiting the sick to care for them spiritually and physically.

One would think that such zeal should have disarmed his enemies. But one day, as he was descending from his place on the gate, he noticed a man at the foot of the stairs, and, suspecting his intention, seized his arm, saying, "My friend, what wilt thou do!" At the same time he drew out the man's hand, which was hidden under his cloak, and in it he held a dagger. The wretch was so much disturbed by this that he confessed on the spot that he was a priest whom Cardinal Beaton had bribed to murder Wishart.

When the people heard this, they wanted to throw themselves furiously upon the criminal; but Wishart took him in his arms, and cried, "No, he has done me no harm, but rather good; his attack shall be a warning to us for the future!" Thus he saved the enemy's life.

When the plague had ceased in Dundee, he went to Montrose, where he preached and administered Holy Communion for the first time under both forms. One day he received a letter here, in which he was requested to visit a man who was very friendly to him, and who had suddenly become dangerously ill. Wishart set out

the way, accompanied by some friends. When they had notHe was sentenced to death by fire. - When this sentence was ridden far, he suddenly stopped and said: "God forbid that Ipassed upon him, he fell on his knees and prayed for the Scottish should continue this journey. Will not some of you do me thechurch in such a way that even some of his judges were deeply favor to ride to that hill, to see what they will find there? For I fearshaken. Nevertheless, he was led back to his prison.

that there is an attempt upon my life in the works." With these On the following day, March 1, 1546, he was to be burned. words he turned his horse and returned to the town. But theBut the general love against Wishart expressed itself so blatantly friends discovered sixty horsemen behind the hill, who were tothat the regent ordered the Cardinal to suspend the proceedings take him prisoner. That letter was forged by the Cardinal! - until he, for his part, had investigated the matter; before that he

When he heard of this miraculous rescue, a certainwould not consent to the execution. But if the Cardinal should foreboding of his approaching death took possession of him. "Inevertheless execute the sentence, then "the man's blood know," he said to his friends, "that I shall end my life in the handsshould be demanded from his hands." This order was very of that bloodthirsty man; but it will not be in this way." inconvenient for the Cardinal. He feared that his sacrifice might

From Montrose Wishart went to Leith, where he arrived on 10yet be wrested from his hands, and so he proceeded all the less December 1545. He kept himself concealed here for some days, with the execution without waiting for the legal confirmation of But the man of faith was not accustomed to hide from enemies. the government.

He was restless and without the usual joy of spirit, and when his Wishart asked the Cardinal through the commandant of the friends asked him the cause, he replied, "I have labored to leadcastle to be allowed to receive Holy Communion once more. The my people from darkness to light, and now I hide myself like alatter, however, had him answer that it would be unreasonable man who shuns even the light, or is ashamed to show himselfto administer any spiritual benefit to such an obstinate heretic before men." He was not deterred from preaching the nextcondemned by the Church!

Sunday, but then, at the urgent advice of his friends, went into The pious martyr spent the whole night in prayer. The the country, where during that week he stayed alternately withfollowing morning the Commandant asked him to breakfast with several Lutheran-minded people. On Sunday he preached athim and his family. "Very gladly," replied Wishart, "and all the Inverness, and thence proceeded to Haddington. Wishartmore gladly, as I see you are a good Christian, and a man who preached in several more places, the last being at Haddington.fears God." As he was about to celebrate Holy Communion with After this sermon, in which he again spoke of his approachingthem, the martyr continued, "In the name of God, and for the love death, he bade farewell to his acquaintances, in a manner whichyou have for our Saviour, I beseech you to be a little silent till I intimated that he did not think he would see them again, andhave made a short exhortation, and said the prayer." Now the went to Ormiston. Here he held an evening devotion with thetable was set with a white cloth, and bread and wine brought, Laird there and his family, talking particularly of the blessed statewhereupon Wishart briefly and clearly explained the benefits of of God's children, and singing the 51st Psalm with them. AtHoly Communion from Luther's teaching. Then he spoke about midnight the hoofbeats of many horses roused them from theirthe suffering and death of the Lord, exhorted those present to sleep; young Earl Bothwell surrounded the house with a troop ofmutual love and the sanctification of their lives, blessed the horsemen, sent for the Laird, and demanded Wishart'sbread and wine, took the Lord's Supper himself and then surrender. Resistance was in vain, he declared, as the Cardinaldistributed it to the others. Then he concluded with a prayer, and would come himself in the morning with the regent, Earl Arran,said that he would now neither eat nor drink anything more in and with a large retinue. At the same time, with his word ofthis life. "For for me," he added, "another cup is now prepared, honour, he begged that if Wishart would be delivered to himbecause I have spread the true doctrine of Jesus Christ. But pray willingly, he would take him to his own castle, and later, if it couldfor me, that I may receive it patiently as from his hand."

be done without danger, return him to Ormiston. The Laird Meanwhile the preparations for his execution were complete. trusted to this word of honour, and consulted Wishart about it,The cannons of the archbishop's castle dominated the square and he begged to open the gates, saying, "God's will be done!" and the entrances, because the Cardinal feared that the people So he was led to the Earl's castle; but the Earl delivered him tomight make an appearance to free the martyr. The windows of a the Regent, who again delivered him to the Cardinal, and hadcastle tower, which afforded the best view of the cruel spectacle, him brought to St. Andrews. were adorned with cushions and carpets; for the Cardinal and

On February 27, 1546, the Cardinal assembled the bishopshis prelates wished to feast leisurely on the agonies of their and prelates present in the abbey church at St. Andrews;victim!

Wishart was brought before this ecclesiastical tribunal as the Wishart appeared and ascended the pyre. Then he spoke to accused. Eighteen charges were brought against him: that he the bystanders of his joy at being counted worthy to sacrifice his had taught against the Mass, auricular confession, purgatory,life for the name of Jesus Christ, exhorting them not to take the invocation of the Mother Mary and the saints, and so forth. offense at the promises of God because of his death, but rather He was not helped by the clearest proof that his teaching was in to be willing to suffer for the sake of this word. "I fear not this fire, harmony with sacred Scripture, nor by the great gentleness and and pray that ye also fear not them which are able to kill the body, meekness with which he defended himself; the outcome of this but may not kill the soul. Some have said that I taught that the soul must sleep until the last day, but I know for certain that this apparent investigation was his condemnation. very day my soul will sleep until the last day.

will be with my Savior." Then he knelt down and prayed aloud for his accusers and judges. When the executioner asked him to forgive him also, he kissed his cheek and said, "See here a sign that I forgive you. Do now what is thy office!"

The signal sounded, the pyre was lit, and the powder, which was attached to his body, was discharged, but without ending the martyr's suffering. Then the commander of the castle called to him to be of good cheer, to which Wishart replied: "This flame has scorched my body, but not frightened my spirit. But he that looks with such pride from his lofty place here, to feast his eyes on my torments, shall in a little while be seen in the same place in as ignominious a form as he is now seen to flaunt there!" - His last words were, "O Saviour of the world, have mercy on me! Heavenly Father, into thy hands I commend my spirit!" Then the flames of the funeral pyre choked his voice, and consumed his body to ashes. -

The papal clergy rejoiced at Wishart's death. But God's judgment did not hesitate. The general indignation of the people against the Cardinal Beaton's bloodlust received new nourishment through the execution of this martyr. Twelve men united, and among them several of high repute, and resolved to murder the Cardinal. That Wishart, who had several times defended the lives of his enemies, and had nothing but love for them, did not know the least of this alliance, is evident from the fact that it was not concluded until after his death and in consequence of it.

On May 27 the conspirators attacked the castle while the Cardinal was still asleep. When they entered, he jumped up from his bed in despair and shouted: "I am a priest! I am a priest! You will not murder me, will you?" One of the assassins put the sword upon his breast, and bade him repent of his misdeeds; but he found no word of repentance or prayer, but breathed out, under the repeated cry, "I am a priest, consider it! All is finished!" his soul breathed out.

When this deed became known, the people ran together in front of the entrance to the castle and loudly demanded to see the Cardinal or to know what had become of him. To quell the uproar, the conspirators displayed the bloody corpse at the same window from which the Cardinal had watched Wishart's execution two months earlier.

(Sent in on request by P. Matuschka.)

Contemplation of the words of Christ
Matth. 18, 17-20.:

"If he will not hear the congregation, count him a heathen and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Further I say unto you: If two of you become one on earth, why it is that they will ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

It is certainly true that every truly believing Christian who holds the Scriptures to be God's Word and eternal truth, follows this unalterable rule and guideline. It is certainly true that every truly believing Christian who considers the Holy Scriptures to be God's Word and eternal truth, follows this unalterable rule and guideline in his judgment, speech, and actions, especially in all matters of church and conscience. Whoever, without asking, "What is written?" or even whoever, in spite of the fact that a Christian doctrine or way of acting is proven to him from the Holy Scriptures to be in harmony with it, is to be held to this unalterable rule and guideline. Even if a Christian doctrine or way of acting is proved to him from Holy Scripture to be in accordance with it, he still does not want to be satisfied, but argues against it and scolds it, he cannot possibly be a true believing Christian, but is a contradictor of the great God Himself. True believing Christians have a holy awe and reverence for God's word; in the same their conscience is caught. Therefore, before they do anything that God's Word forbids them to do and is therefore contrary to their conscience, they would rather let everything pass over them. The Lord saith by the prophet Isaiah, "I look upon the wretched, and the brokenhearted, and the fearful of my word." If this holy fear and reverence, and the Christian conscientiousness that flows from it, had not unfortunately been so often lost in Christendom, things would be better in it, and there would not be so much strife and vexation, so much contradiction and rebellion against the right doctrine of the Holy Scriptures, and against the truth founded in them. If this had happened, there would not have been so much strife, so much dissension, and so much opposition to the right doctrine of the Holy Scriptures and the conduct of the orthodox church and its conscientious ministers. But unfortunately it has come to such a pass that just those who, with consciences caught up in God's Word, teach and act exactly according to the Scriptures, are regarded as such. But unfortunately it has come to the point that those who teach and act exactly according to the Holy Scriptures, with their consciences caught up in God's Word, are shouted down and hated as people who are to blame for all disputes and troubles. Even now, even in the midst of Christianity, those who are serious and honest about teaching and practicing according to the Scriptures are called to account. Even now, even in the midst of Christianity, people are again calling out to those who are sincere and honest in their teaching and practice according to the Scriptures, as the godless king Ahab once called out to the pious prophet Elijah at the time of the Baal service: "Are you the one who is confusing Israel? Therefore the same word applies to them which Elijah said to Ahab: "I do not confound Israel, but you and your father's house, because you have forsaken the commandments of the Lord. But all those who fight so much against the pure doctrine and conduct which our Lutheran Church teaches and practices according to the Holy Scriptures, and reproach them, show by this that they do not esteem God's Word highly, have no consciences imprisoned in the same, and are therefore no true disciples of Jesus, no true-believing Christians. A true Christian does not dare to question any doctrine of the Holy Scriptures and the Christian practice that follows from it. Even if he does not immediately recognize this or that as true and right, he is careful not to judge it prematurely and condemn it, but seeks instruction, clarity and truth from Scripture. Instead, he seeks instruction, clarity and certainty from Scripture before he argues, so that he will not be found to be arguing against the Lord.

An important matter about which every righteous Christian, who willingly and gladly lives according to God's Word, seeks to attain clarity and certainty, is also Christian church discipline. It is not our intention now to go through the whole teaching of this divine order, but we only want to consider it on the basis of the scriptural words indicated in the heading:

The right conduct of believing Christians against public and impenitent sinners, who had to be excluded from the Christian community or put under ban.

Our dear Lord Jesus Christ says, as we see from these words, that a person living in mortal sin who will not listen to the admonition of individual brethren or of the whole congregation, but remains unrepentant and stiff-necked in his sins, is to be declared a heathen and a publican, excluded from the Christian congregation, or put under ban. And although this is done by men on earth, yet, according to the Lord Christ's own testimony, it is so powerful and certain, even in heaven, as if he, the great God, were doing it himself. For Christ hath commanded his church to do it in his name, in his stead, saying and swearing, Verily, verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven. . . For where two or three are gathered together in my name, there am I in the midst of them." Here, then, we hear what the Lord, the God-man, the Saviour and Judge of all the earth, himself earnestly commands his church to do. Let every one, therefore, to whom his blessedness is dear, be earnestly warned and bidden not to sin by contradiction. "Be not deceived; God is not mocked!"

The Lord says: "Consider him" - the impenitent sinner who will not hear, who will not convert - "a heathen and a publican," who is bound with his sins, not only on earth, but also in heaven, on earth indeed by men, but because by Christ's command, in Christ's order, therefore by God in heaven itself. But this word, "count him a heathen and a publican," is a fearful word, shaking marrow and bone, for with it Christ Himself declares such a man, who will not listen to any punishment, warning, admonition, or plea for conversion, to be a reprobate, who does not inquire after God and man, who despises and rejects God's word and grace, Christ His Saviour's merit, the gospel of the gracious forgiveness of sin, and therefore his blessedness. Such a banished man is quite actually struck with the awful word of the Lord, "Thou rejectest the word of God, therefore will I reject thee also." He is now excluded from all the privileges and blessings of the kingdom of God on earth, the holy Christian church, and the preaching ministry. All this has nothing more to do with a "heathen and publican"; for he has torn himself away from it by his impenitence and persistence in sins.

What the Savior says is also said and explained by His holy apostles. St. Paul expressly commands 1 Cor. 5:11, 13: "But now I have written unto you, that ye have nothing to do with them: for if any man be called a brother, and be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber, neither eat ye with him. Put out of yourselves him that is evil." Further, the same holy apostle commands in the name of Christ, Tit. 3:10: "A heretical man"-that is, to begin with, a man who errs in fundamental doctrines of the holy Scriptures, and commits corruptions. Who would deny, however, that every manifest unrepentant sinner, who will not hear, is brought into the same judgment, and that he is a sinner, and that he is a sinner, and that he is a sinner?

overthrows? Also 2 Tim. 3, 5. is commanded to avoid those who have the appearance of godliness but deny his power.

These are clear and explicit commands from God. And what is said thereby? Not, of course, that they, the impenitent sinners, are to be put out of the world and fellowship of men, but that they are to be put out of the church and ecclesiastical fellowship of Christians; nor is it meant that family relations are to be dissolved or disturbed by the ban, for these natural unions between husband and wife, parents, children, and blood relations, have in themselves nothing to do with the church, the kingdom of grace; nor does the ban touch business relations, for that: "count him a heathen and a publican," the ban, is not a worldly punishment, but the last stage of Christian church discipline, the sharpest and last means of reforming the poor sinner; hence also St. Paul 1 Cor. 5, 5. writes, that he delivers that bloodsucker in Corinth "to Satan, to the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

The Lord Christ, by his command, "count him a Gentile and a publican," who is to be bound not only on earth but also in heaven, means this: have no such intercourse and fellowship with him as brethren in faith, as members of the spiritual body of Christ, are to have among themselves. The banished man has lost all fellowship of faith and all Christian brotherly^ rights, and all Christian brotherly duties, which before he was banished were owed to him, have now ceased. Not only shall he be permitted, but he may also be enjoined, to go to church to hear God's word; for the word of God, law and gospel, is still the only salvation for him, that he may at last strike himself and repent; but he has, e. g. But he has, for instance, no more right to go to the altar, to be a godparent, and to partake of Holy Communion; nor has all further instruction, admonition, warning, punishment, and consolation, in short, all personal pastoral care for him ceased; for, having rejected all this, Christ would have held him to be "a heathen and a publican," whom, as St. Paul says, his Christians are now to shun, and with whom they are to have nothing to do.

Christ Himself commanded this way of acting with terribly and frighteningly harsh words. He saith Matt. 7:6, "Ye shall not give the sanctuary to the dogs, neither shall ye cast your pearls before swine." "Dogs are they that persecute the word." "Swine are they which, being drowned in carnal lust, regard not the word." Whosoever is lawfully under ban, this hard saying of Christ befalls him; let not the sanctuary and the pearls, namely, the doctrine and comfort of the Word of God, be reproached to him; such a wretched man has forfeited and trampled under foot all pastoral care. Woe to a congregation, indeed, if it banishes rashly and unlawfully! But woe to him who, for the sake of mortal sin, is excluded from the register Gal. 5:19-21 and 1 Cor. 5:11 after vain private and public exhortation!

And now consider: this conduct of believing Christians towards public and impenitent sinners is prescribed by Him who, after all, is the merciful Saviour, He who sacrificed His life on the cross for all poor sinners, He who, according to His great love and mercy, is earnestly concerned that sinners should be saved!

But remember, God is merciful, and according to his mercy (2 Tim. 3:16); item, because all things in God's word are has done everything to prepare salvation and blessedness for therefore enjoined upon us, not that we should be driven thereby poor sinners; but he is not a God who is pleased with ungodly into despair, but that we might have hope through patience and beings, he is holy and just, a strong and zealous God who hates comfort of the Scriptures, Rom. 15:4: so without all doubt in no sin and must punish it. God is merciful, but not in the way that way is this the sound understanding or right use of the doctrine he would have his sanctuary and pearls thrown to dogs and of the eternal providence of God, that either impenitence or sows, or would have public and impenitent sinners treated as despair should be caused or strengthened thereby." (Rep. Art. Christians, and made blessed without repentance and XI. p. 707.)

conversion; But God is gracious and merciful in this way, that he 2 "This also belongs to the further explanation and will kindly receive all poor sinners, will not cast out him that wholesome custom of the doctrine of the providence of God unto cometh to him, will forgive him all his sins for Christ's sake, and salvation (āe āivina will make him righteous and blessed, if in repentance and sorrow eleotoruln āā salutem): because the elect alone shall be saved, for his sins he ask forgiveness, and seek merit by faith in Jesus Christ, the Saviour of sinners. whose names are written in the book of life, how it may be known, from what, and whereby it may be known, which are the elect, who can and ought to receive this doctrine for comfort. And of this we are not to judge according to our reason, nor according to the law, nor from some outward appearance." (Das. p. 709.)

God indeed swears: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked," but he says, "but that the wicked turn from his way of being, and live." God's gracious will is not that any should perish, but it is that every man should turn to repentance.

But he who has despised all the warnings and admonitions of God's Word, all the reproof of the Law and the Gospel, all the proclamation of God's wrath against sin and of God's grace in Christ, the Redeemer of sin - he who has despised all this, all this long enough, and has not reformed, shall now also be shown the terrible seriousness of God, and that precisely by being solemnly and publicly excluded from the kingdom of heaven in the name of the great God, and held for a Gentile and a publican, as Christ expressly commands. And this, namely, the ban, is to be the last, sharpest means of bringing the impenitent sinner, where possible, to his senses, to move him to repentance, to ask for forgiveness, and thus to true conversion.

(Conclusion follows.)

(3) "Neither shall we presume to search the secret hidden abyss of divine providence, but take heed to the revealed will of God." (Ibid. p. 709.)

004 For this cause, if any man desire to be saved, let him not trouble himself with thoughts of the secret counsel of God, whether he be chosen and ordained unto eternal life; lest Satan, being grievous, should tempt and deceive the devout in heart. But let them hear Christ, which is the book of life, and the eternal election of God unto life everlasting unto all the children of God. He testifies to all men without distinction that God desires all men to come to him, weighed down and burdened with sins, that they may be refreshed and saved. According to this teaching of his, they are to renounce their sins, repent, believe in his promise, and rely on him completely, and because we are not able to do this of our own accord, the Holy Spirit wants to work this, namely repentance and faith, in us through the Word and the sacraments. And that we may accomplish these things, persevere in them, and remain constant, we should call upon God for his grace, which he promised us in holy baptism, and not doubt that he will impart the same to us by virtue of his promise." (Ibid. p. 718. f.)

5. "Since the Holy Spirit dwells in the elect who have believed, as in his temple, who is not idle in them, but drives the children of God to obedience of the commandments of God: neither ought the faithful in like manner to be idle, much less to resist the activity of the Spirit of God, but to exercise themselves in all Christian virtues, in all godliness, modesty, temperance, patience, brotherly love, and to do all diligence to make firm their profession and election, that the more they find the power and strength of the Spirit in themselves, the less they may doubt it." (Ibid. p. 719.)

We cannot give our readers a complete report of the negotiations on these theses, since this issue goes to the press before the Synod closes. A brief account, as the space of the "Lutheran" allows, would not do enough for the highly important subject. Therefore, the attention of the first reader is drawn to the Synodal Report, which will soon be published and in which the proceedings will be reported in detail.

Western District Meeting Report.

On September 24, the Western District of our Synod met for its meeting this year. At the last meeting, two years ago, a number of theses on the doctrine of election by grace were discussed, especially those which clearly show that even by this doctrine, as professed by the Lutheran Church, all glory is given to the dear God alone; for since 1873 the District has been occupied with the subject: "That by the doctrine of the Lutheran Church alone all glory is given to God alone, an irrefutable proof that the doctrine of the same is the only true one." Of the theses on the election of grace presented to the last assembly, one important one, dealing with the right use of this doctrine, still remained. This one was excluded this time, and it was presented in an expanded form. It will certainly not be unwelcome to the readers if we communicate to them the theses submitted to this year's negotiations, expressed in the words of the Concordia formula. These are:

1. "Because all scripture is given of God, not for safety and impenitence, but for punishment.

be shared. But we certainly express the sentiments of all present when we say: All rejoiced in the glorious doctrine of the election of grace, as it is confessed in the Concordia formula, since it proves to be a truly divine doctrine according to 2 Tim. 3, 16, and Rom. 15, 4. while the Calvinistic doctrine is judged by these sayings of the holy apostle to be a doctrine contrary to Scripture and godless, since it leads either to despair or to carnal security.

Another important subject, which was discussed in detail, was the inner mission. It is our District, after all, to which this highly important matter has been committed before others. Calls for help were received from Missouri (two - from German and English Lutherans), from Kansas, Nebraska, Colorado, from the coast of the Pacific Ocean and from three southern states. The I. reader will soon learn more about this. The need is great, the workers are few, the treasury is empty.

It may still be remarked that the District acceded to the resolutions of other Districts concerning our institutions 2c. - A not inconsiderable number of pastors and teachers and congregations were exempted. G.

To the ecclesiastical chronicle.

I. America.

Concordia Seminary. After the departure of those who graduated this year (22), 64 students remained in our institution, two of whom have not returned. Newly admitted at the beginning of the new academic year, apart from one who had to take a year off due to illness, are: 29 from Fort Wayne High School, 2 from the Norwegian Luther College in Decorah, and 1 from a New York institution, so that the number of students to date is 95. In addition to these there is an Extraner who hears some of the lectures.

The Night School. A German family journal. Published by Louis Lange. We forgot to mention that this weekly paper, devoted to instruction and entertainment, began its 26th year at the beginning of September. The paper is probably known to most of our readers. It has often been warmly recommended in the "Lutheran," and there is not the slightest reason to withdraw the words of recommendation. The editor still has in mind the goal he has set for himself, to deliver an entertainment paper written in a truly Christian spirit, and it is his, as well as the editor's, serious and eager endeavor to make the paper even more perfect in form and content. The external design is excellent, the content interesting and solid. We wish the magazine continued success. May it succeed in ousting from many homes, even Christian ones, the disgraceful Unterhaltungsblätter, Romanzeitungen, Gartenlaube, and the like, which unfortunately to the dishonor of the Christian name are still to be found in them. G.

Bible Distribution. The New York Bible Society distributed no less than 89,854 copies of the Holy Bible last year. Scriptures. Since January of this year over 60,000 Bibles have been sent from Philadelphia to Australia and the islands of the Pacific. The Geneva Bible Society has recently made a gift of a copy of the Bible to every school teacher in France, that Roman Catholic country. - The Bible is now printed and distributed in 302 languages; 216 translations have been made by the British Bible Society alone.

Sunday Schools. A bishop of the Episcopal Church of Rhode Island recently called the attention of the convention to the fact that many preachers have been distressed by the

The fact that the Sunday services were so little attended by the youth. He laid the blame - and we can only agree with him - on the Sunday schools. The report before us does not say whether the bishop pointed out the right remedy. It is none other than the well-tried catechism examination and a Christian parochial school. These both make the Sunday schools highly superfluous. Where the latter flourish, there will be no complaint of lack of attendance at church services on the part of the young. Let us hope that our readers will not be beguiled by the beautiful clamor about Sunday schools into giving up their Sunday catechism exams and their parochial schools. G.

Remedies for Methodist Conversions. Because the Methodist method of conversion does not originate in the eternal Word of God, but is a human, "new measure," it too, like all human institutions, becomes obsolete and gradually loses its appeal. Of this fact the Methodists in Lebanon County, Pennsylvania, seem to have been aware. Therefore they decided to use extraordinary means of help at their camp meeting. They sent for 15 Negroes from a distance to give performances. The negroes are said to have solved their task well and to have performed a terrible spectacle. This new measure did not fail to draw a large crowd; it is said that about 4,000 persons were present. The number of conversions or rather conversions wrought at this camp meeting is not stated.

The "Spirit" of the Enthusiasts. What great ideas the "spirit" of the enthusiasts had and how it came to everything else, except what the Holy Spirit reveals in the Word: this is what Luther in his time duly castigated in word and scripture. Now an American preacher even claims to have been driven by the "Spirit" to play the lottery. A preacher of the Episcopal Church in Washington, named May, says that he felt as if the Spirit of God had moved him to play the lottery. He did what he was inwardly impelled to do, naturally by the evil spirit, which he believed to be the Holy Spirit, and - won 15,000 dollars. He was so encouraged by this success that he declared that he would continue to rely on this spirit. If his ecclesiastical superiors should not recognize the "spirituality" of his "spirit", he wants to establish himself independently with his preaching of the "gospel".

The Communists in Oneida, N. Y., who hitherto lived not only in community of property, but also in community of women, whose publications concerning the last point no one can read without blushing, and who, in spite of all this, called themselves Perfectionists and prided themselves on perfection, have, according to a public declaration of their founder and leader, given up community of women and introduced marriage, but in such a way that the celibate also form a class among them. The next cause is the pressure of public opinion and the apprehension of judicial persecution, if the generally outlawed impurity among them should persist any longer. Whoever knows the sect from its documents can hardly believe that there is any truth in the matter, that in fact the abominable fornication has ceased. It is easy to think that the matter is still being carried on, but that it is given such an appearance that nothing can be done to it. G.

II. foreign countries.

Saxon Free Church. Pastor O. Willkomm of Crimmitschau has succeeded the late Pastor Ruhland at Nieder-Planitz in Saxony; the latter was succeeded by Pastor W. L. Meyer, who, as was reported in No. 14 of this issue, has resigned from the Hanover Free Church. Bl., has resigned from the Hanoverian Free Church.

Usury. The Leipziger Kirchenzeitung reports that since July of this year a monthly paper has been published in Kommotau, Bohemia, with the title: "Der Wucherfeind, unabhängiges Organ für volkswirtschaftliche Interessen. This paper has set itself the task of combating usury above all and of showing that usury is the main cancer of business life. We think we could do with such a paper here in America. W. [Walther]

In Rheinhessen, more than 100 members of the Protestant congregation in Wallertheim have left the congregation for the sole reason of not having to contribute to the construction of the new church.

Suffrage for preachers. In June the Grand Ducal Hessian Land Synod was assembled. A motion was made that if a congregation in the overwhelming majority of its members protested against a pastor who was to be appointed to it, the introduction should take place; but although most of the synod members were so-called "Freisinnige," the motion was rejected.

Pabst's Blessing. As is well known, a certain Mr. v. Lesseps has collected signatures for financial contributions to dig a ship canal through the isthmus of Panama in Central America in order to connect the Atlantic and the Pacific seas by the shortest route. Last but not least, Pope Leo XIII sent Mr. v. Lesseps his papal blessing by means of a dispatch for this extraordinary undertaking, which, if successful, would be highly beneficial for the entire world. Without a doubt the Pope hoped that the matter would succeed and that all the world would then attribute this to his blessing. The dispatch, which the Pope had made out by an Italian engineer, reads as follows: "The Pabst blesses your family and instructs me to express to you his best wishes for the success of the canal connecting two oceans." As soon as the Pabst's blessing was received, however, the enterprise went the cancerous way. To be blessed by the Antichrist is just a dangerous thing. W.

[Walther]

Ordinations and introductions.

By order of the Reverend President Biltz, Candidate A. Bergt was ordained and introduced in the midst of his congregations on the 13th Sunday after Trinity by C. W. Baum Höfe ner, address: Uev. L..

8oopsr, vc>6 "s Oo., Xsdr.

By order of the honorable President C. Strafen were ordained and introduced by the undersigned:

1) On the 12th Sunday after Trin. Mr. Candidate A. Müller in his congregation at Centreville, Dakota;

2) on the 13th Sunday after Trin. Mr. Candidate I. I. Bern- thal in the midst of his Salems parish in Bon Hommr and Hutchison counties, Dak.

E. F. Welcher.

Addresses: Rvv. L.. NusUor,

OorUrovillo, luraor Oo., Uuti.

Rsv. 3. Lsrntüal,

8ootlnncl, Lon Ilomine Oo., Onkc.

By order of the honorable Presidency of the Western District, on the third Sunday in Trin. Mr. Candidate A. Baumhöfener, called as Missionary for the State of Nebraska, and as Pastor of the Lutheran Trinity Church at Grand Island, Nebraska, was ordained by the undersigned and inducted into his office.

F. H. Iahn.

Address: Uov. önumkoetsner.

Lox 126- Oranll IslanU, Xsbr.

By order of the honorable Presidency Western District, Mr. Candidate G. I. Bey er was ordained and introduced into his congregation at Coopers Hill, Osage Co., Mo. on the 13th Sunday after Trin. by the undersigned, assisted by the Rev. R. Häschen. A. W. Muller.

Address: Uov. 6. 3. Rs^sr,

Ooopsrs HiU, Osags Oo., >lo.

By order of the Reverend Mr. President Wunder, on August 21, Candidate Karl Schwan was ordained by the undersigned in his parish z" Pecatonica, Ill, with the assistance of Pastor Bhrens, and inducted into his office.

I. E. Baumgärtner.

Address: Rsv. L.

Dsoatollia, "Winnobsgo Oo., IU.



By order of the honorable Presidency of the Western District, on the 14th Sunday after Trin. Mr. Candidate Th. Measure was ordained and installed in the "Lutheran Jmmanuelsgemrinde at Warrenton, Mo. I. H. Ph. Gräbner.

Address: Ucv. Dli. Our",

H'nrrsnton, Uo.

Rev. I. G. Griebel was installed tn his congregation at California City, Mo. on the 14th Sunday after Trin. (Sept. 14) introduced by order of the Reverend Pres. Western District byH . Wesch r.

Address: Uov. 4. (4. kriolwl,

Lalitoriüri. 6it^, Llonitsnn Oc>., Uc>.

Notice.

After the proper time limit has already expired, a municipality may still retroactively

Mr. Director A. C. Burgdorf, of St. Louis, Mo. has been placed as a candidate for the directorship of our school teachers' seminary at Addison, Ill.

The undersigned hereby brings this to the attention of those concerned, but not with the proviso that this belated listing could alter the proper date for the definitive election (15 October).

St. Louis, Mo. the 18th of September, 1879.

C. F. W. Walther, d. Z. Secr. des WahlcollegiumS.

A request.

All those who have relatives or acquaintances in this state (Nebraska), who are our fellow believers, but are not yet served by one of our pastors with Word and Sacrament, I would like to request that their address be sent to me. Then, since I have been chosen as a missionary for this state, I will visit them and serve them as needed.

I would like to draw the attention of the dear congregations to the fact that the missionary is maintained out of the fund "For Inner Mission"; may they therefore now also "diligently give" to this fund, so that I am able to carry out my ministry.

A. Baumhöfener.

Texas!

Those readers of the "Lutheran" who have friends or acquaintances in northern Texas are hereby kindly requested to inform the undersigned of their place of residence on a postcard. The undersigned is the only German Lutheran preacher in this part of the state.

Man adressire: Rsv. I). Uirkmnnn.

Lox 322- DaUns, Dsxns.

Dallas, Tex. September 1879.

Conferenz - Ads.

The Conference of Pastors and School Teachers of Northern and Western Michigan will hold its meetings October 3-6 at the church of the undersigned.

Early registration is requested.

F. SieverS.

The Southern Illinois DistrictSconference will meet on October 16 at Ehester, Ill.

You can take the steamer Elliott from St. Louis to here and back for half price. Call Ur. 3.1'. Lekurivlrt, Zurr., 8nxc>n^ DliUs, 8t.. Douis, 2lo., for further information.

Those living on the 111th (I. U. U. can also travel here directly by rail via Tamaroa (43 miles from here).

3. A. F. W. Müller.

Conferenz - Display -Correction.

The mixed Dubuque Conference meets in Du- buque, not Guttenberg.

L. Dornseif.

Proceeds to the coffers of the Illinois District:

For the syndical fund: A portion of the collection at the mission feast from D. Drögemüller's congregation in Arenzv'.lle and D. Buszin's congregation in Meredosia \$8.50. From k. Ricdel's Gem. in Bloomington 5.65. D. Hieber's Gem. at Matteson 5.00. D. Schmidt's Gem. in Chrystal Lake 10.28. 4". EirichS Gem. at New Minden 25.00. D. Rarnelwvs Gem. at Elk Grove 12.25. by Jens Johnson of ?. Katthain's Gem. in Hoyleton 4.00. Contributions: by teachers E. Rosen and C. E. Marr 2.00. each. (Total 474.68.)

For the synod building fund: By k. Engelbrecht in Chicago by Wilh. Wolf 5.00.

For inner mission: k. Rauschens Gern, at Dalton 8.00. By k. I. M. Hahn, one-third of the Mission Festival Coll. of the churches in Staunton and vicinity, 39.67. By k. Freder- king in Dwight of Wittwe Kraft 5.00. (2. \$42.67.)

For the Gentile and Negro Mission: D. Ramelow's Gem. in Dalton 2.00. By k. Engelbrecht in Chicago from M.

L. .50. missiA^fest Collecte of D. BlankenS Gem. in Bnckley and D. HartmannS Gem. in Woodford 20.66. By D. Wedrs at Lake Zurich by Bro. Klipp 3.00. By ?. Hieber at Matte- son by s. pupils 1.39. (S. 827.46.)
For the negro mission: A part of the coll. at the MisfionS firm of ?. Trinity Distr. there 9.90. ZionS Distr. 15.00. Jmmanuels Disir. 33 40, Drögemüller's church in Arenzville and ?. BuSzin's church in Meredosia 8.50. By ?. L. Lochner in Chicago by H. Clausen 1.00. By D. I. M. Hahn, Berg", Perry Co., Mo., 1.Ö0. Coll. of the comm. of ?. Hilqendorf, one-third of the Mis- sionSfest Coll. of Gemm. in Staunton and vicinity, Washington Co, Nebr, 2.34. widow N. N. by ?. Hilaendorf that, 2.00. 39.67. By ?. Frederking in Dwight by Wittwe Kraft 5.00. (S. 854.17.)
For the emigrant mission: A part of the coll. at the mission feast of D. Berat, Perry Co., Mon., 1.00.
Drögemüller's congregation in Arenzville and D. Buszin's congregation in Meredosia 8.50. Through ?. I. M. Hahn, one-third of the mission feast coll. of the congregations in Staunton and vicinity, 39.66. (S. 848.16.)
For poor students in St. Louis: By D. Wagner in Chicago from the Women's Association 12.00. By D. Wunder das. for L. Schwartz from the 3ungfr. club 15.00, for F. Herzbergcrr from the lungfr. club 10.00 and from the Women's club 3.00. (S. 840.00.)
For the college household in Springfield: A part of the coll. at the mission feast of D. DrögemüllerS Gem. in Arenz- ville and D. Buszin's congregation in Meredosia 20.00.
For poor students in Tpringfielb: A part of the coll. at the mission festival by D. DrögemüllerS Gem. in Arenzville and D. Buszin's congreg. in Meredosia 25.00. By D. Schuricht in St. Paul from the Women's Vererrincongrec. in Allegbeny 7.75. congreg. in Williamsburgh 9.20. AndreaS 6.00. Misfionsfest coll. by D. Blan- kenS congreg. in Buckley and D.congreg. in Buffalo 8.08. Joh. Ellmann in JohnS- bürg 1.00. congreg. in HartmannS Gem. in Woodford 20.67. (S. 871.67.)
For poor college students at Fort Wayne A part of the Coll. at the mission feast of k. DrögemüllerS congregation in Arenzville and D.Mr. Uhl in Albany 2.50. ?. Bernreuther 4.00. ?. Lindemann 3.00. Jod. BuSzinS congreg. in Meredosia for F. Drögemüller 15.00.
For poor students in Addison: coll. at E. Seitz's Hochz in Freeport 5 00. Coll. at mission feast from D. DrögemüllerS Gem. in Arenzville and k.FreyS Gem. 5.00. Mrs. Domke in Albany 1.00. ZionS-Gem. in Boston BuSzinS Gem. in Meredosia for I. G. T. Baumgart 15.00. By Mother Seitz12.25. Gem. in Reserve 2.50. Gem. in Williamsburg 15.25. Women's in Freeport, coll. at E. Seitz'ö Hoch;, for Paul Sommer. 2.00 FromClub in Lonaconing 4.00. Aug. Schmidt in Deepark 2.00. Heinr. Zehner Frankenlust, Mich. for I. M. G'ößwein: at Mackenscns funeral 1.75, be>.50. ?. Sander 1.00. Mr. Kästner in Hartem 1.50. Joh. Ellmann in JohnS- Reuters infant baptism 1.56, from the Women's Club 1.69. (L>. 827.00.) burg 2.00. Of members from ?. StürkenS Gemeinde 24 00. Frauenverein
For poor sick pastors and teachers: k. Wagners Gem. in Chicagodcirs Gem. 10.00. Hochzeitscoll. bei Mich. Wolfer- mann in Baltimore 10.00.
For Pastor Brunn in Streben: From Chicago: ?. Wagner's Gem. 10.00; by ?. Succop by Miss A. W. 5.00, F. D. 2.00 and A. B. .50. by k. L. FreseWomen's club in ?. Frey'S Gem. 15.00. Peter schlesinger in Baltimore in Effingham from Mrs. Eden, Mrs. Oltroge 1.00 each, G. TsardeS .50. by2.50. N. N. by ?. Z icker .75. Mrs. Tr. in Baltimore 1.50. Mrs. Sch in Z. H. Kuh. lenbeck from D. OtrmannS Gem. in Collinsville 13 70. by ?. Baltimore 1.22. By Heinr. Motz in Egg Harbor by several girls 2.00. Nuoffer in Eagle Lake by Bro. Meyer 5.00. by D. Hieber at Matto- son 3.00. k. BuSzinS Gem. at Meredosia 11.00. By D. Frederking in Dwighk by Wittwe Kraft 10.00. (s. 862.70.)
For?. M. Wyneken: D. BuSzinS Gem. in Meredosia 11.00.
For the widow's fund: ?. T. I. Große's Gem. in Addi- son 45.69.
For widow E. Sommer: Professor C. A. T. Selle in Addison, teacher E. Rosen das. each 1.00 and by D. Lochner in Chicago by H. Petersen 1.00.
For Wittwe Ruhland: By D. Beck in Jacksonville by Fräulein Emma Schindler 2.00, W. Gerbing 1.00. D. Loßner's Gem. in Brecher 3.10. By ?.3.50. Krebs in Aurora, House Collecte, 30.00. From Chicago: by D. Wagner's Gem. 10.00; by ?. Succop from Franz Schwan .50, and by sr. Gem. 18.37;23.28. Women's Club in WellSville 5.55. du.ch ?. Engelbrecht by N. N. 2.00; by l>. Lochner by H. Petersen 2.00, G. Leßmann and C. Esemanu 5.00 each; by ?. M. Große in Hartem bysummer 5.00.
Alb. Lchneioer .50, Wilh. Drechsler 2.00, W. Grote^in Addison, Prof. Selle each 2.00. ?. C. Schroeder's Gem. in Litchfield 10.50. ?. Niederl's?. congregation in Bloomington 14.10- ?. Schieferdecker's congregation in New Geh enbeck 10.17. By ?. Merbitz in Bearstown of N. N. 5.00. By ?. B. Mießler in Carlinville by Mr. lungbauS l.00, E. and I. M. .50, M. Jacobi .50. By ?. Frederking in Dwight by N. N. 2.00. Mrs. Mangelsdorf in Rock Island 2 00. ?. AchcndachS Gem. in Venedy 17.00. ?. Bergcn's congregation in Prairie Town 9 00. ?. A. Griffin's congregation at Cbandlerville 103'0. By I. H. Kühlenbck of ?. Ortmann's congregation at CollinSville 13.70. ?. Hieber's Community at Maitesou 5 60. ?. Buszins community at Meredosia 5.00, Herm. Korsmeyer 1.00. By ?. G. I. Mueller at Randolph by the Women's Association 9.55. (S. 8202 09.)
For the church building in Planitz, Saxony: By?. Achen- bach in Venery from W. HülSkötter 5.00, W. Maßmann 2.00, N. N. 1.00. By I. W. Diersen from ?. Brauer's comm. in Crete 15.15. (p. 823.15.)
For the Free Church in Saxony: ?. Buszins Gem. in Meredosia 6.00.
For the community in Elkhart, Ind.: ?. NuofferS Congreg. in Eagle Lake 11.40. ?. E. HieberS Filial Parish 2.25. (S. 813.65.)
For the congregation at Sioux City, Iowa: ?. E. Hie- berS Filialgem. 2.25.
For ?. Schwemly'S township in Ford county, Kansas: by ?. Frederking in Dwight by Wittwe Kraft .50.
For the deaf and dumb in Norris, Mich: By ?. M. Great in Hartem by F. L. White 1.00. By ?. L. Frkse at Effingham by H. Koboldt Jr. .15. By ?. Merbitz at Beards- town by N. N. 8.00. By l>. B. Mießler at Carlinville, Coll. by H. Hauers Hochz. 3.00. From Chicago: By ?. Lochner by G. Leßmann and Cl. Esemann, 5.00 each; by ?. Engelbrecht by Auguste Lenz and Minna Page! 1.00 each. By ?. WchrS in Lake Zurich by s. Gem. 6.00, F. Klipp 2 00. ?. G. I. Mueller's St. Pctri-Gem. in Randolph 7.00. ?. Frederking's Gem. in Dwight 3.00. (S. 842.15.)
Addison, Ill, Sept. 9, 1879; H. Bartling, Cassirian.

Entered the coffee of the Western District:
For the synod treasury: From ?. Lrnks congregation at St. LouiS 85.00.
For inner mission: N. N., firstling offering of this year's crop, by ?. Berg", Perry Co., Mo., 1.Ö0. Coll. of the comm. of ?. Hilqendorf, Washington Co, Nebr, 2.34. widow N. N. by ?. Hilaendorf that, 2.00.
For negro mission: N. N., firstling offering of this year's crop, by ?. Berat, Perry Co., Mon., 1.00.
For the Deaf and Dumb Institute, Mrs. Sreboldt through ?. HollS, Centreville, Ill, 1.00.
For Mrs. ?. Ruhland: Through ?. HollS, Centreville, Ill, 1.00.
For poor students: ZionS District in St. LouiS 3.60.
St. Louis, Sept. 21, 1879. L. Roschke, Cassirian.

Entered the coffee of the "Eastern" District:
For synodal funds: From ?. Dahlke 82.00. teacher Rosseau 1.00. For the widow's fund: Women's Association in ?. Frey's Gem. 7.00. Mr. Uhl in Albany 2.50. ?. Bernreuther 4.00. ?. Lindemann 3.00. Jod. Ellmann at JodnSburg 2.00.
For Mrs. ?. Ruhland: N. N. in Port Richmond 1.00. Women's Club in ?. Frey'S Gem. 5.00. Mrs. Domke in Albany 1.00. ZionS-Gem. in Boston BuSzinS Gem. in Meredosia for I. G. T. Baumgart 15.00. By Mother Seitz12.25. Gem. in Reserve 2.50. Gem. in Williamsburg 15.25. Women's in Freeport, coll. at E. Seitz'ö Hoch;, for Paul Sommer. 2.00 FromClub in Lonaconing 4.00. Aug. Schmidt in Deepark 2.00. Heinr. Zehner Frankenlust, Mich. for I. M. G'ößwein: at Mackenscns funeral 1.75, be>.50. ?. Sander 1.00. Mr. Kästner in Hartem 1.50. Joh. Ellmann in JohnS- Reuters infant baptism 1.56, from the Women's Club 1.69. (L>. 827.00.) burg 2.00. Of members from ?. StürkenS Gemeinde 24 00. Frauenverein
For poor sick pastors and teachers: k. Wagners Gem. in Chicagodcirs Gem. 10.00. Hochzeitscoll. bei Mich. Wolfer- mann in Baltimore 10.00.
For the orphanage near Boston: Mrs. Engelhardt in Paterson 1.00. Women's club in ?. Frey'S Gem. 15.00. Peter schlesinger in Baltimore by Heinr. Motz in Egg Harbor by several girls 2.00.
For heathen mission: Mrs. Engelhardt in Paterson 1.00. A. G. .50.
For negro mission: A. G. .50. Gem. in Ffreedom 3 50.
For the building fund: comm. in Olean 5.56. comm. in Alle- gany 5.16.
For inner mission: Frauenverein in ? Frey'S Gem. 103'0.
For sick pastors: Peter Schlesinger in Baltimore 2.50.
For the college maintenance fund: Gem. in New York 7.50.
For the municipality of Planitz: Gem. in College Point 4.40.
For the German Free Church: k. SiekerbOO. Congreg. in EllicotSville 6.(10. Woman's Club in WellSville 6.00.
For the orphanage near Detroit: JmmanuelS congreg. in Baltimore 13'0. From the municipality to Crystal Lake 5.00 (for Braun). Teacher Weseloh (?) (for dens.). By Kassirer Grahl 15.50 and 23.55 "for Geo. Tisza". 6.00 and 10.00 for Baumgart), 2.00. By ?. Küchle v. Jgfr.-Ver. 10.00 (for Breuhahn). By teacher Kurz, on Mr. Baumgart's high note, 5.81 (for student to Michigan). By Teacher Wagester, on Mr. Scheufler's Hochz. ges., 5.28 and from the Young Men's Association 5. "0 (for Gempel). X. A. Z. 30.00, 103'0, 13.00, 2.00. By ?. los. Schmidt 11.0 > (for Goesswein). Teacher Gießmann 103>0. By ?. Müller, Ehester, Ills., auffFäul. M. Schulze's Hochz. gcs., 10.05 (for Höck, Bew e u. Müller). By Kassirer Bart- ling 5.00, 1>>3'0, 6.25, 19.44. 16.26, 27.00 (from the mission feast at Hinkley), 32.85. Jgfr.-Ver. at Adrian 5.00 >for Gempel). Women's Ver. and some other members in Rock Island 22.00 (for Otto & Rieß). Gem Ehester 11.10 (for Höck, Bewie & Müller). St. John's Gcm. in "t. LouiS 8 50, 11.00, 9.00 (for Paul). St. Charles Parish 3 p.m. (for Armmann). Women's Ver. in Adrian 103'0 (for Gempel). For Braun: v. ?. Cousin and its Gem. 10.00, by ?. L Lochner 0 50. Bon C. I. N. P. 4.00 (for Burmeister and Braun). By Aug. Tryler, Grnoa, Ills. sent to Mr. LüderS Hoch., 5.00. Gem. Addison 15.00. teacher W'smar 4.00. by teacher Fischer, sent to Mr. W. Tümmermann'S Hochz. 5.00 (for Braun). ?. E. Vetter 5.00 (for Kretzschmar). Teacher Weseloh 53>O (for Braun). By ?. Schmidt, Schaumbnrg, 10.00. For Braun, by ?. Mendc 3.10, by the same 1.90, by Teacher Spuhler ges. 5.25. lungfr.-Ver. to Kendallville 12.0i> (for Fleischmann & Beyer). By ?. I. Friedrich, on a Hochz. s., 7.10 (for Plehn). By Mr. A. Heinicke, proceeds of bequest, 20.00 u 6.00. ?. Speckhard & his comm. 2.00 (for Braun). By ?. W. Friedrich 10.00 (for Meder). By teacher Horr of the Cleveland Teachers' Conference 2.80 (for Meyer). Mrs. Gehle, Homewood, 2.00. Gem. ?. BeyerS, Pirrsburg, 10.00 (for Breuer). turch by ?. Zorn 3.00 & 7.30 (for Grade). Bro. Luehrs, Addison, 8.00. Wittwe Ulsemann, Pleasant Riege, Ills, 6 pairs of woolen socks. Women's Ass. of JmmanuelS Comm. in Milwaukee 9 bosom vems & 2 pairs of woolen socks. Mrs. N. N. 11 bust shirts, 4 pairs of underpants, 1 under jacket, 1 shawl. 1 pair of gloves. Mrs. SpindUr, Albany, N. I., 2 pairs of woolen socks and 2 undershirts.
For the seminary budget: From Kassirer Grahl 10.00. From Kassirer Eißfeldt 1.00.

Received:
For poor pupils: By Kassirer Eißfldt 811.31, 300 (for Wambsganß), 13'0. From the municipality to Crystal Lake 5.00 (for Braun). Teacher Weseloh (?) (for dens.). By Kassirer Grahl 15.50 and 23.55 "for Geo. Tisza". 6.00 and 10.00 for Baumgart), 2.00. By ?. Küchle v. Jgfr.-Ver. 10.00 (for Breuhahn). By teacher Kurz, on Mr. Baumgart's high note, 5.81 (for student to Michigan). By Teacher Wagester, on Mr. Scheufler's Hochz. ges., 5.28 and from the Young Men's Association 5. "0 (for Gempel). X. A. Z. 30.00, 103'0, 13.00, 2.00. By ?. los. Schmidt 11.0 > (for Goesswein). Teacher Gießmann 103>0. By ?. Müller, Ehester, Ills., auffFäul. M. Schulze's Hochz. gcs., 10.05 (for Höck, Bew e u. Müller). By Kassirer Bart- ling 5.00, 1>>3'0, 6.25, 19.44. 16.26, 27.00 (from the mission feast at Hinkley), 32.85. Jgfr.-Ver. at Adrian 5.00 >for Gempel). Women's Ver. and some other members in Rock Island 22.00 (for Otto & Rieß). Gem Ehester 11.10 (for Höck, Bewie & Müller). St. John's Gcm. in "t. LouiS 8 50, 11.00, 9.00 (for Paul). St. Charles Parish 3 p.m. (for Armmann). Women's Ver. in Adrian 103'0 (for Gempel). For Braun: v. ?. Cousin and its Gem. 10.00, by ?. L Lochner 0 50. Bon C. I. N. P. 4.00 (for Burmeister and Braun). By Aug. Tryler, Grnoa, Ills. sent to Mr. LüderS Hoch., 5.00. Gem. Addison 15.00. teacher W'smar 4.00. by teacher Fischer, sent to Mr. W. Tümmermann'S Hochz. 5.00 (for Braun). ?. E. Vetter 5.00 (for Kretzschmar). Teacher Weseloh 53>O (for Braun). By ?. Schmidt, Schaumbnrg, 10.00. For Braun, by ?. Mendc 3.10, by the same 1.90, by Teacher Spuhler ges. 5.25. lungfr.-Ver. to Kendallville 12.0i> (for Fleischmann & Beyer). By ?. I. Friedrich, on a Hochz. s., 7.10 (for Plehn). By Mr. A. Heinicke, proceeds of bequest, 20.00 u 6.00. ?. Speckhard & his comm. 2.00 (for Braun). By ?. W. Friedrich 10.00 (for Meder). By teacher Horr of the Cleveland Teachers' Conference 2.80 (for Meyer). Mrs. Gehle, Homewood, 2.00. Gem. ?. BeyerS, Pirrsburg, 10.00 (for Breuer). turch by ?. Zorn 3.00 & 7.30 (for Grade). Bro. Luehrs, Addison, 8.00. Wittwe Ulsemann, Pleasant Riege, Ills, 6 pairs of woolen socks. Women's Ass. of JmmanuelS Comm. in Milwaukee 9 bosom vems & 2 pairs of woolen socks. Mrs. N. N. 11 bust shirts, 4 pairs of underpants, 1 under jacket, 1 shawl. 1 pair of gloves. Mrs. SpindUr, Albany, N. I., 2 pairs of woolen socks and 2 undershirts.
For the seminary budget: From Kassirer Grahl 10.00. From Kassirer Eißfeldt 1.00.
God repay all!
Addison, d. Sept. 22, 1879. C. A. T. Selle.

For our church building from ?. Biltz'S community 854.00 and from ?. WilleS Gem. 20.20, certifies with gratitude
TrinityS Parish of Alma, Mo.
Bro. Rohlfing, Pastor.

For the Lutheran Orphanage of the Little Child JESu near St. Louis

Received since August 10: Subsequently to the Collecte at the JahreS-fest, by W. Happl in the Drrieinigkritis District in St. Louis 81-50. From Karl Wehking there 10.00. From D. A. D. Krämer in Humboldt, Ks., 2.50. From the Young Men's Association of the Bethlcbcmsgemeinde of D. E. Lenk by Kassirer Wurmb 20.00. By D. A. H. Brauer by Mrs. N. N. in Neu-Braunschweig, Ills., 1.50. Gem. of D. P. G. Schwankovsky in Baden, Mo., 2.70. H. Ellermann in the Kreuz-Distr. in St. Louis 4.00. E. Schüßler in Attica, Ind, .40. F. Butzke at Webster, Minn, .15. Cathedral Sewing Society at Trinity Distr. in St. Louis 14 towels, 14 pillow cases, 7 men's shirts for the Asylcutr. Mrs. Barthel at Krcur Distr. 12 pairs of night the trousers. Johannes Seipp in Kimmswick, Mo., 5.00. W. Stein in the Dreirinigkirs- Distr. in St. LouiS 3 hairbcses and 2 brushbcses. Collecte at the birthday of Miss Littst in the Christus Gem. 2.00. From dcr Kreuz-Gem. by Coll. Körner 4.00. From the Dririnigkritis congregation by Coll. jubilee celebration" - Poems "to celebrate the three-hundredth Noack 3.75, by Coll. Brockmeier 4.30. From the Jmmanuels Gem. by anniversary of Concordia" - "Something about marriage" - "The hidden Coll. Wilhard by 2 unnamed persons 2.00. By D. E. Lenk by Mrs. N. N. ways of God" - "Why do we hold so much on Christian parochial schools?" 1.00. From the Zions Gem. by Coll. Goehmann 10.25. Auguste Kcttler at - "How a Town was Stormed by the Papists for Accepting the Lutheran Blumenau, Custer Co, Col., 1.00. SundayS Collectr at Farley Gem. on Doctrine."-2c. 2c. In addition, the calendar contains statistical news from Mon, 9.50. Wedding Coll. at the home of Mr. F. Bachmann at Mt. Pulaski, Ill, 8.00. Mrs. Scholl at Centrcville, Ill, 1.00. Mrs. Könemann at the Synodal Conference: institutions, journals, the directory of pastors, Jmmanuels Distr. in St. Louis .50. Uncle Sam at St. LouiS 5.00. By Andr. professors and parochial school teachers 2c. Pillack at GiddingS, ter, 5.00. Gem. of D. Demetro at Pcrryville, mo, **5.00.** Price: 10 cents. Mrs. Louise Schwenker at Staunton, Ill, 1.50.

Correction:
In my last receipt read: From the Women's Association in the Zion District in St. Louis 12 Mädchenhcmdrn - instead of "2".
Sincerely thanking all kind benefactors in the name of the orphans and the Board of Directors
St. Louis, Sept. 26, 1879. I. M. Estcl, Cassirer.

For Mrs. D. Ruhland: From the Gem. l>. Th. Mießlers nawträglich 81.75. N. G. Seibel in San Francisco, Cal., 1.50. N. N. in Washington, Mo., 1.00.
For Schwemly's bark in Ford County, Kansas: From Mr. B. Schneidewind in Hillsboro, Ill., 1.50.
For the deaf and dumb in Norris, Mich.: by Mr. D. P. Weseloh in Kimmswick, Mo.: by the Women's Association of sr. Gcm. 5.00, by Job. Seipp 1.00, W. Stettin .50, Joh. Stettin .25, Anna Moll .25, Wilclmine Müller .25, Heinr. Avelbck .50, Joh. Avelbeck .25, Christine Avelbeck.25, Mrs. D. Weseloh 1.00. to Mr. B. Schneidewind at Hillsboro, Ill, 1.50.

I. T. Schuricht.

EolleUe" has been received in the fund for needy ö glingc Michigan from the following communities: Franken- mutb 821.25, Bay City 810.10, Wyandotte 86.15, Big Rapids 84.61, Grand Rapids 85.00, Town Sbcrcman 82.00. From the Women's Club in Monroe 87.50. Childrens' Aufscollrcte at Wipvlinger 82.25. Weddingcoll. at Hetzner 88.00, at L. Salvner 86.25, at H. vierter 87.25. From some women in Hermannsau 84.75. From A. Mittelbergergcr -K2.0l>. A. Weiß 81.60. Fr. Fritz 81.00. N. N. 81.00. N. N. in Frankcnmuth 81.00.

Warmly thanking the benevolent donors on behalf of the recipients and wishing them God's rich blessing

Jos. Schmidt.

For the seminary household and for poor students at Springfield, Ill, received: 2 pots of butter from an ungenany at Dwight, Ill; 2 kegs of butter from ?. C. H. Lükersparish at Aroma, Kansas; from Andr. Rohrer at Chatham, Ill, 6 lbs. of butter; from Mr. Winsky 2 BuShel of apples; from Mr. Dalmann 1 bushel of beans, 2 gallons of fat; from Mr. Selle 8 Pfv. Butter, 6 doz. Eggs; from the Women's and Maidens' Club at Daylon, Iowa, 5 bushels of endings by Mr. ?. Gülker.
Many thanks to the dear donors!

G. P fa u.

Received
for Stud. Purzner H5.60 by Mr. Lehrer Jung, Collecte at the wedding of H. G. Frankcnbach near Collinsville; further received for Stud. F. Pfotenhauer 5.00 from Mr. k. Mueller's parish at Ehester, ZU., 5.00 from the women's club das.

Gunther.

With heartfelt thanks I received from the congregation of Mr. k. Mödinger in New Orleans, La., the sum of O15.00 for our parishioners who are again affected with yellow fever. May the Lord bless all dear givers!
Memphis, Tenn. d. Sept. 10, 1879. JuliusGottschalk.

To my support from the community to Somerville received \$12.00, which is certified with heartfelt thanks
Baltimore, Sept. 14, 1879. emilic, vcrw. summer.

For sick pastors and teachers received from Baltimore ("d. M.") 85.00.
C. F. W. Walther.

Corrections.
In No. 17 of the "Lutheran" read: "For sick pastors and teachers" from ?. Seuel's upper congregation, - instead of: by D. Seudl. C. Eißfeldt.

In my receipt list No. 18 of the "Lutheraner" I would like to correct the item: "Collecte aus Hrn. ?. Düver's congregation" to this effect: Through Mr. k. Diiver received 5.30, u. zw.: 3.80, Collecte sr. Parish in Petersburg; subsequently 1.00 from Mr. Ch. Drögemüller there, likewise from the widow Drögemüller .25 and from Mr. Wilhelm Hagen .25, G. Speckhard.

Book Display.

American Calendar for German Lutherans for the Year 1880 after the Birth of Our Lord Jesus Christ. Concordia Lutheran Publishers. M. C. Barthel, Agent. St. Louis, Mo.

Our calendar is just leaving the press. It is also beautifully equipped this time and comes in colored envelope. It needs no further recommendation. Those who have had the previous editions will not want to do without this one. From the rich, varied contents we highlight the following: "The forgotten house Bible" - "A confessor" - "Luther as a cabinet preacher" - "Miraculous salvation through a swallow" - "The anniversary of Concordia" - "Something about marriage" - "The hidden ways of God" - "Why do we hold so much on Christian parochial schools?" - "How a Town was Stormed by the Papists for Accepting the Lutheran Doctrine."-2c. 2c. In addition, the calendar contains statistical news from the Synodal Conference: institutions, journals, the directory of pastors, professors and parochial school teachers 2c.

Price: 10 cents.

Proceedings of the Twenty-second Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio, &c. States, ^vrro Domini 1879. St. Louis, Mo. "Lutheran Concordia Publishing House." M. C. Barthel, agent. 1879.

This report has just left the press. What it contains, the dear reader already knows from No. 17 of the paper, namely, above all, the negotiations on a subject that is highly important, especially for our country and for our time: "Holy Baptism in its relationship to the Christian life. The report in the same number says: "During the discussion of the ... Theses, it was shown and proved on the basis of the Holy Scriptures. In the discussion of the theses, it was explained and proven on the basis of Holy Scripture that God the Lord, through the miraculous water bath in the Word, through holy baptism, not only creates new life in man, gives birth to man again, but also, by virtue of baptism, sustains the same Christian life which He has wrought and leads it to perfection."

Whoever wants to know the glory of his baptism, whoever needs weapons against the many baptismal swarms that surround us, should study this report diligently. It contains 73 pages and costs 20 cents. G.

A Reformation Sermon.

Hereby we take the liberty to remind you, as this year's Reformation feast approaches, that there is still a supply of a Reformation feast sermon in our print shop, which was preached by Pastor H. Sieck two years ago and submitted for printing for the benefit of the congregation in Memphis, Tennessee, which was afflicted with yellow fever. The sermon expounds the most timely theme with the necessary evidence, "that Luther, if he came again today, would have to come out against the secret societies just as he came out against the Pabstry." The sermon may be obtained, at the price of 10 cents a copy, through our general agent, Mr. M. C. Barthel, of St. Louis, Mo. W.

[Walther]

Enchiridion. The Small Catechism of Dr. Martin Luther. For Pastors and Preachers. In the translation authorized by the Evangelical Lutheran Synodical Conference of North America. St. Louis, Mo. Lutheran Concordia Publishing House. (M. C. Barthel, Agent.) 1879. bound in cloth. Price: per copy 10 cents, per dozen 80 cents.

Invitation

for subscription to the Weimar Bible Works. Fine edition. Second edition.

Since the fine edition of the Weimar Bible has been out of print for a long time and orders for it are constantly coming in, a reprint of this edition is to be organized, which will be completed within a year. Many have requested to obtain the Bible again by subscription; therefore, I hereby open the subscription and sincerely invite numerous subscriptions. The previous bindings and prices of this edition, namely:

single bound, price \$15.00,
bound in leather with gilt edges, price \$18.00, remain theserlbcn; but I shall meet the demand for an even cheaper edition by arranging an edition **without** pictures, retaining the family chronicle, for the small price of
O12.00 only, well and strongly bound, with ledrr spine, canvas pages and a lock;

the same, bound in all leather with gold lace, price H 15.00.

The best opportunity to make the purchase is offered during the printing, in that one can again make the payments in advance in installments and this time in any dates and sums. The remaining amounts, together with the costs of transport, are to be paid on receipt of the Bible.

Since it is desired to be able to obtain the splendid edition in the same way, I will also accept subscriptions for this during the time of printing the above edition. A small supply of the same is still available and can also (whoever wants to make a gift with it or wishes to have it immediately) be obtained immediately against payment.

As remuneration for such advance payments as have reached at least half the price of the Bible by the first of June next year, I shall make a deduction of

H1.00 at the Bible to -K 12.00,

H1.50 at the to \$15.00 and -D18.00, and from

O2.00 on the splendor issue at O25.00.

The prices are extremely low for such a large work, lower than those of most of the mere text Bibles, which are often colported in the country and with which the people are often deceived, of which they became convinced too late, as soon as they only got to see the "splendid edition"; for here one still has the wonderful and detailed explanations, which make up as much as another Bible, and the furnishings are in no way inferior to the others.

About the pictures, the same Director Lindemann wrote: "Those Bibles do not seldom contain many more so-called 'pictures' than ours does, but compare them with each other. Most of the time, they are nothing more than wallows and blotches that are offered to the people, which in many cases contribute neither to the understanding of Scripture nor to edification in the slightest; here you get clean works of art that were designed in chaste simplicity and are truly edifying. In sum, with this new edition of the long-proven Weimar Bible, the German Lutherans of America are offered a treasure that - for the same purpose - has no equal."

The value of this Bible work for every family is now well known everywhere; the many detailed recommendations that have been given to it here and in Germany are too extensive to be shared here again; however, whoever is not familiar with it can learn all the details from his pastor. Thus, the opportunity is again offered to acquire this magnificent work of the Bible in the easiest way; one should only use the time and place one's order (so that I can also determine the size of the edition accordingly) immediately, either with one's pastor, teacher or with the publisher.

I'. Detto.

710 Dranklin ^ve., 8t. Douis, Zlo.

The new Luther booklet in pictures and verse.

Under this title a beautiful booklet in small quarto has just appeared in the Pilgrim Bookshop at Reading, Pa. as "a commemorative edition for the 350th anniversary of the small Lutheran catechism". It contains the same after an introduction depicting deS Pabst's antichristic pomp, Luther's life in 21 sections. Each section occupies only one page and comprises 3 or 4 six-line verses with a woodcut illustrating the content on each opposite page. The verses do not contain bombastic phrasing, but breathe Lutheran knowledge and faith. To the dear children, the author, Mr. Pastor Darmstädter, has also tried to incorporate the most worth knowing dates and place names belonging to Luther's life description and this also happily accomplished. The beautiful decoration reminds of the jubilee year, for the celebration of which the booklet is published. Everything in it is so nice, clean, and tasteful that it smiles at the reader. May many hands reach for it!

W.

[Walther]

Changed addresses:

Ikev. 0. ^Voder,

Victor, lorva Oo., Iova.

Rev. D. Hudsr,

Olivo Lranek, Danoa8ter <üo., l^sdr.

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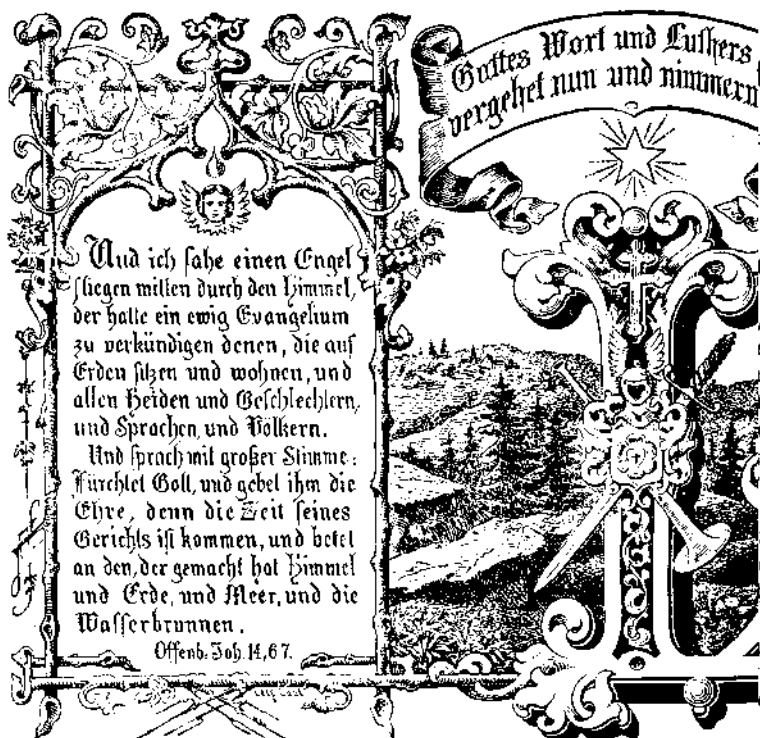
Drairie Down, Ickaclison Oo, III.

The "Lutheran" is published twice every month for the annual subscription price of one dollar for out-of-town subscribers, who must pre-pay thefelbra.

To Germany, the "Lutheran" is sent by mail, postage paid, for \$1.50.

Only letters containing information for the journal are to be sent to the editorial office, all others, however, which contain business, orders, cancellations, money, etc., are to be sent to the address - "Dutk. Cvnvoräia-Verlax" (III. O. Nnrtdvl, Corner ok Lliami 8kreet L InUilNa ^,veuus,

8t. Douis, Llo... to be sent. - In Germany this sheet is to be obtained" from Heinrich Z. Naumann, 36 Pirnaische Strasse, Dresden.



Herausgegeben von der Deutschen Evangelis-
Zeitweilig redigirt von dem Lehre-
 Entered at the Post q

Year 35.

(Sent in by Rev. O. Spehr.)

Luther's translation of the Bible.

An address on the occasion of the annual celebration of the
 Lutheran Central Bible Society at St. Louis, Mo.

God hath given the gospel, that we may be godly; The world
 esteemeth not such a shah, The greatest part asketh nothing
 of it: This is a sign before the latter day.

But we, dear friends, rejoice in the Lord our God, and are
 glad of his help. O what a mercy of God, that we may rejoice!
 For what must God the Holy Spirit do to us and work in us
 before we can boast in truth: "I delight in thy testimonies: they
 are my counsellors. - Let thy servant keep thy commandment
 steadfastly unto thy word, that I may fear thee. - And take not
 from my mouth the word of truth: for I hope in thy judgments. -
 The law of thy mouth is dearer unto me than a thousand pieces
 of gold and silver. - My soul desireth thy salvation; I hope in thy
 word. - How I love thy law! Daily I speak of it. - Thy word is
 sweeter to my mouth than honey. - Thy word is a lamp unto my
 feet, and a light unto my path. - Thy testimonies are my
 everlasting inheritance; For they are the delight of my heart. -
 Thy word is nothing but truth: all the statutes of thy
 righteousness endure for ever. - My tongue shall have its
 conversation from thy word: for all thy commandments are
 right." (Ps. 119, 24. 38.43.72.81. 97.103. 105. 111. 160. 172.)
 Yes, dear feasting companions, we cannot celebrate a Bible
 feast without the sacrifice of praise of the lips for the great deed
 of God, that he has taken from us the natural blindness of the
 corrupt heart, to see in his light the light. Only believers can give
 thanks for the most precious gift of God's word. The treasure is
 for the whole world, just as Christ's redemption is universal and
 embraces the whole world. But unbelief hinders possession
 and enjoyment! Therefore, on today's feast of the Bible, we also
 rejoice in view of the



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Entered at the Post Office at St. Louis, Mo., as second-class matter.

St. Louis, Mo., the 15th of October, 1879.

No. 20.

no longer hidden treasure of the word: "Praise the Lord, my soul, and forget not what good he has done for you" 2c.

But the Word of God was originally written in languages that are no longer accessible to most people today. How did we come to hear the prophets, Christ and the apostles in our mother tongue? On the day of Pentecost, those foreign emigrants confessed: "How then do we hear each one his own language, wherein we were born? - We hear them speaking with our tongues the great deeds of God!" (Acts 2:8,11.) This miracle was renewed in another way by the translations of the Bible. With the early ignorance of Hebrew, the Old Testament was mostly used in the translation of the so-called "Septuagint". In the second century, among the various Latin translations, we find the "Itala" as the most common, at the same time as the Syriac "Peschito". The latter was superseded by Jerome's translation of the Old Testament, which, in connection with the newly translated New Testament, was held in the highest esteem as the "Vulgate" until the time of the Reformation. The "Peschito" was replaced in 508 by a translation of the monophysite (i.e. adherent to the heresy of One Nature in Christ) bishop Philorenius. Before Luther, there were 14 High German and 6 Low German translations of the Vulgate, none of which became truly vernacular. Then the great Easter morning of the God-breathed Reformation shone forth. The sound of the trombone of that 31st of October 1517 revived the dead bones of the wide churchyard. Those hammer blows at the castle door of Wittenberg blew open the dungeon gates of the Antichrist. The rigidity of winter gave way to the life of spring. God had visited his people and sent them the promised "angel with the everlasting gospel." But this "eternal gospel" itself was not yet available in a popular form for the German people. Then the Lord of hosts anointed his chosen work and armament also for the blessed work of Bible translation. The main doctrine of the justification of a poor sinner with God by grace for Christ's sake through faith alone came to light like something never heard before. The godly herald of this sermon

does not refer to fathers and church assemblies, but to the written word. Having come to knowledge through this himself, from one clarity to another, teaching from it, contending with it as the sword of the Spirit, the teacher and savior of the German people needs such a translation in the hands of the people that Christ's word may be fulfilled: "Seek ye in the Scriptures. But how shall the much-troubled evangelist, banished by the pope, outlawed by the emperor, find the necessary leisure for such gigantic work? God helps wonderfully. In the safe shelter of the Wartburg begins the delicious work, through which Luther, if he did nothing else, alone became the greatest benefactor of the German people. The old prophets from Moses to Malachi emerged from the graves and changed their Hebrew into German; Christ and the apostles preached the eternal gospel in German lands in German tongues. Also in view of this unspeakable good deed, it is true of our German people:

Now rejoice, dear Christians, and let us leap joyfully,
that we may sing with joy and love, what God has done
for us and his sweet miracles;
Gar theur hat erS erworben.

We contemplate with each other:

The German treasure of the German Luther Bible. We ask here about I. History of this translation. II. Glory of the same. III. What is the purpose of this treasure?

I. The history of this translation, which we rightly call a "German folk treasure," leads us to the Wartburg near Eisenach. The bold, because strong in faith, monk Martinus made his heroic confession before emperor and empire in Worms. Through the care of his loyal sovereign, the monk who had been banished by the pope and outlawed by the emperor was saved in that castle. Here "Junker Görg" sits before his dear Biblia, reads, contemplates and translates the New Testament in fervent prayer and with faithful diligence. Had once the silent monk-brother himself been chained to the Bible, and had he sighed at the stories of Hannah and Samuel: "O God,

give me such a book some day"; if years ago, with the knowledge of the word "the righteous lives by his faith," as soon as he found the golden key to that word "righteousness" after long struggles, "the gates of paradise were opened wide" for him: so now he is to open these gates of paradise also to others, yes, not to individuals, but to the entire German people, "as far as the German tongue sounds and God in heaven sings songs. Under great inward and outward temptations, the "Doctor of the Holy Scriptures" translates the New Testament. In a letter to his confidant Amsdorf, he testifies that he now learns what such translating means and why no one has been able to do it before. He fears that the Old Testament will remain untouched without the help of his comrades. If he could live and work with one of them, he wanted to work on the whole thing from the beginning, and the German Bible should surpass the Latin one. All their work must unite for this. Yes, he thinks he must already order the lodging from Master Philippo in order to promote the translation. But God, who also called him to this work, helps him through pleading and understanding. Completed at the Wartburg, it was polished with Melanchthon's help in Wittenberg. Spalatin also had to help, e.g. by giving the names and colours of the precious stones mentioned in Revelation 21 and by their use by the Electoral Court, to which individual pieces of the translation had already been sent before. Daily 10,000 sheets are printed by three presses. 1522, September 21, on St. Matthew's Day, the work is finished, under the title: "Das Neue Testament. Deutsch. Wittenberg", folio, without indication of the translator, printer and year, at the price of 1-1/2 florins. Although reprinted in Basel in the same year, it is quickly out of print. - On Friday after All Saints' Day, the fierce enemy of Luther, Duke George of Saxony, forbids the purchase and use of the same, referring to an earlier ban on Luther's writings: "Such new Germanized books" are to be handed in at the next office for a refund of the purchase price. - On Nov. 3, 1522, we find the indefatigable "Doctor of the Holy Scriptures" busy translating the third book of Moses. He joins the multitude of other works in order to "bring Moses under the press" in January 1523, then the history books and finally the prophets. On December 15, 1522, the translation of Moses and a second edition of the New Testament were completed, and just one year later (December 1523) the second part of the Old Testament, the history books. In 1531, a second Psalm translation appears, and in October of the same year, we find Luther correcting the prophets in print, for which his preface appears in February of the following year (1532). After the individual translation and edition of the "Apocrypha", "Biblia, that is, the entire Holy Scripture. German. Martin Luther. Wittenberg. Graced with the freedom of the Elector of Saxony. Printed by Hans Lufft." This work occupied Luther so much that he did not want to write against Erasmus, since Satan wanted to call him away from this work, as he had already done, to abandon the more important and to struggle in vain with clouds and wind. In 1539 he began a "revision" with the help of Jonas, Kreutziger, Melanchthon (especially Greek), Aurogallus (especially Hebrew), Rörer as "Correcter", Bugenhagen (especially Latin), while Luther took over German, Latin and Hebrew in particular. With Jewish Rabbi

The Lutherans and other linguists are asked to make linguistic inquiries. A butcher has to slaughter a mutton in front of that Lutheran "Sanhedrin" so that the individual parts - occasionally mentioned in the Old Testament sacrifices - are known and named correctly. The Bible work, completed in 1541, was not shipped until the following year (1542) because of excessive work by the bookbinders. Luther warns the buyer "to see what and where he buys, and to take care of this printing, which has gone out here this 1541st year; for I do not intend to live so long that I may run over the Biblia again. Even if I had to live so long, I am now too weak for such work!"

If what has been said so far about the course of events already serves to convince us of the enormous work that was connected with this "German treasure" of the "German" people, then a brief consideration of individual difficulties may strengthen this conviction and, if this is at all possible, increase the value of the gift. Summarizing these difficulties, Luther says: "I have also undertaken to translate the Biblia. This was necessary to me; otherwise I should have died in the error of thinking that I was learned. Such work should be done by those who let themselves think they are learned." - Ah, interpreting is not just any man's art ...; it requires a truly pious, faithful, diligent, fearful, Christian, learned, experienced, practiced heart. Therefore, I hold that no false Christian or spirit of the mob can faithfully interpret."

a.) Translating from one language into another requires not only a precise knowledge of both, but also the ability of the language into which one translates to adapt to the foreign one. Today the German language has this ability in such a rich measure as hardly any other. But how was it in those days? Whoever now admires beautiful and rich farms in a well-built region can scarcely imagine the work of the "pioneer" who, in the sweat of his brow, wrestled every foot of ground from the wild primeval forest and forced it away in the struggle with the elements and forces of nature! Whoever to-day sees the war-horse marching bravely and safely under the weight of the armed horseman into the fire of battle, scarcely thinks of the trouble which the breaking of that animal for such a purpose caused the first horseman! A secular poet compares language to the horse, the poet or orator to the horseman. What was the German that Luther found? It was full of strength and abundance, but also full of resistance, like the jungle that had not been cleared! Full of courage and ability, but also full of wildness, like the unbridled wildness! Yet in the scholarly world one read, spoke, wrote almost exclusively in Latin. German preaching, German singing and the like were for the most part only fruits of the Reformation! Luther had no Luther before him, as, for instance, the present poets have a Göthe and Schiller! Our great "classics," above all Lessing, the master of German prose, are just and grateful enough, as we shall hear later, to acknowledge Luther's incomparable merit for the German language and the gigantic work and the pure gold value of his Bible translation. Yes, Luther, the Bible translator and church reformer, is at the same time the reformer of the German language. His work forms a landmark in its history.

b.) The difficulty was no less great due to the lack of "philological" aids, dictionaries, grammars and the like. The present

"Theologian" has it as easy with respect to the former as the purchaser and occupant of a well-built farm has with respect to the species-winger and land-breaker in the jungle!

In addition c.) the difficulties which lie in the divergent character of the biblical basic languages on the one hand and our German on the other! Let us listen to the creative old master of the German language, Luther, himself. He complains (Feb. 23, 1524) against Spalatin: "In the translation of Job, the tremendous grandeur of the style gives us so much trouble that it seems as if he wants to put up with our translation even less than with the comfort of his friends; or else he wants to remain forever in the ashes! Yes, the author of this book may have willed that he should never be translated." - In Uebersetzung der Propheten (begun 1527) he complains (June 14, 1528) against Linck: "Ah, God, what a great and difficult work it is to force the Hebrew scribes to speak German! How they balk at leaving their Hebrew manner and sending into the coarse German, as if one wanted to force the nightingale to leave its lovely melody and imitate the monotonous cry of the cuckoo, which is repugnant to it!"

In Koburg (1530), Luther was very busy with the translation of the prophets, but put Ezekiel aside, not only because of headaches, but more because of this prophet's great difficulty in speaking, and in the meantime took up the minor prophets, of which only Haggai and Malachi were still awaiting translation on August 15. He confesses concerning the book of Job: "And we have often encountered that we have searched and asked for a single word for fourteen days, fourteen weeks, and still have not found it at times. In Job we worked so, M. Philipp, Auro-gallus and I, that in four days we could sometimes hardly finish three lines." In the "Letter of Interpretation" to Linck, also written at Koburg, Luther answers the papists who reproached him for the translation of Rom. 3:28: "First, if I, Dr. Luther, had been able to see to it that the papists were all together so skillful that they could translate a chapter of Scripture correctly and well, I would certainly have let myself be found humble and asked them for help and assistance in translating the New Testament. But because I knew, and still see before my eyes, that no one really knows how to interpret or speak German, I have left them and myself to such trouble. But it is evident that they speak and write German from my interpreting and learning German, and thus steal my language, of which they knew little before; but they do not thank me for it, but rather use it against me! But I am pleased with them, for it does me good that I have taught even my ungrateful disciples, and my enemies, to speak. "Secondly, you may say that I have translated the New Testament to the best of my ability and to my conscience." But "it is said, he that buildeth by the way hath much master. So it is with me. Those who have never been able to speak properly, let alone interpret, are all my masters, and I must be their servant." To Emser, who, where he succeeded, plowed in his New Testament with Luther's calf and adorned himself with Luther's feathers, he says: "However, it is enough for me, and I am glad that my work (like

St. Paul boasts) must also be promoted by my enemies, and Luther's book read without Luther's name, under his enemies' names: how could I be more wickedly avenged!"

II. We now consider the German folk treasure of the German Luther Bible according to its glory. It consists, first of all, in the faithful, essential conformity with the foundation.

a.) Meeting the meaning. In no passage concerning faith, salvation, blessedness, or the foundation of a doctrine did Luther change the text. But what is said by senseless critics concerning literalism, we will let Luther himself refute. He says on occasion of the second appearance of the "Psalter" (1531): "If anyone wants to be clever and think that we have drawn the Psalter too far from the words, let him be wise in himself and let us leave this Psalter unpunished; for we have done it knowingly and have certainly kept all the words on the gold scale and have translated them with all diligence and faithfulness and have also been learned enough people in doing so. But we also leave our former German Psalter for the sake of those who desire to see our example and footsteps, how one comes closer and closer with interpretation; for the former German Psalter is in many places closer to the Hebrew and further from the German; this one is closer to the German and further from the Hebrew." Here Luther pronounces the golden principle of translation, "that not the sense should serve and follow the words, but the words the sense."

d.) However, Luther does not proceed with arbitrary freedom, but with possible accuracy. He confesses: "However, I have not let the letter go too freely, but have taken great care, together with my assistants, that where a word is needed, I have kept it according to the letter and have not gone away so freely. As Jn. 6, where Christ says: -This God the Father has sealed*; it would have been better to say in German: 'This God the Father has marked'; or: 'This God the Father means'. But I would rather break off the German language, than depart from the word."

2 But the aforementioned merits could be found, and the work would still be more for the scholars than for the people. That which makes Luther's Bible a "German treasure of the people" is its being German. A translation is best, apart from the necessary fidelity, when it does not give the impression of a translation, but when it appears as an original expression of thought. Our Luther Bible is such a masterpiece of German translation that one would think that God's Word was originally written in German. Just as the Word itself, spanning two millennia and originating from different peoples and men, nevertheless appears, as a result of the inspiration of the Holy Spirit, as a work from a single mould, so too our Luther Bible stands there like a firmly rooted forest tree. German strength combined with tenderness, German fullness with chastity, German beauty with simplicity, makes the German Bible, apart from its divine content, the most precious of German national treasures. As Luther himself was a German from the top of his head to the bottom of his feet, so his Bible is such a German fruit that the whole taste of the

The corruptness of this newspaper century belongs to it, in order to the dear Christians and to the glory of one who sits above, to no longer edify oneself, apart from the divine content, at this who does me so much good every hour that, if I had interpreted forest stream full of water of life! But who could better instruct a thousand times as much and as diligently, I would still not have us about the guiding principles concerning the language in this earned an hour to live or to have a healthy eye. It is all of his Bible translation than its master himself? Luther says (in the grace and mercy that I am and have, yes, it is his dear blood and "Epistle of Interpretation" already often referred to): "I have been sour sweat, therefore it shall also (God willing) all serve him in so careful in interpreting, that I may give pure and clear honor, with joy and from the heart. If the Sudler and Pabstesel German!" "For I wanted to speak German, not Latin or Greek." blaspheme me, well, then the pious Christians praise me As proof of this he himself cites geiade Rom. 3:28. ("alone"). together with their Lord Christ, and I am too richly rewarded, if "One must ask the mother in the house, the children in the only some Christian recognizes me for a faithful worker." - If streets, the common man in the market, and look at their mouths Luther himself instructs us with these heartwarming, because how they speak, and then interpret: then they understand it, and fundamentally humble words, to give glory to God alone, let us perceive that one speaks German with them!" Thus Luther also, on the other hand, take to heart what this highly graced shows by Christ's word, "Weß das Herz voll ist, deß geht der worker and armorer confesses elsewhere: "Dear, now that it has Mund über" (The heart is full, the mouth overflows), that the been translated and is ready, a cedar can read and master it, if expression of the primer, "Ueberfluss des Herzens," was un- someone now runs his eyes through three or four leaves and German. "What is -Ueberfluß des Herzensfür ein Ding? No does not even bump into them, but does not become aware of German can say that, for he would say: it is that one has too the jags and blocks that are lying there, since he is now walking great a heart, or has too much heart.... . But thus speaketh the over them like over a bumpy board, since we must sweat and be mother in the house, and the common man: -When the heart is afraid before we clear such jags and blocks out of the way, so full- 2c. That is well spoken in German, that I have been that one can walk along so finely. It is good to plow when the distracted and unfortunately have **not** reached nor met **all** field is cleared, but to clear out the woods and the sticks and to **the way**." Likewise he remarks concerning the angelic make the field straight, no one wants to do. There is no gratitude salutation to Mary: "You hear that well: I will say: 'Thou blessed to be earned in the world. God cannot earn thanks even with the Mary,' thou dear Mary,' and let them (namely, the Papists) say: sun, nor with the heavens, nor with the earth, nor with the death 'Thou full of grace Mary.'-He who knows German, knows well of his Son. Let it be and remain the world in the devil's name!" how a heartily fine word this is: 'The dear Mary,-the dear God,- Well, my fellow festivals, we certainly do not want to be guilty the dear Kaiser,' 'the dear Prince,' 'the dear man,' 'the dear of this worldly sin! How can we thank God righteously for the child!' And I do not know whether the word ('dear') can be "German treasure of the German Luther Bible"? Certainly first of spoken so warmly and sufficiently in Latin or other languages all through diligent use. We celebrate a Bible festival. We praise that it penetrates and rings in the heart through all the senses, the Bible: would it not be hypocrisy, provoking the wrath of God, as it does in our language!" - He then compares Gabriel's not to use the Bible diligently nevertheless? We spread it and speech to Mary with that to Daniel, since according to the basic stay away from it ourselves? We carry it into other people's text (ⁿvn and nnvn V'y) it should read: -Thou man of lust, or houses and let it gather dust in our own? Especially in home 'Daniel, thou man of lust!' 'O, that would be beautiful German! . devotions, then, let us faithfully use our incomparable "Altenburg . So no German knows what is said, thinks that Daniel may be Bible. Let no book displace the Bible for us! Our relationship to **full of evil lust!** That would be fine interpreting! Therefore I it is the best and most faithful standard for our Christianity. must let go of the letter here, and inquire how the **German** 2 Then let us spread the Bible! That is, after all, the special man speaks such things. ... so I find that the German man purpose of this laudable Bible Society. Our so-called "Synodal speaks thus: 'Thou dear Daniel, thou dear Mary,' or 'thou lovely Bible" gives the best, most faithful Luther text in the clothing of maid!" "For he that will interpret must have a **great store of** today's writing. Its "parallel passages" offer precious pointers. words, that he may have the choice where one will not sound in Especially let us give it into the hands of the school youth. It is a all places." great evil if in school and in confirmation classes, for example, much watered-down American editions are available even next to ours. Oh, that we would take our forefathers in their joy over the German Bible as a model! What a song of praise in thousands of voices went through the German regions when only the New Testament appeared in German! Whoever among the godly was able to do so, strived for this treasure. In the workshop, at the market, in the shop, in the inn, at the distaff, at the hearth at the end of the day, this precious book gathered listening listeners. Cochläus, the poisonous enemy of Luther and the Reformation, confessed: "Cobblers and women and all the ignorant among the Lutherans, who had only learned to read a little German, eagerly read this New Testament.

Having thus become acquainted in brief with the history and glory of the "German Luther Bible," which makes it a "German national treasure," the question suggests itself:

III For what purpose does this treasure unite us?

Here, too, Luther himself shows us the right way: "This I can testify with a clear conscience, that I have shown my utmost faithfulness and diligence in it and have never had any wrong thoughts, for I have not taken a penny for it, nor sought for it, nor gained with it, so I have not meant my honor in it, God knows, my Lord, but have done it for service.

Testament as the source of all truth. They carried it in their pockets and learned it by heart through frequent reading; therefore, in a few months they claimed such great scholarship that they were not afraid to dispute about the faith and the Gospel not only with Catholic laymen, but also with priests, monks, and even doctors of theology."

(„Commentatio de actis et scriptis Lutheri ad A. 1522", citirt in "Neander, Kleine Gelegenheitsschriften". III. ed. 1829, p. 163. note).

Today the Bible is the cheapest of all books. With every Bible book we give the means to blessedness into the hands of the buyer or the recipient. Faith comes from preaching, that is, from hearing or reading the divine word. Yes, with and in every such book we bring Moses and the prophets, Christ and the apostles, into the hands, homes, and, God grant, hearts of the fullest people. The awakened and awakened readers in the noisy market of life will in part also find their way into our church as listening hearers, to whom our Bible gift has become a signpost and guide. If the world mocks our gift, let us not be disturbed or even discouraged. Christ reigns in the midst of His enemies. Even today He has the strong to rob. Even to this day there is in this book the breath that quickeneth the bones of the dead, the convincing power, because it overcomes, which led to Christ that eunuch of Queen Candace who read in Isaiah and was then instructed by Philip. Even today the Lord confesses to this book, which with its divine power, strength and consolation so often overcame and overcomes even those who read and read it not with an eagerness for salvation, but with a sense alien to God. - Leila Ada, an English Jewess, read the New Testament to strengthen her hatred of the Nazarene: she sank down with Mary of Magdala at the feet of the Crucified, and Thomas' confession became hers: "My Lord and my God! Even more recently, a Jewish rabbi in Strasbourg, reading the New Testament with the same intention in order to refute it, was overcome and converted, and at present lives in Orford to study Christian theology and, like the former Saul and later Paul, to confess the One whom he persecutes. - The main blessing, however, dear friends, in and from the use and spread of our Bible, falls upon ourselves. Or is it not the case that the most blessed hours, the hours that enable us to do good, are when we hear and read the Word? There we taste powers of eternal life. There we see through a sweet presentiment of the delight of eternal life. Therefore, not with the tongue only, but with the testimony of life, let us observe Christ's word: "Search the scriptures; for ye think ye have eternal life in them: and it is they which testify of me."

Let thy word, O Lord, be the lamp unto our feet; Keep it clear and pure with us; Help us to enjoy from it strength, counsel, and comfort in all trouble; That we may trust in it continually in life and in death.

Amen.

The gospel should be preached cheaply in all the world. Where is the fault? Not in the gospel; for it is right and true, useful and blessed. But there is a lack of people who are fit for it. (Luther, E. A. 28, 299.)

(Sent in by request by Fr. Matuschka.) **Reflection on the words of Christ Matth. 18, 17-20.**

(Conclusion.)

Now here all pious Christians ought to beware of two things. First, that they do not consider the ban an act of ruthlessness; for how can that be ruthless which God has commanded to be done? Secondly, let Christians also beware lest they despise the ban imposed in right divine order, and spoil this sharp and bitter but wholesome divine chastening by flattering humanity. But those spoil this means of discipline for God and his church who behave toward the banished person as if they did not consider him a heathen and a tax collector, who treat him as if nothing had happened, who even let themselves be trapped by him in the inn, and who drink and play with him. Such careless and unscrupulous people, who nevertheless want to belong to the Christian community, are partly to blame for the fact that the ban, as a serious means of discipline and help for repentance, is of no use to the poor banished man. And what do such blind, careless men do, who so disregard this serious holy order and appointment of God, and by their flattery only make the banished man, especially if he is rich, more and more secure and obstinate? They make themselves accessories to other men's sins, mocking their holy and righteous God, and should think that God, as a strong and zealous God, will call them to account for it, if they do not repent and seek forgiveness even for this sin, for Christ's sake. The right manifestation of love towards a banished man is certainly not that, in spite of the warning of Christ and the holy apostles, he should still be regarded as a brother, with whom one can thus deal as with other brothers, and can still admonish and comfort him even before his repentance, still less that one should assimilate himself to him and make himself partaker of his sins; But the proper manifestation of love toward him is to make him know that, according to Christ's command, he is really considered "a heathen and a publican," whom he is now to avoid, for whom all exhortation and consolation is now exhausted and has ceased, so long as he does not repent. The only thing that can be done for the banished man, besides praying diligently for his mercy to repent, is to reproach him from time to time, on occasion, with the terrible judgment of God into which he has plunged himself, to testify to him that he will not come to a good end if he does not repent, and to show him a kindly disposition toward him and heartfelt sorrow for the terrible state of his soul. Everything else, however, by which the seriousness of the ban is weakened, is not true love and not only harms the banished person, but also offends God, who wants the ban to be kept holy and unharmed.

But what if such an exorcist finally falls ill and has to die? Then, too, the word of Christ applies, "count him a Gentile and a publican," and of the apostle, "have nothing to do with him." This is just the sharpness of this chastening, that all pastoral care has now ceased for him, and he is excluded from all communion and blessings of the church. And why and for what purpose? Is it because God and his church would cast him out, and would not again accept and comfort him to grace? Not thus; but that the one who is banished may know the greatness and

If a man who has been banished were to be treated like any other Christian even in sickness, this would defeat the purpose of the ban. If an exorcised man were to be treated like any other Christian man even in sickness, the ban would thereby miss its actual purpose. From the fact that even in sickness and death he is left as a heathen and a tax collector, he should recognize with horror that he is a lost man if he does not repent and seek forgiveness. Luther, who well knew how according to God's Word sinners must be dealt with for God's honor and their good, who also knew how to preach the gospel of grace and comfort in Christ quite sweetly and gloriously, writes about the treatment of such unrepentant people in holy earnest: "If thou (preacher) knowest and knowest such a usurer, that thou let him lie at death like a heathen, and bury him not among other Christians, nor go with him to the grave, where he hath not first repented" (repented) ". But if thou doest so, thou makest thyself partaker of his sin. For because he is a usurer or idolater, serving mammon, he is unbelieving, cannot have the forgiveness of sins, the grace of Christ, and the communion of saints, nor be capable of the same, but has condemned, set apart, and damned himself, so long as he does not acknowledge himself and repent." (Erl. A., Vol. 23, p. 304.) This is just the dreadful thing of the ban, about which a shudder may run over every one who still has Christian feeling in his heart. But if we act against this, and want to be gentler and more merciful than God Himself is, we blunt the sword of the Spirit, falsify the medicine prescribed and prepared by God Himself, turn Christ's word, "count him a heathen and a publican," into the opposite, and thereby not only do not help the poor blinded man, but only lull him still more into security, and invite God's wrath upon us. Many a poor man who has been banished would undoubtedly come much sooner to the realization of his terrible situation, to terror, fear, and repentance of his sin, to repentance and correction, if all the members of the Christian congregation would more conscientiously obey Christ's word: "Consider him a Gentile and a publican," and be careful only to make him safer by their intercourse.

Only when a banished person, whether in health or in sickness, shows signs of remorse and repentance and asks for forgiveness and comfort, should the comfort of the holy gospel of the great grace of God in Christ be proclaimed to him. Then the ban will have achieved its true, God-pleasing purpose; then the poor sinner will be untied from the bonds of sin and God's wrath, and heaven will be opened to him again in God's name through the comforting word of absolution. Then Christ's gracious promise takes effect, "Whatsoever ye shall loose on earth shall be loosed in heaven"; "Whose soever sins ye remit, they are remitted unto them." Then there is joy in heaven over such a sinner as has repented; over this also all the righteous children of God on earth rejoice.

But if this desired end is not attained, which unfortunately often happens, especially in the case of drunkards who have destroyed their minds by this vice, and therefore if a banished man dies in his impenitence, all hope is now lost, then it is true of him as it is written of Judas: "he went to his

Place." Such a one must not then, under any circumstances, be buried with Christian honors and ecclesiastical solemnities; for even now Christ's command still applies, "count him a heathen and a publican." The Tov has done nothing good; it is no atonement for sin, and no deliverance from banishment. A banished man who has passed away without conversion cannot possibly be buried as a fellow believer with Christian honors; for that would be to dishonor the word and name of the Lord, to place the church and the preaching ministry in the service of unbelief, sin, and the devil.

The best confession and testimony, most pleasing to God, against the unbelieving, godless nature of the world, with regard to the burial of all those who despise the church, is undoubtedly that Christian congregations and preachers refuse to give them a Christian burial. Christ says Matt. 8:22, "Let the dead bury their dead." Let those who are spiritually dead in trespasses and sins (Eph. 2:l) bury their fellow unbelievers themselves. We Christians cannot hold fellowship with him "with whom we did not hold fellowship in life, even if he is dead." Luther says of such: "Well then, if they do not want to be Christians, let them be heathens So the priest shall not absolve them, nor give them any sacraments, nor shall they come or stand at any baptism, nor at any honest wedding, nor at any honest burial; they shall thus keep themselves like the heathen among us, which they also gladly do. And when they are about to die, no priest, no chaplain, shall come to them; and when they are dead ..., no disciple, no chaplain, shall come to them; because they want to be heathens, we also want to keep them as heathens."

He who is buried with Christian honors and ceremonies receives in his death the testimony that he was, as far as men could judge, a Christian, a lover of God and his word and church. But how can we with a good conscience, without lying and pretending, testify, even by the slightest ecclesiastical act and guarantee of a Christian burial, that he belonged to the fellowship of the church to one who in his life did not allow himself to be called to church by the ringing of a bell, did not hear God's word, did not take communion, did not pray, in short, did not want to be a Christian? Would we not thereby be guilty of making a mockery of this sacred ecclesiastical act? Not only Christians must understand this; even unbelieving worldly men can comprehend it with their reason, and those who wish to be honest among them admit it. Not even a secular society, e. g. a Masonic lodge, buries with its ceremonies those who have fallen away from it or have been expelled.

Truly, we Christians owe it to the world, to the unbelieving despisers of the word and kingdom of God, that we call to their conscience, especially in this time of apostasy, not only by word but also by deed, even by refusing a Christian burial: He that heareth not the word of God is not of God. He who rejects God's word is rejected by God.

Whoever, then, desires to die as a Christian and to be buried with Christian honors, let him, as long as he lives in the time of grace, work with fear and trembling that he may be saved, sighing and praying as a penitent sinner in true faith in Christ his Savior and Beatificator:

God! Let me depart at my end on
Christ's death, Take the soul up
to you to your joys; Grant the
body a little room By pious
Christians' graves, That it may
have its rest By their side!

Now is the time of grace,
Now the heavens are open, Now everyone still
has bliss to hope for.

May the gracious God help us all for Christ's sake by his Holy Spirit, that we may be called to repentance by his holy, beatific word, and be converted and made blessed, so that we may live Christian lives in the right faith and die blessed; then also it may be rightly sung at our graves:

"He hath borne Christ's yoke, He is dead and yet liveth."

To the ecclesiastical chronicle.

I. America.

Methodism. The Orrmp-wsstinZg are beginning to cause more general offence. In order to defray the costs of using the railroads and the rural properties, events are held which are intended to attract the irreligious people to participate no less than the religiously minded. Dancing and bowling are among these lures. - At one such camp-meeting at Bucyrus, O., as we read in the *Standard*, a preacher prayed fervently that a member of every anti-Christian congregation in the country might be killed, in order to awaken the survivors. This caused a riot, in which the camp tent was torn down and the preacher beaten. - The famous traveling revival preacher Mrs. Van Cott recently gave rise to a very unpleasant scene in a public Methodist meeting. She had offered to cause a religious revival in Poughkeepsie; attempted to do so, but had but little success. The wages given her for twelve days' work being returned by her as too small, and as a gross insult to her efforts, a public declaration was made, in which the pastor of the Methodist congregation left the meeting, saying, "Sister Van Cott, you have attempted to divide the members of my congregation, and to create disturbances here.

A New Antichrist. All those who, in almost incomprehensible blindness, do not want to recognize the pope as the true Antichrist spoken of in 2 Thess. 2, are now looking around in the present and future for an Antichrist who corresponds to their imaginations. Thus Napoleon III, Emperor Wilhelm and other personalities took their turn one after the other. A new Antichrist has been discovered by an Adventist sect in Texas, according to a report in the magazine. The Antichrist is none other than General Grant. According to their prophecy, Graut will be elected president in 1880. He will then invade and conquer all of Europe, eradicate Pabstacy, and then finally fall himself. Then the millennial empire shall dawn.

Support within the secret societies. The support of the sick, widows and orphans is by no means the main purpose of the secret societies. As we read in the "Manuals", they consider this to be their real task: "to ennoble and elevate the character of man, to teach him the concept that he is capable of doing good", i.e., the real purpose of the lodges is to help man to become a better man.

They are afraid to pretend that they can make themselves blessed and that they do not need a Saviour who, through his substitutionary life, suffering and death, has acquired for them the righteousness that is valid before God. The real purpose of the lodges, then, is to extirpate the Christian religion and to substitute for it a pagan natural religion. Many lodge members declare that they do not want to know anything about this main purpose; what they like about the secret societies is the support they give to the sick and abandoned widows and orphans. In order to obtain this support for themselves and their own in time of need, they would have joined the societies. But the support system of the lodges is in a bad way, as can be clearly seen from the reports of their highest officials. The "Magazine" writes: "These days, the United States Grand Lodge of the Independent Order of Strange Brethren met in the city of Baltimore. From the annual report of the officers it appears that the aggregate amount of the receipts of the various Odd Fellow Lodges (6,975) in the country amounted to \$4,966,006.82. For the support of widows and orphans in cases of illness and death, a total of \$1,740,405.68 has been paid out, i.e. a little more than a third of the total income. The remainder, over three million, was used for salaries of officials, rent of halls, etc. Last year the ratio was even more unequal, as the income amounted to \$5,122,072.15, while the support money was only \$1,705,296.71, or not quite a third of the total income. If the Lodge is a benevolent society, then it must be extraordinarily bad management if two dollars are required to distribute one dollar to the needy. To us this seems to be a bad support association, into which one must pay an average of three dollars in order to receive back one dollar as a charitable support gift. "

The Second Baptist Church congregation has now been expelled from the fellowship of Baptist churches here - by 27 votes to 17 - because, first, its pastor, Dr. Boyd, admitted the Unitarian minister, Dr. Eliot, to the Lord's Supper year and day ago, and because he further declared that "a Jew may also be saved without believing in Christ." The accusation, which was also made because of the often-mentioned communal service with the temple congregation (Dr. Sonneschetn's), was withdrawn, because this service had only been initiated by individuals and was not to be laid to the charge of the whole congregation.

II. foreign countries.

The Samoa Islands in the South Seas, 156 in number, have concluded a trade and friendship treaty with Germany under their King Jakopo, which was submitted to the Imperial Diet for approval on June 13. The Samoans are heathens, among whom man-eating is still in use. Catholic missionaries are not to work without success; however, everything depends on the will of the unrestrained king, who keeps strict order, among other things, that his subjects may not learn to read and write before he has learned, because no one may know more than he himself. The treaty mutually establishes freedom of conscience, faith and worship, so that the Samoans in Germany enjoy equal rights with the Germans within the existing laws, can worship, have their priests and institutions, and bury their dead according to their customs. Thus, man-eating pagans are recognized by treaty and by right as having equal rights with other Germans, and the parity of religion has thereby experienced the significant extension that not only Christians, Jews, and freethinkers, but also pagans enjoy equal rights with the Germans.

The Protestant Association, which has already allowed pagans to marry Christians, will not fail to see this as a step towards equality. The Protestant Association, which has already allowed heathens to marry Christians, will not fail to see in this a step towards equality. There is an end to the old verse:

The eaters of men, they alone. They must be excluded; For human love is not there, Where one still eats the other.

The above can be read in the "Rigaschen Kirchenbl. No. 30.

A word from Dr. Luther against quick judging and passing sentence.

Concerning Genesis 11:1-9, Dr. Luther says, among other things: "But how is it that the Lord does not freshly lead, separate their tongues, and make them astray, but takes counsel over it, and beforehand confides it to himself? What need hath he of such things, that he first standeth as if he saw them not? Answer: The sentence is set with diligence against the free judgment. All the deviators and the ear-blowers should be offended at this. Though God knew and saw all things, yet he descended to see what they did. Therefore let no man judge, no matter how sure he is of the matter. Let us first consider and act upon them, and let us know all things, so that we may not fail to judge.

This "is a necessary piece, and well to be remembered. For this is now the third time, first in Adam, and afterward in Cain. After this we shall hear again of Sodom and Gomorrah, when he saith, The cry of Sodom and Gomorrah is multiplied. I will go down, and see whether they have done according to thy cry that came before me, or not; that I may know.

For this reason it is necessary to notice, because the devil has always possessed people with poisonous tongues, so that one speaks after the other, and yet so apparently tolerates; as each one adorns his cause and makes it the best, so that those who hear it are often caught and say, "It is not right in the sight of God. To prevent this, God commanded this example to be written, so that no one would be condemned, but would hear the other part first. Therefore let no man so soon be believed, when he speaketh of another in his absence, however holy he may be; that we may beware of sudden judgments. If thou wilt ever believe, thou mayest do so; but hold thy peace, and judge not; go and say that it is as thou hast heard; pass not judgment, but see for thyself.

So let no thing be based on another man's words. For it is not lawful for thee to refer to another, saying, He hath said it, or he hath said it. But if thou dost, thou shalt surely fail, and shalt soon be deceived and made a fool. Oh what misery and misfortune would remain if one did not do this! So we go and trust in man, knowing that he is a liar, as the Scripture says (Ps. 116). God himself will not judge, for he hath said before, Where art thou? Therefore let us first hear what the self-guilty man says. Now when he is publicly overcome, then thou mayest judge. Would to God that we had formed this in our hearts, and judged according to it, that we might put an end to the tongue, which worketh all heartache, that it is hard to counsel again, even by true tongues." Erl. Au g. Vol. 33. p. 238. 239. F. Sch.

Inaugurations.

On the 16th Sunday after Trin. is Mr. Past. Alex. Brömer, heretofore of Paterson, N. I., was inducted by the undersigned by order of the Presidency Middle District m the Trinity congregation at Cincinnati, O. Th. Wichmann.
Address: Rsv. ^4lsx. örosmsr, 552 lixcs 8tr, oincinnkti, o.

On the Tenth Sunday after Trin. the Rev. H. Krause was installed by the undersigned, by order of the Honorable Presbytery of the Western District, in St. John's Lutheran congregation at Ellinwood, Kansas. E. Th^ Hengist.
Address: Rsv. tl. Lmuss. Rox 91. Rilinwooä, Lurton 6c"., Lunsus.

In accordance with the order received, on the 16th Sunday after Trin. Mr. Past. I. Löschen in St. Johannis Gemeinde zu Evförd, Henry To., Ill., introduced by the undersigned. E. Mangelsdorf.
Address: Rsv. 3rd Dioc>8oksn, Rox 8<0. Osnssso, 6c"., III.

Rightfully called to the rural congregation near TaylorSville, served since spring from Springfield, Ill, Rev. L. I. Gehrmann was installed in his new office by the undersigned, in the deputation of the reverend Presidency of the IllinoiS DistrictS, on the 17th Sunday after Trin. F. Lochner.
Address: Rsv. D. 3. Oskrmunn. Rox 283 Ds^Ioi-svills, Okristiun 6c"., III.

At the request of the Reverend Mr. Vice-President Frincke, Pastor Joh. Sieck was ordained in the congregation at Eden, Erik Co, N. I., on the 16th Sunday n. Trin. (28th Srpt.) ushered into his new office. A. Ch. Grossberge r.
Address: Rsv. 3. Lisolr, Rckon Vulis^, Rris Oc"., X.

By order of the Reverend President Wunder, Pastor Th. Pissel was installed in his new congregation in Benson, Ills. by me, assisted by Pastors E. Gieseke and Th. Bensen, on September 21, as the 15th Sunday after Trinity. G. Traub.
Address: Rsv. Dd. Ri88sl, LSN8ON, -PVooZkorä 6o., III8.

On the 17th Sunday after Trin. Rev. C. Weber, who had accepted the call of the Lutheran congregation at Victor, Iowa, was introduced there by the undersigned on behalf of the Presidium. I. Thurner.
Address: Rsv. 6th >Vsbsr, Victor, Iow" 6c>., Iowa.

Church dedications.

On the 13th Sunday after Trinity, the Lutheran Jm- manuels-G congregation at Spirit Lake, Dickinson Co, Jywa, dedicated their little church, 18X26, to the service of the Triune God. The sermon was preached by the Rev. I. L. Crämer, President of the Iowa District, and the afternoon sermon was preached by the Rev. F. W. Grumm, in English. The consecration prayer was said by the undersigned. C. F. W. Maaß.

On Sunday, September 14, the Lutheran St. John's congregation near Sumner, Iowa, had the joy of finally being able to dedicate their "newly built" church. Pastor Rabe preached the dedication sermon, Pastor Brauer preached in the afternoon, followed by Pastor Grumm in English. The most heartfelt thanks are hereby expressed to the generous donors who have helped to complete this church building. M. Stephan.

On the 15th Sunday n. Trin. the new frame church (28 X 40) of the Lutheran congregation of St. Jacobi at Vand alta, Fayette Co., Ill, adorned with a beautiful tower and bell, was dedicated to the service of the Triune God. The dedicatory sermon was preached by Rev. L. G. Schuricht on Psalm 84:2, 3.; Rev. G. Mochel preached on 1 Pet. 1:19, 21. in English. L. I. Ghrhmann.

On the 17th Sunday after Trinity, St. Jacob's Lutheran Church at Reynolds, Ind. dedicated its beautiful, spacious new church (the nave is 32X60 feet) to the service of the Triune God. Rev. Schoeneberg preached in the forenoon, Rev. H. G. Sauer in the afternoon, Rev. Ph. Schmidt in the evening, in English. The undersigned said the dedicatory prayer.

On the 16th Sunday after Trinity, my branch congregation in Gratton, Rcnfrew Co., Ont. had the joy of dedicating their new log church (22X32) to the service of Gothic. Pastors H. W. Schroeder, A. Senne and the undersigned were active. Also on this occasion our dear Mr. District-President Pastor A. Ernst gave a heartfelt address to the congregants. G. Wildermuth.

Mission Festivals.

On July 27, the Kewaunee and Don County churches held their fourth community mission festival at Forestville, Wis. Cs. pastors I. John, Aulich and G. John preached. The Collecte for inner mission resulted in H41.70.

A. G. Doepler.

On the 14th Sunday a. Trin. the St. Paul's congregation at Luzerne, Iowa, celebrated its first mission feast with the numerous participation of the congregations in St. Clair Township, Concordia and Nobin, and with the participation of Pastors Brammer, Dornseif and Reinhardt. Rev. Brammer preached the sermon and undersigned gave a historical lecture. The collection, intended for heathen mission, amounted to P32.80. Ph. Studt.

On September 7 and 8, a mission festival was celebrated in the congregation of the undersigned, in which the pastors Wille, Rohlfing, Spehr, Nething, Tönjes, and Theiß participated, partly with their congregations. The latter four preached on missions in general, on Gentile missions and on inner missions. The collection amounted to P100.00.

Concordia, Mo.

F. I. Biltz.

The congregation of Strasburg, Ill, celebrated its first mission festival on the 15th Sunday after Trinity. Pastors Schlechte, Greif and Wangerin participated in the festivities with their congregations. Also from the congregations of Pastors Mochtl, Frese and Gößwein were present. Professor Wyneken of Springfield preached in the morning, and Pastor Gräf in the afternoon. The offerings amounted to \$111.82.

Jul. Dunsing.

On September 7, the churches in and around Napoleon, O., celebrated a mission feast. In the morning Pastor Schumm preached, in the afternoon Pastor Reichhardt. Also Pastor Diemer with the singing choir and many members of his congregations, as well as Pastors Hieber and Karth took part in the celebration. The collection amounted to \$56.66. L. Dulitz.

This year's mission feast of the congregation at Mount Pleasant, Logan Co, Ill, was celebrated on the 15th Sunday after Trin, on September 14. On this occasion the undersigned preached in the forenoon, and the Dusk-ervoi, Mr. I. T. Bohlricher, in the afternoon. The collecte was \$25.00. F. P. Merbitz.

On Sunday, September 11, the congregations of Echester, Ill, and vicinity celebrated their mission festival of this year at Randolph, Ill. Mr. Rev. F. Schalter preached on outward mission, and Mr. Rev. W. Achenbach on inward mission. The collecte was P82.85. G. I. Muller.

On the 12th Sunday after Trinity, the Lutheran Trinity congregation in Peoria, Ill, celebrated a mission feast in fellowship with the congregations of Pastors A. Sieving, H. Meyer, E. Bangerter, H. Witte, Th. Pissel and Riedl. Pastors A. Sieving, H. Meyer and H. Witte preached and the undersigned opened and closed the service. The collection for the inner mission was H93.72.

G. Traub.

On the 13th Sunday after Trin. a mission feast was celebrated in the congregation of the undersigned on Honey Creek, Laclede Co., Mo., in which guests from the two congregations of Pastors Wesche and Falke and from the congregations at "Stringtown" and Babtown, Mo. took part. In the forenoon Rev. Wesche, of Jefferson City, preached on heathen missions, and in the afternoon Rev. Falke preached on internal missions. The Collecte amounted to H46.04, of which \$14.53 was appropriated to the Seminary at Springfield, Ill, and H31.51 to the Missionary Fund.

C. Cousin.

On the 15th Sunday after Trin. my congregation, U' Town Bear Creek, Waupaca Co., Wis., celebrated its first mission feast with a lively attendance of the neighboring congregations. In the forenoon Rev. Dicke preached on heathen mission, which was followed by a short report on our negro mission; in the afternoon Rev. Markworth preached on internal mission. The collecte was P22.35. I. I. Walker.

On the 14th Sunday after Trinity, the four neighboring congregations in this area celebrated their annual mission festival within the congregation of the "undersigned" (Farmers Retreat), with a very large attendance from the congregation in Aurora, at which Pastor Sauer of Jackson County and Pastor Wendt preached. Mr. Pastor Eberbach gave a historical lecture. The collecte was P92.55. Th. Wichmann.

On the 12th Sunday after Trin. the Lutheran Immanuel congregation at Central, St. Louis Co, Mo, in association with the congregations of "the Rev. Th. Mießler and E. Richter ei"



Mission feast. The sermons were preached by Pastors G. Link and H. Barteis from St. Louis. The Collecte amounted to O70.00, of which by resolution of the congregation OäOOO was appropriated for the inner, O20.00 for the outer, and P10.00 for the emigrant mission fund.
N. Winkt er.

On the 12th Sunday after Trinity the two churches of Pastor L. Böse and the undersigned in Defiance, O., celebrated a mission festival. The main sermon was preached by Mr. Pastor H. G. Sauer on Luc. 6, 38. In the afternoon Mr. Pastor C. Böse preached on inner mission according to Luc. 10, 30 ff. The Collecte was \$73.12. G.
M. Sugar.

The second mission feast' in Lancaster, Ohio, was held on the 1st of October. The congregation of the Rev. Herbst, together with the congregations of Lancaster (Sugar Grove), two of the Ohio Synod and two of ours, celebrated a mission feast in Lancaster, O. The sermons were preached by the Revs Herbst and Pflüger, the latter in English. In addition, suitable lectures were given by Pastors H. Schuh and H. Henkel. The Collecte amounted to O61.82.
L. F. Bosch.

On the 17th Sunday after Trinity, the 5th of October, my congregation in Bremen, Ind., celebrated its annual mission festival, in which a number of guests from the surrounding congregations took part. The festival preachers were Pastors Ernst, Sieck, and Rosen Winkel. The collection was a little over H51.00.
C. F. W. Huge.

On the 15th Sunday after Trinity, the Zion Lutheran congregation in Lincoln, Ill. celebrated their mission feast. Pastor Lochner's congregation from Springfield and Pastor Böttcher's congregation from Mount Pulaski celebrated with us. Rev. Lochner of Springfield preached of the morning, Rev. Weisbrodt of Mount Olive of the afternoon. The collecte was P63.86.
H. Meyer.

On the 16th Sunday after Trinity, the Lutheran congregation of Pastor Merbitz in Beardstown, Ills. celebrated its mission festival, in which many members of the congregations of the Buszin and Drögemüer parishes also participated. Prof. Wyneken of Springfield preached in the morning, the undersigned in the afternoon, and Rev. Drögemüller in the evening. The charge was Oll 1.00. H. Meyer.

On the 17th Sunday after Trinity, my congregation in Johnsburch, Pa., celebrated the first mission festival in this region, which was attended not only by my branch congregations, but also by many other guests from the neighboring congregations in Cum- berland, Accident and Lonaconing. Pastors Flcckenstein, Sander and Moll were the festival preachers.
The Collecte was O27.21, half of which was for external missions, the other half for internal missions.
C. Lauterbach.

On the 15th Sunday n. Trin. the congregations of Pastors R. Knoll, G. Göhringer, C. Kühn and some other congregations from the neighbourhood celebrated a joint mission festival at New Memphis, Clinton Co, Ills. Rev. Goehrlnger preached in the morning, and Rev. Kuehn in the afternoon. The collection was P66.00, of which P50.00 was for the inner mission and P16.1" for the emigrant mission. A surplus of O22.65. which resulted from the income for two railway carriages rented by the Bellevillians is to be used for the Negro Mission.
H. Meyer.

On the last Sunday after Trin. the congregations of Pastors Seuel, Rathjen and the undersigned at Horicon, Wis, celebrated their annual mission festival. The festival preachers were Rev. Daib of the honorable Missouri Synod, and Hcrr Past. Köblcr of the honorable Wisconsin Synod. The Collecte was O56.00, of which O10.00 was for internal, O10.00 for external, and O6.00 for emi- granted mission.
C. Holst.

The congregations of the Revs. E. Mary's. M. Otto, Th Fourth, and L. Baumann, and that of the undersigned, celebrated a mission feast in the midst of the latter at Champaign, Ill, on the Tenth Sunday after Trin. In the forenoon Rev. E. A. Brauer, of Trete, preached, and in the afternoon the Revs. Otto and Mariens delivered missionShistorical Voi träge. The collection amounted to H72.65, which was earmarked for various missionary purposes.
Carl Brauer.

The church at Wellsville, N. I., celebrated its mission feast on September 28. Pastors Kanold and Bernreuther, the latter with several members of his congregations, as well as some members of the BaSswoodhill congregation, attended this feast, in spite of the very long distance. The two pastors mentioned and the undersigned preached. The collection, intended for the Negro, Inner and Emigrant Missions, amounted to O36.00.
C. Customs man".

On Sunday, October 5, the Lutheran congregations of Dissen and St. Jacob's congregation, 10.00. By I. H. Kublenbeck, Tbest of the Sudheim, Cape Girardeau Co, Mo. celebrated their second? mission Collecte at the mission feast of the congregations in Trov, Pleasant Ridge and CollinSville, 5->.00. By ?. L. v. Schrnck, part of the Collecte at the festival. In the morning Mr. Rev. Demetro of Perryville on Gentile Mission, Mission Feast at Alaonq lin, 17.00. By ?. Rame- low, part of the collecte in the afternoon Mr. Rev. Bergt of Unionlown on internal missions. The at the mission feast at Elk Grcve, 35.50. (p. 42^8.36.) collection was 467.00, of which 4-50.00 was earmarked for inner mission, For the Negro Mission: By ?. E. Brauer, 1 5th of the Collecte at the 417.00 for heathen mission. Mission Feast at Ebampaign, 14.45. By ?. C. Schroeder, part of the

O. F. Voigt.

On the 15th Sunday after Trinity, the St. James congregation, served by Pastor Hallerberg, and the St. John's congregation in Quincy, Ills. New Mempvis at Mssionsfot, 22 65. By I. H. Kublenbeck, Tdeil of Collecte served by the undersigned, celebrated their joint mission festival, which at the Mission Festival of the Gemm. un Trov, Pleasant Ridge and CollinSville, 29 35. By ?. Rimelow, Tdeil of Collecte at mission feast at Eck Grove, 35 50. (S. 4183.06.) was also attended by guests from surrounding congregations. The sermons were preached by Professor Crämer and Pastor Drögemüller. For the Negro and Gentile Mission: By ?. Hallerberg, Quinco, Tdeil of Collecte at the Mission Feast of Et. Joh.- nnd the St. Jacobi-Gem., 15.00. The total cost of the event was 480.00. For the external mission: By?. L. v. Schenck, part of the Collecte at the mission feast in Algonquin, 17.00.

Quincy, Ills, Oct. 4, 1879.

A. Willner.

On the 16th Sunday after Trinity (Sept. 28th) the congregation of the undersigned celebrated their mission festival on the occasion of our annual pastoral conference and with the participation of the congregation Collecte at the Musionsiest in Cbamvaign, 11.45. By ?. C. Schroeder, of Mr. Pastor Brenner here. Pastors Sprengeler Jr. and Grothe preached Tdeil of the MissionSfest Collecte sr. Gem. in S. Litchfield, 25.00. By H. Koboldt, CommunionS- collecte of ?. Frese's Gem. at Eifingdam, 5.11. By I. H. Kublenbeck, Tdeil of Collecte at MissionSfest of Gem. at Troy, Pleasant Ridge and CollinSville, 29.40. (p. 473.96) mostly earmarked for the work of the inner mission, which is so very necessary and extensive, especially in our synodal district.

Oshkosh, WiSc. 2nd Oct. 1879, I. L. Daib.

On the 28th of September of this year a mission feast was celebrated in my congregation in Caledonia, Wisc. Pastors Walker and Lrßmann preached. The collection was 418.00.

E. G. C. Markworth.

On the 13th Sunday after Trinity the congregation of the undersigned Dankopfcr from Mrs. N. N. for D. Lochner 2.00. For A. Bünger: By?. Hölter in Chicago from the Young People's Association 14.00, from the church 30.00. (p. 446.00.) at South Litchfield, Ills. celebrated their first Mis- sion feast. Many guests from the congregation of the Rev. Weis- brodt were present, as well as individual families from the neighboring other congregations. Pastors Lebrer Elbert in Courtland, M'irn., Collecte on Leder Dicßners K'Ndtaufe, Bergen and Weisbrodt were the festival preachers. The collection was 2 71 By ?. Engelbrecht in Edi- cago for Jul. Trapp: from Junfr.-Vcr. 20.00, from Jüngl.-Ver. 10.00. Du>ch ?. Succop das. for A. Beeskow from Jüngl.-Ver. 10.00. By Kassirr I. Birkner for Paul Sommer 5.00. ?. Bomreutbers Gem. in Llean, N. I., for A. I. Wiedmaun 5.86. (S 47'.60.) 477.81, of which 432.81 went to the Inner Mission, 425.00 to the Emigrant Mission in New York, 415.00 to the Negro Mission and 45.00 to Pastor Brunn in Steeden. C. Schröder.

Conferenz - Display.

The Baltimore Districts-Confcrenz will meet, s. G. w., from the l lth to the 13th of November, at the residence of the Rev. H. Hanser, at John unv the St. J ikvb> Comm. 5.o0. (p. 41 l.o0.) Baltimore, Md.

Registration requested.

I. G. Häfner.

Our Widows and Orphans Fund

has been a little overdrawn for some time, hence the fact that until the end of the year about 42,000.00 are still needed to be able to give 42 widows and 70 orphans the necessary help. As the Lord made the hearts of our dear Christians willing in previous years to give emergency support to the widows and orphans of those who have told us and our children the Word of God, so He will do this time without a doubt. Therefore the undersigned does not think it necessary to say much. We all know that it is our sacred duty to support the widows and orphans of our preachers and teachers, who have given us the bread of life, at least to the extent that they are not abandoned to the most bitter need. And if pastors, teachers and congregations unite in this work, it will be a small matter to remedy the need.

Contributions and gifts should be sent without delay to the District Treasurer of the Pastors' and Teachers' Widows' and Orphans' Fund. "A pure and undefiled service before God the Baier is that: To visit the fatherless and widows in their affliction." Jac. 1, 27.

C F. W. Sapper, d. Z. general cashier of the above cash office.

Proceeds to the treasury of the Illinois DistirtS:

For the synodical treasury: by ?. Wagner in Cbicago by Mrs. Bedubn (for the Kingdom of God) 4l.O'. ?. C. Brewer's congregation in Cbampaign 4.80. ?. BurfeindS Gcm. in Ricb 11.12. By Cd. Härsgen of ?. Mennicke's congreg. in Rock Island 30.00. ?. Pissel's Gem. in Benson 8 50. Through ?. Hallerberg, Quincy, Tdcil of the Collecte at the Missionsfest of Sr. Johannis- and dcr St. Jacobi Gem., 10.00. By ?. L. v Scheuck, part of the collection at the mission feast in Algonquin, 15.00. (Summa 480.42.) For inner mission; By ?. C. Brauer 2 fifths of the Collecte at the Missionfest in Cbampaign. 28.90. By ?. C. Schroeder, Tberl of the missionary feast Colkcte sr. Gem. in S. Litchfield, 32.81. By Cb. HänSaen of ?. Mennicke's Gcm. in Rock Island, 11.65. Tberl of the Missionfest Collecte of the congregations in Homewood, Blue Island, and New Bremen, 4?'.50. By ?. Hallerberg, Quincy, part of the coll. at the mission feast of St. Joh.

Received for Hcrrn ?n--d. omon Fr. Brunn in Stecken: from ?. Cd. H. Demctro from his Im Manuels-Gemeinte 41." 0, ?. G. A. Feustel 5.00, ?. H. F. Grupe l 00, ?. Hanien and his Gcm. 6 0.", ?. I. MattdiaS 7 00, ?. G. Modr 3.00, ?. H. W. Schröder 2.00. Lederer H. Uylig 2.00. N. N. 1.00. N. St. LouiS, Mo., Oct. 3, '79. C. C. E. Brand t.

Receipt, thanks and request.

Since January of this year, the following gifts have been received by the undersigned, for the support of poor Wisconsin scholars: From the Revs: Feustel, Joh. Körner, Barth, Osterhus and F. Keller \$1.00 each, Aulich 130th Döhler, Dicke and Schütz 2.00 each, Sagehorn 3.00, E. Markworth 3.90 (including 3.00 for W. Kleinschmit). From and from municipalities: that of Mr. ?. Barth in Pella, 2.25; 2.25; on the "Opning" 1.55 u. 1.05; in Town Herman .75 "nd .45; Zionsgem. of Mr. ?. C. Markworth: 2.10, 2.75 and 2.00. By Mr. ?. C. Seuel, collected at the wedding of Mr. Alb. Hannack, 10.00. From the collection of Mr. ?. F. Lcyhe 3.00. Through the same from Mrs. C. Göcks, thank offering for her daughter's recovery, 1.00. Mr. ?. Rohrlacks Gem. 7.00. Dom Frauenverein des Unterzeichen (belatedly receipted) 5.00. By Mr. ?. Schütz, for wedding and child baptism, 7.00. From the hymnal fund of the church of the Lord? Tb. Löber 5.00. By Mr. ?. I. Schumann at Ramthun's corpse, 3.00. Surplus of travel expenses to the hospital 1.00; to Confercnz-Reisegeth 3.50. - For the student

Eifert: from Mr. ?. HrynerFrom the collection plate of sr. Congregation in Albany, WiSc., 3.00. From A. Henke and Mrs. Kreyer, 1.00 each, Lud. Henke, M. Breiter, F. Liese and H. Liese .50 each. W. Rieck.30, W. Lauterbach .25.

Heartfelt thanks to the merciful God and to the dear donors of these gifts! Since, however, the demands made on this fund cannot now be met, in that instead of a surplus, it has asked for quite a deficit, Unteizrichneier asks, in the name of the very needy pupils of our institutions coming from Wisconsin, especially the dear Christians of our Synodal District, that they may remember this need in love and be active to remedy it. May the faithful and merciful God bless them abundantly for Christ's sake! (Matth. 25. and Gal. 6.)

Oshkosh, Wisc., Oct. 2, 1879.

I. L. Daib.

For poor stud en ten received: From the women's club in ?. King's congregation in New Uork: 5 busthrmdr, 6 handkerchiefs, 24 towels, 6 pairs of socks; from the women's club in?. Becks Parish, Jacksonville, Ill: 2 quilts, 4 buscnbemde, 1 undershirt, 1 pair of untrrbeinkleicrr; collected by Mr. Teacher Karau on Bro. Brey mannS wedding P4.00 for Flach and Schupmann; by ?. Sirker, New York, H33.90 for Hrtrter and Mericke; at Lehnr Urbans wedding in Springfield ges. 4.70 for Lauer. Further to an organ cold: by ?. Werfelmann, Marys villr, O-, half of the on Joh. Bunsotds wedding ges. Coll. 6.00; Mrs. Dr. Jakn, Quincy, JUs., 1.90; on Heinr. FasterS infant baptism ges., Strasburg, Ills., 2.i>0; out of La Fayette, Ind., 1 00; ?. HahnS Gem., Monmvuth, Ind., 3 00, Frl. Sophie i'ülling daselbst.50; from Rodenlerg, JUs.: W. Geistfelb.50, H. Geistfcl'd 1.0"; by ?. Schliepsuk: out of Dwigk", Ills., .50, on W'lh. Schuitzr's wedding ges., Chenoa, JUs., 8.25; by?. mare 2.t>t>; by members of Gcm. in Cailinville. JUs., 3.05; of ?. Hummer's branch > em. in Cave Gigrdeau Co, Mo, 4.25. -

Thank you very much for all your gifts. God reward you. Springfield, Oct. 4, 1879.

H. Wyneken.

For the deaf and dumb institution in Norris, Mich., received: By a Cassirer Simon 4-60.77. From T. in A., contribution, 29 00. Du ch ?. Bock from sr. Gem. in Antonia, Mo , 2.5>. John Henry Toepel 73'7. Mr. Langjabr 1.t>0. Mr. Karlh .50. ?. Stürmer .50. ?. G. Ernst l 00. Joh. Schiefelbein i good for every Christian to practice it and become so proficient in it that he could memorize it from word to word. For it is the truth that whatever a devout heart may desire to pray, there it finds its psalms and words to, even as it finds them. and lovely, that no man, indeed all men, can devise such good ways, and be devout should let the Psalter be his little book, and it would be and is drawn through the Lord's Prayer and the Lord's Prayer by him in such a way that one can understand one thing very finely from the other and harmonize with it. Concerning other, namely human, prayer books, Luther adds: "I let them be good in part" (namely, those which really flowed from spirit and faith); "but the The Psalter and the Lord's Prayer are said to be better, even the best. He who learns to pray them rightly has learned to pray well, far above all prayers." (XIV, 28 f.) Thus the local Evangelical Lutheran Central Bible Society has had a pocket edition of the Psalter produced by the "Lutheran Concordia Publishing House" of our Synod. First of all, this The small format was chosen because this edition is intended to serve as a travel Psalter, and so that the traveler has the key to understanding it, each Psalm is preceded by the small Summa rium as well as Luther's larger one. Since, however, it is to be desired that the old custom of singing the Psalms in the home and in devotional, Bible and missionary classes, etc., should return to us, this Psalter has been prepared for this purpose. The Psalms are sung in two parts, similar to the antiphons. The first part of each verse is sung as the first chorus, either by the head of the household or by other persons from the assembly, and the other part is sung by the others as the second chorus. So that the first choir knows how much of each verse it has to sing, and the second choir when it has to continue, the beginning of the second part of each verse is always indicated in our Psalter with a capital letter. For the benefit and piety of the reader, our Psalter also contains two appendices. First, there is an index of the Psalms according to their content, so that one can choose either a Psalm of prayer, or a Psalm of repentance, or a Psalm of thanksgiving, or a Psalm of doctrine, or a Psalm of consolation, or a Psalm of prophecy, or finally a Psalm of time (for mornings),

C. D. Strudel, Kassirer, 207 Oeü'orLon ^.vs., Dsdroit.

For the Preachers' and Teachers' Widows' and Orphans' Cafes (of the Illinois - District).

have been received:

1. contributions:

From the ??: H. P. Duborg P6.00, E. Döring 5.00, E. Rover, H. Schmidt, A. Detzcr, H. H. Holtermann, W. Bartling 4.00 each. From teacher l Kävvcl 3.00.

Two. Gifts:

From the congregation of ?. Lehman" H5.00. From Chr. Teyler, thank offering for the gencsung of his wife, 5.00. From F. L. Weiß by ?. M Große 1.00. From teacher Wambsganß, part of a donation made for him by ?. Wagners Gem. in case of loss by fire 5.44. From F. Willen desgl. 5.00.

By Mr. Kassirer Bartling were delivered 50.69. Chicago, Ill, October 3, 1879. H. Wunder, Kassirer.

For poor students from the Southeastern Pastoral Conference District of Missouri, the following gifts of love have been received since June 5 of this year: from ?. C. L. Janzow's congregation the Collecte on St. Pentecost \$19.75. By the same, collected at weddings and infant baptisms, 8.30. From my congregation 5.90. ?. I. H. Ph. Gräbners Gem., Collecte on 2. hl. Easter Day 4.79. Collected on the 2nd St. Pentecost Day 5.16. Pentecost 5.16. From the valuable women's association of the ?. C. I. W. Sapprr in South "t. Louis 8.90.

God's rich blessings to the dear givers! N. St. Louis, Mo., Oct. 3, '79. C. C. E. Brandt.

For poor students received through Mr. ?. P. A. Holtermann in Perry County, Mo. a church collection from his parish O2 90, and collected from Mr. E. Oberndörfer's wedding P2.45, C. F. W. Walther.

For the Preacher and Teacher Widow and Orphan Caste (Western Districts).

have been received:

1. contributions:

By Dr. C. F. W. Walther P5.00. By ?. I. Nething, Lincoln, Mo. p5.00. By ?. Lhumer, Iowa City, Iowa, 3.00. By Teacher Deffncr, St. Genevieve, Mo., 2.00.

Two. Gifts:

Bon N. N. of St. Louis 1.15. From Mrs. Sebold, teacher, Millstadt, Ill, 2.00. From the Woman's Club in?. C. F. W. Sap. pers parish 10.90. St. Louis, 19 Sevt. 1879. E. M. Grosse, Cassirer.

The undersigned has received:

For Mrs. ?. Ruhland: From Mr. ?. Stiemke H3.00, from ?. F. W. Richmann's church in Pittsburgh 6.50.

For the Free Church in Saxony: From ?. Richmann's Gcm. in Pittsburgh 6.50.

For inner mission: From N. N. 15.00.

For poor" students i" St. Louis r Bon N. N. 10.00. Bon of chrw. synod of Illinois a. St. by Mr. ?.

I. T. Bötticher received with thanks: For professors' salaries 100.00, for the negro mission 190.00. I. T. Schuricht,

Treasurer of the General Synod.

New books.

Psalter with Dr. Martin Luther's Summaries.

Pocket Edition. St. Louis, Mo. Published by the Evang.-Luth. central Bibelgesell schüft. 1879.

No book of the entire sacred Scriptures, Old and New Testament, have the children of God ever read so often, so diligently, and with so great eagerness, as the Psalter. After the New Testament, therefore, no single piece of the Bible has come out so often as the Psalms, and among the appendices to the hymnals there was, in early times, the Psalter.

In the past, the Psalter was often used in addition to the Catechism and the Augsburg Confession. Our pious ancestors rightly regarded it as a short excerpt from the Bible prepared by the Holy Spirit Himself and as a prayer book prepared by the Holy Spirit Himself. As to the first, Luther writes, for example: "The Psalter might well be called a small Biblia, in which all that is found in the whole Biblia is most beautifully and briefly summarized and made and prepared into a fine enchiridion or handbook; so that it seems to me that the Holy Spirit Himself has taken upon Himself the trouble of making a short Bible

As for others, the same Luther writes: "Every Christian who wants to pray and be devout should let the Psalter be his little book, and it would be good for every Christian to practice it and become so proficient in it that he could memorize it from word to word. For it is the truth that whatever a devout heart may desire to pray, there it finds its psalms and words to, even as it finds them.

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The second appendix is a list of those psalms that may be read on every Sunday and feast day in the church year. The second appendix is a list of those Psalms which may be read on every Sunday and feast day in the church year. Since the way in which the Psalms can be sung has become almost completely unknown in our times, our Bible Society has had another pamphlet printed as an addition to the Psalter under the following title:

The psalm tones in four-part harmony, together with instructions for singing the psalms by Fr. St. Louis, Mo. 1879.

As this title indicates, this supplement contains, first, a detailed instruction as to how the Psalms may be sung; secondly, the indication of the tone or melody according to which each Psalm is to be sung; and finally, the new common Psalm melodies themselves in four-part setting with underlying text. -

May now many Lutherans use the opportunity offered to them, not only to get a beautiful edition of the Psalter booklet, but also the necessary means for the reintroduction of Psalm singing in house and church. Among other things, we would like to point out to the school teachers that they would be doing the church a great service if they used our Psalter booklet with its "supplement" to teach the singing of Psalms already to the youth. Then, when their pupils will be house fathers and house mothers, as a result of their faithfulness to the teaching, the houses of the local Lutherans will one day resound with the singing of the holy psalms.

The equipment of both the "Psalter" and the "Psalmtöne" leaves nothing to be desired. The former, attractively bound in gilt and with a gold-embroidered cover, costs only 50 Cts. including the "supplement" with a coloured cover. Both can be obtained by our general agent, Mr M. C. Barthel. W. [Walther]

Lutheran Calendar for the German Youth of Ame- rica, for the Leap Year 1880 after the Birth of Our Lord JCsu Christ. Published by the Kinderblattmann. Edited by P. Brand. Pittsburgh, Pa.

With the same joy with which we displayed the Lutheran Calendar for the German Youth of our country of 1879, we are herewith displaying to our readers the same calendar also for the coming year. It is true that the "Kinderblattmann", Mr. Pastor P. Bey er, did not ask to be able to edit this year's calendar, as he did the previous one. Just as he was about to do so, the Lord visited him with a serious eye complaint, which not only forbade him to read and write, but also forced him to embark on a journey to Europe, from which he was almost completely healed by God's blessing, but from which he returned only a few weeks ago, certainly as a result of the many ardent intercessions of those who love Zion. The new calendar, however, shows that the dear "Kinderblattmann" has placed the care of his child in the right hands. Our dear brother, Mr. Pastor Brand in Pittsburgh, who has edited the new calendar, has provided the Lutheran youth with such a calendar, which in no way is inferior to last year's calendar. He himself writes in his memoirs: "Young as our calendar is, it knows what it wants. It does not want to serve the enemy who sows weeds, the world that lures and tempts to sin, the flesh that seeks unhealthy food and sinful pleasure - but the good sower, Jesus Christ, the church that builds God's kingdom on earth, our dear Christian youth that stands in the healthy pasture of the "divine" Word and in the guard of the good shepherd. But whatever else is amusing and sounds like wisdom in the street, let it be far from jesting, which is not proper, and serve for the training of the mind and outward discipline." And so this calendar is in truth. The booklet is full of the enlightening, the instructive, the interesting and, besides that, the droll humorous, namely in history and contemplation, in prose and poetry, as it suits the dear youth, and, indeed, masterfully compiled. Besides a colorful title picture, it is adorned with a whole lot of pretty woodcuts. It should be brought into the hands of every young man and every maiden; but also men and women will have great pleasure in reading this calendar and will draw rich benefit from it. This calendar may be obtained both through the "Pilgrim Bookstore," Reading, Pa. and through Mr. M. C. Barthel, St. Louis, Mo. for 15 CtS. per copy. W. [Walther]

Changed addresses:

Ilav. D. >V. Hainicks, Oillon, ^Inrsdnll 6c>-, lov".
Usv. 1?. .Ic>kn, Xirvvin, IKnlUiis (.o., Laus.
II. Oskrlr<>, 8tr. kkNwasn Oolurrdrä. 8tr. anä
Oott'rotkI 'u^vtt.s, Inä.
1^ . Ililport, ^reddolcl, I'ulton 6o., 0.
L. v. Lttsaialklr^, 310 L. I'runclliri 8tl.,Lvan8viIIs, Inä. L. 3.
cksslev. 'Lox 146. i-idbIs Rook, ^rlc.



Herausgegeben von der Deutschen Evangelisch
Zeitweilig redigirt von dem Lehren
 Entered at the Post C

Year 35.

(Submitted.)

Luther Flashes.

(Continued.)

"Private Confession.

(Luther's People's Bibl. vol. 17. 18, pp. 243-245.*)"

O dear confession, if one, to reveal oneself, Takes the brother
 alone in a quiet place, Laments his distress, 'tis conscience so
 to quiet. To hear from him but one comforting word...

The pope has commanded the break strict

And even made an emergency stable out of it;

It is a pity. - Therefore, that he should constrain us, I harshly
 rejected, - since I thought of confession!

And for this very reason I will never confess, Where the pope
 confesses and so orders: Shall let me confess freely still And
 without compulsion, - has it also no power!

Traun, nevertheless I let no one take away my secret
 confession, I would not give it away, Whether the treasures of
 all the world were handed to me: I know the comfort and
 strength they have given me.

No one has found what such confession can do, For he who in
 battle often fights with Belial:

Would long since have been strangled and overcome by him,
 Had not he preserved me all along!

'S many things are doubtful, erroneous.

Therein not alone man can send himself;

When thou standest in doubt and goest astray, And knowest
 not whither thou flievest then:

So take a brother faithful by your side

And hold your emergency request for him there:

How unbelief, sin, infirmity, deny thee, And ask him for comfort
 and counsel here.

*There Luther writes: "Third, confession is when one confesses to
 another and takes him alone to a place and tells him what his need and
 concern is, so that he may hear from him a comforting word to quiet his
 conscience. This confession the pope has strictly commanded, and
 has made it a stable of necessity, so that it is to be pitied. I have
 rejected and severely attacked this coercion and compulsion when I
 preached and wrote about confession. And for this very reason I will
 not confess, that the pope has commanded it and will have it. For he
 shall leave confession free unto me, and shall make no law or
 commandment of it; that he hath neither power nor authority to do.

But still I will not let anyone take away my secret confession, and I
 would not give it for the sake of the whole world's treasure, for I know
 what strength and comfort it has given me. No one knows what secret
 confession can do, because he who must often fight and struggle with
 the devil. I would long since have been overcome and strangled by the
 devil, if this confession had not preserved me; for there are many
 doubtful and erroneous things, in which a man alone is not at ease.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.
Entered at the Post Office at St. Louis, Mo., as second-class matter.

St. Louis, Mo., November 1, 1879.,

No. 21.

For say, what harm can it do thee, That thou hast a little
humbled thyself before thy neighbour, Desiring comfort and
grace, And thus makest thyself a little disgrace?

(Submitted.)

If thou may'st be comforted by thy brother.;
O receive him, and believe: God himself saith it! Would not
Christ Himself reveal it to us. How He hears in two", in three"?

on the Constitirion of the Iowa District of the
Lutheran Synod of Missouri 2c. held and by
resolution committed to print by H. C. Schwan.

That we may make our hearts and consciences despondent...
Strengthen for God and against Satan already:
Of secret confession we must diligently need And may much of
absolution!

Text: Ephes. 4, 3-6.:

He that hath strong and steadfast faith in God
And may be sure of the forgiveness of sins: Let him deprive
himself of such confession, And confess his sin to God alone!

Be diligent to keep unity of spirit through the bond of
peace. One body and one Spirit, even as ye are called
unto one hope of your profession. One Lord, One Faith,
One Baptism, One God and Father (our) of all, who is over
you all, and through you all, and in you all.

But oh, how many then trust God With firm, strong faith? Here
let each man look to himself... That he deceive not himself
thus!

Venerable synodal comrades, beloved in Christ, all of
you!

Sons of Luther, honor the prophet...
And testifies in his mind of the word clearly:
Have you no secret confession today of need, Are you stronger
than our master was? Hasta.

You are gathered here for the inauguration of an independent
District Synod of Iowa. What you have long desired, and with
good reason, shall be fulfilled today. By God's blessing, your
congregations have now grown in number and increased in
strength to such an extent that you no longer need to make long
journeys to remote states in order to attend synodal meetings of
your fellow believers. Henceforth you will have in your own home
what you have hitherto had to seek far away. Your own
congregations shall henceforth be blessed to have such meetings
in their own bosom, and what is more, you shall henceforth have
to decide for yourselves and alone about your own particular
internal affairs, which you yourselves must understand best.

Nor can he understand them. When he is in such doubt, and knows not
where to go, he takes his brother to a place, and holds up to him his
distress, and bewails to him his infirmities, his unbelief, and his sin, and
beseeches him for comfort and counsel. For what harm is it to him if he
humbles himself a little before his neighbor and disgraces himself?

If then thou shalt receive comfort of thy brother, receive it, and believe
it, as if God himself had told thee: as Christ saith in Matthew, If two of you
be made one for an heir, why they should ask, it shall be done for them
of my Father which is in heaven. For where two or three are gathered
together in my name, there am I in the midst of them, Matt. 18:19, 20. We
also must have much absolution, that we may strengthen and comfort our
troubled consciences and desponding hearts against the devil and before
God. Therefore we should not forbid secret confession, nor keep anyone
from it.

Now if any man be troubled with sins, and would be glad to be rid of
them, and would hear a certain comfort and saying, that he may salve his
heart, let him go and bewail his sin secretly unto his brother, and ask him
for absolution, and for a comforting word. If he then give thee absolution,
and say unto thee, Thy sins be forgiven thee, that thou hast a gracious
God and a merciful Father, who will not impute thy sins unto thee, believe
this promise and absolution freshly and cheerfully, and be sure that God
himself will give thee such promise by thy brother's mouth. But he that
hath strong faith in God, and is sure that his sins are forgiven him, may
well leave this confession, and confess unto God alone. But how many
are there who have such firm, strong faith and confidence in God? Let
every man take heed to himself, lest he deceive himself.

Therefore I have said and still say that I will not let this secret
confession be taken from me." (Eight Sermons of Luther. Lrl. Ausg. Bd.
28, 249 f.)

You are glad of it. You rightly hope for a new upswing and a
faster flourishing of our dear Lutheran Church in this state. And
not you alone. We, too, who have come to you from other states,
indeed all who are present here today in spirit, rejoice with you
and are full of the same hope.

But now how? my brothers, since you wanted to have a church
system of your own for your home state, was it really necessary?

Why should it be necessary for you to unite yourselves among yourselves alone, since you are still comparatively a small group? Were there not already many other Christian communities in your vicinity, to which you could have joined yourselves; indeed, are there not all around you a whole number of congregations, which not only speak your language, but also bear your name, and have also long since been united in an ecclesiastical association, and which would perhaps have gladly welcomed you as brethren in their union? Was it really necessary, then, that you should have united yourselves only among yourselves, and thus shut yourselves off from so many others? And is it really right to seal this separation, as it were, anew and irrevocably by a still closer union, such as you want to enter into today?

There is no doubt that you will be reproached all the more loudly for seeking to establish something of your own out of self-aggrandizement, for being not friends but enemies of the peace and unity of the church; and is there any more serious reproach that could be levelled at a Christian? Is not Christ's kingdom to be a kingdom of love, peace, and unity? Did not the holy angels greet Him, the Prince of Peace who appeared at last, at the manger with the song, "Peace on earth"? Was not the chief content of His high priestly prayer for His Church, "I pray that they may all be one, even as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me"? Does not his apostle Paul exhort, "Pursue peace with all them that call upon the Lord with a pure heart"? Yes, when it is said in the Epistle to the Hebrews, "Pursue peace toward all, and sanctification, without which no man shall see the Lord," is not this a denial of blessedness to the unpeaceful? And in spite of all this you separate yourselves! Do you not tremble and shake before all these words?

No, my brothers, you don't have to. You may lift up your heads with confidence. God's children, as much as is in them, ought to be at peace with all men. But before they reach out their hands to others for ecclesiastical fellowship, let them first be divinely assured from God's word that it is the right union, pleasing to God, to which they are called. But what this is, that is what the text read teaches us. On the basis of this, then, let me now introduce myself to you:

The right church unity; namely

1. what its nature is;
2. from which it springs;
3. whereby it is preserved.

I.

"Be diligent to keep unity in the Spirit through the bond of peace," says the holy apostle. These words have always been spoken by those who, if not all, yet have wished to unite as many as possible of the existing Christian communities into a single ecclesiastical body. Be diligent to maintain unity in the Spirit," 2c. some of the brethren of the same name to whom we have hitherto had to deny church fellowship are calling out to us in particular. Long enough, they say, has there been disunity in our church, long enough have we been divided into factions, long enough have brethren stood and quarrelled against brethren. Shall this misery last forever?

No! At last let there be peace between Judah and Israel, at last let swords be turned into plowshares and spears into pruning hooks, at last let brothers join hands and make a covenant of peace and harmony!

But, however well some may mean it, they are mistaken. For what kind of unity is it to which our adversaries seek to persuade us by reproaching us with the words of our text? Oh, none other than a mere outward, earthly, bodily, visible unity. While inwardly we are and remain divided, outwardly we are to become one; while inwardly we believe differently, think differently, are of different minds, yet outwardly we are to unite, are to do certain church works, e. g. Bible propagation and missions, together, celebrate common services, appear together at one altar, are to give the name of brother to those who are not brothers. But he who cannot and will not do this is declared without further ado to be an enemy of Christian unity, and it is said to him, "Have you not read? Be diligent to maintain unity!"

But they that speak thus have the holy apostle not for, but against them. For St. Paul writes, "Be diligent to keep unity"; but he also very plainly states the kind and nature of the unity to which he exhorts. "Unity in the Spirit," he says. The true unity of Christians, the true unity of the church, is therefore not merely an outward unity, but a spiritual, inward, invisible unity, a unity of heart, of mind, of soul, of spirit.

Note how therefore the holy apostle further describes them to us: "One body and one Spirit, even as ye also are called unto one hope of your profession." One body, then. Our adversaries, it is true, are fond of drawing these words to their opinion. They say: Hear it, the apostle first demands that there should be One Body; but a Body is yet an outward, a visible body; therefore let us first of all form one outward body with one another; the other will then be found. But there again they err. For instance, is a multitude of loose grains of sand lying together called a body? Certainly not. And why not? Because there is no connection. Or are dead stones joined together to form a lifeless building called a body? Not that either. Why not? Because there is only an outward connection between them. A body is not something dead; it does not consist of pieces that are only joined together externally. A body is something living, it is a whole that has grown from within.

The church is one body, the members of which are therefore also inwardly connected with each other in the most precise way. A mere outward connection of the church does not even make it one body in the sense of the holy apostle. But now it goes on to say: One Spirit! All kinds of different spirits, then, must not dwell in one ecclesiastical association, if they only agree with one another about some outward things. What would happen if each member of a natural body were governed by its own different spirit? Where would the unity of this body remain? No, as in all the members of a human body one and the same soul lives and rules, pervades and moves everything, so, if an ecclesiastical community is to belong to the wonderful body of Christ, to the true Christian Church, one and the same Spirit, the Spirit of Christ, the Holy Spirit must rule in it. - "Even as ye are called unto the same hope of your faith."



The apostle continues. So, however different the true Christians may be in their earthly calling, they are of one calling as to heaven, which they all hope for alike, because it belongs to them all without distinction. Indeed, so great should be the agreement among them all, that over the unity of the heavenly calling, the differences of the earthly, and indeed all other differences, no longer seem worth mentioning.

Behold, the church unity to which St. Paul here exhorts us is of this kind and nature. And let no one say that he is describing a state of things which ought to be, but which never has been, and never can be, anywhere. No, the apostle does not point us to the land of fables. No, such was the state of affairs in fact and in truth in the apostolic churches, e. g. at Jerusalem, of which the Holy Spirit testifies: "But the multitude of the believers was one heart and one soul."

Well then, beloved brethren, do not let your consciences be troubled, because you do not wish to unite outwardly with those with whom you cannot be one inwardly. It is truly not an outward union only, for which Christ once prayed, to which the Scriptures urge us, to which the holy apostle so earnestly exhorts us in our text.

But just as little let yourselves be blinded by the pretences of what a numerous body you form, what mighty influence you gain, what great things you could accomplish if you were more broad-minded and grandiose. All outward unity without inward unity is an abomination in the sight of God, because it is a lie and a deception; all their greatness before Him is only appearance, nothing but vain pretense.

Finally, brothers, if you do not enter into a mere outward union with others, even if they bear your name, you should do so just as little, much less among yourselves. It would be double hypocrisy. Woe to you, then, if the covenant you make today were made merely out of outward considerations, for the sake of earthly advantage and temporal comfort and the like, if you were not really One Body and One Spirit, if your fellowship were not a "unity in the Spirit"! But when, when is it of this right kind? Answer: Only when it has sprung from the right root, when it is built on the right foundation. Of this now, secondly.

II.

The principle on which all outward attempts at church unification have always been based, and the foundation on which they have been built to this day, are these: "It would be well if all Christians were united in matters of faith, but that can no longer be achieved. This must be completely dispensed with nowadays. Enough, if they are only one in love. Love is greater than faith. Let each one believe, then, in this and that, what he may think right; let no one dispute about doctrine; let all be wisely silent about things that might disturb harmony; let the difference of faith be covered with the mantle of love. If the covenant stands on love, which binds all things together, it stands firm enough. To whom this is not enough, love is not enough." And here again we refer to the opening words of our text: "Be diligent to keep unity in the Spirit through the bond of peace." This bond of peace, they say,



is, as is well known, nothing other than love. It is not faith, therefore, but love that is the source from which unity springs, that is the ground on which it must rest.

But here again one is mistaken, because here too one does not take a close look at the words. The apostle does not say: Be diligent to awaken, to produce, to bring forth ... but to keep, that is, to preserve and keep unity 2c. But something that is to be preserved must already be there beforehand. Thus, according to our text, unity in the Spirit is not to spring from love, but, if it has already sprung, it is to be preserved through love.

But from what must it spring, if it is to be right? This, too, we do not need to consider. For St. Paul continues, "One Lord, One faith, One baptism, One God and Father of us all, who is over you all, and through you all, and in you all." Here, here you have source or root from whence it springs, ground and soil upon which it shall stand. One Lord, one faith. - Where this is lacking, there can be no right unity; where it is, it cannot be lacking. But now say, whereby then have we one Lord, one baptism, etc.? Answer: only through one faith. Therefore the apostle also puts faith in the same place. For it is only by faith that there is everywhere one Lord, one baptism, one God. Without faith they are there, but one has nothing of them. Only through right faith do we have the right Lord and the right baptism. And by what do many of them have the same one right Lord 2c.? Only by their being united in the same one right faith. If the church is really the fellowship of the faithful, and that it is, then true church fellowship can only spring from true faith fellowship, and must therefore be built on nothing else. As little as this would really be a united state, in which different, contradictory laws would have equal validity, or in which everything would be considered right which every individual would like to consider right: so little is there a united church, where different faiths, contradictory creeds, have equal validity, where one holds this, the other that, of the Lord, where one regards baptism as a means of grace, the other as a mere ceremony, or where everything is considered truth which every individual would like to consider true. In sum, true church unity, pleasing to God, is only found where there is unity in the faith, that is, in all the articles of the faith once given to the saints.

Therefore, as much as the holy apostles continue to urge unity among those who have One Lord, One Baptism, One Faith, they have often and zealously warned against unity with those who are not obedient to the One Faith. "Pull not ye on the strange yoke with unbelievers," cries St. Paul (and unbelievers, according to Scripture, are not merely those who reject all the articles of the Christian faith, but also such as stiff-neckedly deny even one article of it). "Come out from among them, and separate yourselves, saith the Lord." "I exhort you," saith the same apostle, "that ye take heed to them which cause division and offence beside the doctrine which ye have learned, and depart from them." Yea, even the

John, a disciple of love, wrote: "If any man come to you, and means. But where one comes with this, whoever wants to see, bring not this doctrine, receive him not at home, neither salute can see from church history. It is precisely in this way that one him. For he that saluteth him bequeatheth himself partaker of has come to the papacy. It is true that every association of men, his evil works."

We are not to hate and persecute those who hold false orders. But such orders, if the indwelling spirit did not do so, have beliefs, nor are we to withdraw from civil intercourse with them; never and nowhere been able to preserve a society. And he who rather, we are to show them all loyalty, love, and kindness in all thinks that even poor human orders are the means of keeping things. But God has not commanded us to keep church the church of Jesus Christ in unity may first learn what church fellowship with them, but has strictly forbidden it. - We ought not and church unity are.

to think that all who are in unbelieving fellowships are muthful, No! The holy apostle prescribes quite another means. For hardened enemies of the truth, and children of perdition; we here at last belong the words, "Be diligent to keep unity in the ought not to forget that where Word and Sacrament still remain Spirit through the bond of peace." By the bond of peace. But what essential, where something of the sweet gospel still resounds, he means by this we see from the preceding words, where he there also children are born to the Lord, like dew from the dawn; exhorts to humility, gentleness, patience, and last of all, and in We may and should rejoice that we are in the most intimate and sum, to love.

sweetest fellowship, secretly before God, with all those who And this alone, my brethren, is the right remedy. Where God carry the saving faith in their hearts, even if they are still afflicted has graciously given the unity that flows from the one faith, then, with many an error through weakness. But we cannot enter into if one wants to preserve it, one should be diligent to practice the church fellowship with such either. We do not know them; the virtues from which the bond is woven that, next to faith, most Lord knows his own. Where we are to enter into public church securely holds the children of God together in peace. Let no one fellowship, there must also be public unity in faith and exalt himself above another, but in humility let each esteem his confession.

When, therefore, the children of Israel, who had returned condemn, but help one another with a gentle spirit. Let there be from Babylon, did not want to unite with the Samaritans, who no pushing and shoving, but wait patiently and bear the weak. In were men of religion, in the building of temples and the worship short, let love prevail as the apostle describes it in 1 Corinthians of God, when they allowed themselves neither to be enticed by 13, love that is long-suffering and kind, that is not jealous, not entreaties and promises, nor to be driven to it by threats and self-willed, not puffed up, that bears all things, believes all things, persecutions; when John did not want to dwell under one roof hopes all things, and endures all things. This love, as it is the with the heretic, when Luther did not want to reach out his bond of perfection, is also the bond that holds believers together brotherly hand to Zwingli, this was not unkindness, but loyalty in peace. It may have a tender hand, but it holds firm. What no and obedience to God and His Word.

Therefore, dear brethren of the Iowa District, be well, if this Therefore, dear brothers, be well if you take St. Paul's is the reason why you too have refused and still refuse to enter admonition to heart, if you let this love prevail. You will never be into any ecclesiastical association with fluttering spirits, old or disgraced. Your community will stand like a tree by the rivers of new. Whether the world cries out to you because of this, the water, whose leaves do not wither and which bears fruit in its Lord will remember you.

Blessed are you when the one true faith you profess is The Lord our God, then, be gracious unto you, and make his proclaimed vividly and powerfully in all your churches and face to shine upon you; and long green and flourish, springing schools, when you always build yourselves up anew on it in all from faith, nurtured by love, in unity of spirit - long flourish upon your meetings.

Blessed are you if you, as much as is in you, ward off everything that could disturb this blessed harmony, if, on the other hand, you always need the right means to maintain and preserve it!

What is this remedy? Of which now lately the third.

III.

From time immemorial many and various means have been sought and attempted to keep smaller or larger ecclesiastical communities together in peace and harmony. And as different as the spirits have been, so different have these means been. Nowadays, when the fragmentation of the sects seems to have come to the extreme, and the papacy in its outward unity looks down on this confusion with a sneer, it is now considered by many, even by so-called Lutherans, as a foregone conclusion that a strict constitution, strict laws, strict subordination of the individual to the whole, in short, a so-called strong church government with sovereign power, which finally decides all disputes and to which everyone must submit by virtue of his office, is the only tried and tested way to ensure the unity of the church.

(Submitted.)

Response of the Second Lutheran Congregation at Pittsburgh, Pa. to the Pittsburgh Synod's publication concerning

The Synod of Pittsburgh, at its last sessions, passed a series of resolutions specifically concerning us, the Second Lutheran Congregation of Pittsburgh, Pa. We now believe that we owe to the whole Lutheran Church, to our brethren in the Missouri Synod, and to ourselves, a public answer to these public charges. The official publication of the aforementioned Synod concludes by declaring that it considers us, despite the fact that

we have properly renounced it, as an "integrating part" of it; but the reason why the announcement was not made from the pulpit must nevertheless "renounce all church fellowship until we have" because we wanted to spare Rev. Wenzel, who had to make openly confessed our sins and brought forth righteous fruits of the announcement himself.

repentance". Let our second sin be, that we renounced the Pittsburgh Synod for the sake of its false doctrine. Let this be "a falsehood" reproach us with, and not in a private letter to the congregation, and "a calumny." Well, the Synod compels us, and let it bear the consequences, to prove also what we have asserted. Let us not by resolution in the church bulletins, we find that they are to be looked far for the proof, but take it straight from their last decree. these:

Where, then, is it written in God's Word that a congregation First of all, we would have asked our former pastor, Mr. G. A. cannot get away from a synod again without its consent, as the Wenzel, to resign and then removed him from his office by vote, Pittsburgh Synod asserts under resolution 4? Certainly, without having proven that he had taught false doctrine or lived prominent members of the Pittsburgh Synod asserted it years an angry life or had been disloyal in office; but solely for the sake of, and testified to it under oath, when they appeared before the reason that we wanted to sell beer at the school festival, but Past. courts as witnesses in disputes concerning church property; but Wenzel tried to prevent this.

Let us ask the simple question: How does the Synod know however, the mere assertion had to suffice, the scriptural proof that which it so boldly introduces with the words: "These are" was omitted. It is simply against the doctrine of Christian liberty, facts"? Has it ever questioned our congregation on this matter? and an altogether papist principle, and therefore a most Has it made an inquiry, which we have repeatedly requested of dangerous heresy, that a church of God, by joining a synod, sells its president? Not at all! Did the synod declare, after Pastor himself to it in such a way that it cannot get away from it without its Wenzel had been deposed and we desired to be supplied again, consent. Suppose, then, a synod, like the Pittsburgh synod, errs; that it could have nothing to do with us until we had repented? has fellowship with false teachers, and never punishes them; Not at all! On the contrary, the President came, preached for us, hires pastors who openly declare they are chiliasts; but a suggested pastors for us to call, but rejected our repeated congregation associated with it wants to escape all this and leave request to investigate the matter; indeed, he expressly declared it - should it have no right to do so until the synod dismisses it? that he had not come for this purpose. It is therefore a fact that When would that even happen? We maintain that even if a the Synod judged unilaterally and condemned us without having congregation could not yet recognize the false teachings of its heard us. Hear them now! synod, but it saw that the edification of the congregation and its

We had cause, however, to demand the resignation of Past. blessed continuance would be damaged by belonging to its Wenceslas. But we do not wish to deal with Rev. Wenzel, as the synod, no one can prevent it from separating from such a synod, Synod in its blind zeal has done with us, and publicly enumerate if possible with its consent, and if that cannot be obtained, also his errors here. Only in the extreme case, if the Synod forces us without its consent. For synods are not of divine but of human to do so by means of further attacks, would we have to cease our right, and the union of congregations into a synod is not one restraint, which we now still consider to be just. For now our command in Scripture, but a voluntary one. It is here that the conscientious statement must suffice: There are, however, saying applies, "The salvation of the people is the supreme law." complaints against Past. Wenzel's conduct of office, enough Now, as we still belonged to the Pittsburgh Synod during the complaints, have not only been "hinted at" for years, but have period of more than half a year in which we were served by also been "brought forward," and we have had reasons enough pastors of the Missouri Synod, and were not convicted of any sin to remove Past. Wenzel to be dismissed. This, however, we by the latter, but were instructed by the latter as to the difference admit with shame, as we did, after eS unS Past. Beyer, even of right and wrong doctrine, we did, and that notwithstanding, that before he accepted our call as Vacancy Preacher, also made it our Rev. Lindemann still wanted to prevent us, we took the well-clear to Rev. Wenzel in writing: We ought to have proceeded considered step and renounced a synod which uses the synodal differently, to have adopted a different manner of removal, power as a rope to bind and subjugate its congregations, and we namely, that we should have condemned Past. Wenzel's could only be accused of a sin if, after we had come to this disloyalty to his office through all stages. That this did not happen conclusion, we had still remained with such a synod. We are is simply because we had not learned it from the Pittsburgh sorry that the step we took on May 5 was not taken eight years Synod, and because we had not confronted Rev. Wenzel ago, and we can only wish that many more congregations of the appealed to the congregation at the crucial moment with the Pittsburgh Synod will take it.

declaration that they, who elected him, "must also vote him out." The eyes of the *Lutheran Synod* have opened, as they have This "genuine Lutheran" advice we unfortunately followed, like opened for us, to what a salutary cure the publications of the Synod in the "*Lutheran and Missionary*" have substantially many similar ones. contributed, and have thus completely cured us.

The Pittsburgh Synod is now trying to make it look as if we had only quickly called together a meeting of Past. Wenzel's The third sin, which the Synod publicly condemns us for, is opponents and then deposed him. But this is not so! Rev. Wenzel said to be that "at our annual feast we freely and publicly, in the and every member of the congregation knew for four weeks what presence of our present was at stake.

We did indeed call a meeting at the request of the friends of Rev. Wenzel's friends, in order to give everyone an opportunity to vote. That the purpose

Pastor Lindemann and have sold lager without penalty and protest from his side, to the disgrace oes confession and to the disgrace of the Christian name.

This is a shameful slander, and we hereby publicly call upon the Synod to prove this by "documents in their possession, or by living witnesses." Our present pastor Lindemann not only tried to prevent the sale of beer at our last school festival to the best of his ability, but also publicly protested against it with several members of the congregation, and on his advice the sale on the festival grounds was strictly supervised. But what moved us, against our pastor's will, to allow the sale of beer this year is this. We feared that if we forbade it immediately, the Synod and Past. Wenzel's supporters might make the apparently justified accusation against us, as if last year we were really only concerned with giving Past. Wenzel, while we were doing the "Missourier" a favor, after we had achieved our purpose. If the Synod wishes to publicly brand us as such a congregation, at whose social gatherings worldly drinking parties are held, we can thereby rely on Past. Wenzel's conscience, to the testimony of our neighborhood, and even to several pastors of the Pittsburgh Synod. Yet that "which experience has proved to be a curse to the church" never received the earnest testimony of Rev. Wenceslas, until that picnic. Yes, this congregation, in which it is said to look so shameful by experience, he praised for 13 years and especially in the last years.

Furthermore, how are we to rhyme the proceedings of the Synod with us, that a German congregation, now still belonging to it, in our nearest neighbourhood, not only gives beer freely and publicly at its annual picnic, but also has dancing and music. We do not know that the pastor there objects to this, or that the synod takes the pastor and congregation into custody because of it.

Since the Synod now also refers to the "strictly Lutheran congregational organization" which it gave us in our "Charter, Constitution, Catechism and Confession many years ago," we are compelled to reveal how this is so. How "strictly Lutheran" the Charter and Constitution must be, which this Synod has already given to a congregation many years ago, can be imagined by anyone who knows the ecclesiastical events of the last few years in the General and old Pennsylvania Synods; he who does not know them, let him hear! In the charter granted us by the Pittsburgh Synod, Luther's small (much less the large) catechism is not mentioned at all, but only mentions "the Augsburg Confession as the symbol of our faith." According to the same charter, the "Kirchenrath" has the power "to take care of the church business that occurs and to make such institutions and secondary laws as are conducive to the welfare of the congregation". In the Constitution, the admission and dismissal of members of the congregation, as well as all church discipline, is placed in the hands of the Church Council.

But how does the synod, which now wants to be at least "strictly Lutheran," reconcile it with Scripture and the Lutheran, i.e., Scriptural, confession that a synod makes charters and constitutions for its congregations and then "bestows" them upon them? Where does the synod get and have this right?



If this public reply forced upon us should contribute to the Pittsburgh Synod - but we can hardly expect that - that this or that person in the Synod should realize how unjustly we are treated and how much the Synod has disgraced itself by its blind zeal; if, furthermore, even one congregation should realize under what tyranny it languishes under this Synod, then we should be very pleased. But we hereby also publicly take our leave for the second time, never to return.

In the name and on behalf of the Second Lutheran St. Paul's
Parish and the Church Council
Pittsburgh, Oct. 13, 1879.

Br. Lindemann, Pastor. H. Ender,
Secretary.

The English Lutheran Conference of Missouri.

Of this small body the l. reader has heard often of late. It has held its meetings again during the past month, and it will certainly be a pleasure for him to hear more from it. We will first let follow the report which a dear member of it, Mr. Pastor L. M. Wagner, has given us. It reads:

"The English Lutheran Conference of Missouri met at St. Paul's Church, in the congregation of the Rev. A. Räder, in Webster County, Mo. on Friday, the 10th of October. Of the pastors belonging to the conference, six were present, only one absent. It was a pleasure to the Conference to welcome Prof. Guenther and Rev. C. L. Zanzow, of the Western District of the Missouri Synod, into its midst as consulting members during the sessions. These two brethren also came to confer with our Conference on ways and means of establishing a closer connection between the two bodies, so that our little Conference would be able to more effectually carry on the cause of true Lutheranism. A committee was appointed to confer with them on this subject. The following is the result of the consultation:

",1 We have learned that, as our Conference was not represented at the last meeting of the Western District at St. Louis, no steps could be taken at present towards a nearer connection.

(2) We believe that it is best for the cause of Christ among English-speakers if our conference remains an organized body in its own right.

(3) We advise our Conference to take immediate steps to establish closer relations with the said Western District, and at the end to appoint a delegate to represent us at the next meeting of the same.

(4) We kindly request the Western District to send a delegate to the future meetings of our Conference, and if it please our congregations, we desire that such delegates visit all the congregations near the place of meeting as visitators.

"These committee proposals were all approved.

"Our conference kindly reciprocates the goodwill shown us by the Western District and the interest it takes in us, and eagerly hopes to receive more help from it in the future, both in spiritual and temporal matters, so that the work the Lord has given it to do may be done with diligence.

"A large part of the six days of the conference was used to discuss theses on the 'Christian education of children.' First, the duties of parents were explained in detail, and then the necessity of having a well-established Lutheran parish school in every congregation was presented. Without such a school, it is almost impossible for a true Lutheran congregation to exist for long.

"It is well known that there are very few good Lutheran books available in the English language; but in order to meet the needs of our children and schools to the best of our ability, various Lutheran books have been recommended, which will be listed in the conference report.

"Every day, with the exception of the last, there was preaching. All who attended the conference acknowledged that they had been greatly encouraged by what they had heard, especially by the discussion of the theses.

"May the Lord then bless and promote the work of our hands in His name, that our English Lutheran Church may gain a firm and strong hold in our West, and that many souls may be gathered into His kingdom.

L. M. Wagner."

* *
*

As the reader can see from this report, the members of this conference are serious about true Lutheranism. And so we who were able to attend the conference, Pastor Janzow and the writer of this report, also found it to be so. These fine men want only true Lutheranism. We have heard wonderful testimonies of this among them. At the same time, they are so humble that they gladly accept instruction from those who, by God's grace, have known and have had true Lutheranism for a long time, in order to be supported in every way.

The congregations also go with their pastors. In addition to the congregational deputies, many other members of congregations from near and far, men and women,*) attended the conference, and all listened with great interest - from 9 o'clock in the morning until the close of the meeting in the afternoon. There was only a break of about an hour at noon. Everyone stayed; the women had provided plenty of food.

Not only the pastors, but also members of the congregation recognized that there are still some evils in their institutions, which they brought with them from Tennessee, that need to be remedied. And the dear people are grateful for every good advice that is given to them.

Wherever possible, pastors will attend our conferences, such as those in Perry County and Arkansas.

The congregations are very scattered and in part still poor. It is therefore a great inconvenience that some pastors engage in farming for their livelihood. This was also discussed at the conference. With God's help, things will soon change in this area as well, if only because the pastors are seriously considering establishing parish schools and, where no teachers can be hired, taking them over themselves.

So we cannot, we must not abandon these dear people. We would not be accountable to God if we let this opportunity to build his kingdom go unnoticed. We must help them - with counsel and action. Let us repeat, therefore, the words that the "Lutheran"...

*) One family, for example, had come 200 miles by wagon.

in No. 5 d. Z. brought: "It is without doubt the sacred duty of Lutherans, whom God has blessed with that of which these their righteous brethren are deficient, to vigorously support the same. Their mission field is the mission field of all true American Lutherans."

The reader will certainly be pleased to learn that the Conference desires that its congregations be visited by a member of our Synod. This is a good opportunity to get to know the needs of the dear people better and to regulate the support accordingly.

The Conference will meet next year 2 days after the close of the Western District meetings in Barton County.

I would also like to add a request to readers in Missouri: Whoever knows of Lutheran settlements of English tongue in his vicinity should not fail to inform the pastors of this English conference. The writer of this offers to convey any information.
G.

To the ecclesiastical chronicle.

I. America.

Lutheran Illinois Synod. From the synodal report before us, we see that the I. brethren, at their meeting this year, dealt with a very important subject of doctrine, namely, the use of Christian liberty. All righteous Lutherans can only rejoice in the earnestness they showed toward a former member, Pastor Heiniger, who had gone over to the Methodists, but wished to rejoin the Synod without a public confession of repentance, and who has now found his equal among the members of the Wartburg Synod, which belongs to the General Synod. It was "resolved that the pastors and delegates submit the question to their congregations for decision, whether they deem it advisable that the Synod cease to exist as such, or that it be continued, and that a report be made thereon next year

Tennessee Synod. Past. P. C. Henkel gives a good testimony in this English Synod. He reports the following in "*Our Church Paper*". "As the time approaches when the Lutheran Tennessee Synod will meet in this year of the Lord 1879, I deem it my duty to notify the members of the Synod in advance that I intend to commend the doctrine and worship of the secret societies, and the subject of altar and pulpit fellowship and chiliasm, to the prayerful consideration and inquiry of the Synod. One of the principal duties of a Synod, as we know, is to expose and expose false doctrines. And since I am convinced beyond all doubt that the worship of the secret societies is at best deistic, and therefore contrary to the worship of the Triune God, and that the way to salvation which the secret societies teach is contrary to the glorious doctrine of justification by faith in Christ, my soul trembles at the thought that such worship and such teaching could be imputed to us; I cannot, therefore, for conscience' sake, but require the Synod to remove my scruples of conscience by proving that I am in error in my opinions, or by removing the ground of my misgivings by a suitable designation of their position in regard to these things." R. L.

Dr. Seiß and the Doctrine of the Antichrist. The "*Zeitschrift*" writes: "Dr. Seiß has written about the Antichrist in the '*Lutheran*'. He wants to use his 'Briefs

intended to turn the school, which already had 117 children, into a two-class school and then hire a Christian teacher in addition to the Jewish teacher. But the Christian school-interested parties were not satisfied with this. They demanded the abolition of the communal school and the establishment of a Protestant school for their children. In the meantime, the Christian parents kept their children out of the school, even, it seems, after the school had been transformed into a two-class school and a Protestant teacher had been employed alongside the Jewish one. As a result, they naturally incurred not inconsiderable penalties for missing school. Since the situation became unbearable, a deputation from Angenrod went to Darmstadt in the course of the previous summer to the Minister President von Stark in order to initiate mediation. They received the decision that the school punishments should be cancelled and the Jewish teacher transferred (his place should be taken by a Christian teacher), if the congregation would immediately give up its rebelliousness and raise the means to pay for the Israelite religious instruction. Since the Superintendent of the Province, whom the deputation visited, also gave the people similar advice, the congregation complied. Although completely poor and indebted, it nevertheless declared itself willing to bear the costs for the Israelite religious instruction, in order only to provide its children with the possibility of Christian instruction again. That was in the summer of last year, and now - according to a report in the Allg. Ev.-Luth. Kirchenzeitung of May 23rd of this year - things are still the same in Angenrod, and the notice published some time ago by the "Deutscher Volksfreund" that the Jewish teacher hoped to be transferred to Worms, has unfortunately not yet received actual confirmation. It is also interesting to note that in Angenrod, a branch village of Billertshausen, the Protestant pastor of Billertshausen was appointed chairman of the school board of the Jewish-Christian communal school. The pastor in question wanted to refuse because it was impossible for him, as a Protestant clergyman, to represent the intentions of the government that had brought the Jewish-Christian communal school into being, but it is said that he was simply forbidden by the church regiment to refuse.

Religious intolerance in Austria. The following is found in the 3rd report of the missionary institute at Alt-Tschau in Lower Silesia: "A current of persecution is now passing over Austria. It seems to be the firm determination of the Austrian government to crush the young Christian life which is springing up on every side. The most striking instances are as follows: In one place near Prague some people who call themselves the "Old Reformed Church" have been forbidden to admit to their family services any person who is not a member of the family. The police have entered their houses and even during the prayers have turned out the ministers. The public prosecutor in Prague openly and boldly declares that it is not even permitted by law to say table prayers when a stranger is present. Last fall the adherents of the so-called "New Church" in Vienna, who had been allowed to worship publicly for ten years, were forbidden to assemble at all, and another Protestant congregation of the same city received orders not to admit any stranger (non-members) to their services. The Congregationalists connected with the American mission were forbidden to hold religious meetings in Prague or Graz the previous March. They were told that they could not even invite friends in their own homes for religious purposes, and the leading members were threatened with a fine of 2000 marks or 21 days' imprisonment if they would dare to attend any

The Baptist Church in Vienna was also forbidden to hold services outside the churches recognized by the state. The services of the "Free Church of Scotland" were also forbidden if they were conducted in any other language than English, and a similar notice was sent to the Baptist Church in Vienna. The reading of the Bible, which for years had been held privately and publicly every week, was suddenly and decidedly forbidden.

The schools in Austria. In the above report we further read the following: The so-called "public, non-denominational state school of Oesterreich," which also rightly exists in Bohemia, is a simple falsehood. The "non-denominational" school is still a Catholic one. If one were to ask in a Bohemian town for the public, general or non-denominational school, no one would be able to show it, but everyone would know where the Catholic school is. The initial opposition of ultramontane circles to the non-denominational school has very quickly subsided. This is very understandable. For the Catholic character of the non-denominational school leaves nothing to be desired. The reading book in this school contains, for example, petitions to the Most Holy Virgin, exhortations to go diligently to Mass, the life story of St. Charles Borromeo, and the like, as can be proved by translation from the Bohemian books available. The school classes are decorated with crucifixes and other Catholic insignia. The school inspectors are priests or ultramontane laymen. Even the Protestant or Jewish teacher, for instance, formerly employed at such a non-denominational school, is required by the school inspector to make the cross, to lead the children in the processions, and to say the Hail Mary, though he may think nothing of it. In recent times, however, no Protestant school candidate is employed in a "public" school. New schools are also always built as close as possible to the Catholic Church and inaugurated in a Catholic manner. The preliminary training of teachers in the seminaries is purely Catholic, and the non-denominational school, which only exists on paper, has in reality already disappeared to such an extent that examination commissioners officially use the name "Catholic school" instead of "general school" in their teacher examinations. It is easy to see how severely the Protestant Church in Bohemia suffers under these conditions. The Protestant schools, which have not become public, general, i.e. Catholic schools, no longer have the character of public state schools, and thus receive no funds from state or municipal coffers. They have become private schools and must be maintained privately by the Protestants, who, like all members of the community, must also pay contributions to the public school, even if they also maintain a special Protestant private school. This double obligation to pay school taxes caused the disappearance of many Protestant schools. Of the 395 private Protestant schools in Bohemia, 88-90 have not been able to survive, but have given up their Protestant character. They are gradually being filled with Catholic teachers and then undermine the existence of the Protestant congregations that founded them. The remaining Protestant private schools are under Catholic inspectors and must use the prescribed Catholic textbooks. Protestant religious education is also supervised by the Catholic school inspectors. Thus, through the "non-denominational" school, the Catholic Church has not only found its way to the purse strings of the already poor Protestants, but is able to gradually undermine the Protestant Church of Bohemia completely. - O dear readers, thank, thank God that you do not live here in a so-called Catholic country, but in a country where at present there is still freedom of religion and therefore also freedom of school!

W.

[Walther]

State church matters. In the Leipziger Allgemeine Kirchenzeitung of October 3, the following is related. A worker's wife in the country, who was asked in the third month after the birth of her still unbaptized child, why she had put off baptism for so long, answered that one no longer knew what one had to do; her employer had said to his workers in the field that Bismarck did not want the children to be baptized. And the poor woman not only believed this, but she also thought that in such a case it would be most advisable to wait with the baptism of her child until one knew what the great lords in Berlin would decide.

On the 19th Sunday after Trinity, Rev. E. C. Georgii was installed by me in his new office at Cedarburg, Ozaukee Co, Wis. at the ousting of the Most Reverend President C. Strafen.
Ms. Schumann. Address: Rsv. 8. 0.
(ÜvätttrburA, O-rrmkos Oo., ^VVis.

Conference displays.

On 18 and 19 November La Porte Specialconference in Bremen. G. Rosenwinkel.

The First District of the Minnesota "Pastoral Conference will meet at the undersigned's home in Waconia from the 18th to the 20th of November. Those gentlemen coming by rail will be picked up Monday evening from Benton Station.

Registration desired. W. Friedrich.

The 3rd District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., November 25-27, at the residence of Rev. K. F. Schulze, in Courtland. ° I. Schulenburg.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., Monday, Nov. 10, 2 o'clock in the afternoon amidst the congregation Rev. Tb. Jäckels. The meetings will close Wednesday, Nov. 12, at 1 lj o'clock in the forenoon. - Those who have not yet lodging, please call. I. L. OsterhuS.

Correction and request.

Not Mr. I. P. Rademacher, but the undersigned, is treasurer of the Widows' and Orphans' Society for the Jowa District. - Since our widows and orphans are now in dire need of help, the pastors and teachers concerned are hereby cordially and urgently requested to send in their contributions within the next 6 weeks, if at all possible. Whoever has already paid his contribution to another treasurer, I ask to inform me of this by postcard. P h. Studt.

Income to the Western District coffers:
For synodical fund: From l>. Roschke'S congreg. at Pierre City, Mo. h,3.75. ?.. Fackler's congregation at Columbia Bottom, Mo. Mo., 3.50. ?. Wille's Community at Brownsville, Mon, 8.50. ?. Biltz's Gem. in Concordia, Mon, 15.40. D. Mariens' Gem. in Franklin Co, Mon, 7 45. 8. Gräbner's Gem. in St. Charles, Mon 21.80. ?. Sapper's congregation in S. St. Louis, Mon., 9.75 ?' Biedermann's Gem. in Thaver Co, Nebr, 6 6l. l>. GümrrrS Gem. in Cave Girardeau Co, Mon, 3.60, in Hanover, Mon, 8.40. ?. Köstering's congregation at Altenburg, Mo., 21 00 ? Doescher's congregation in New Orleans, 27.00. ?. Sweet's Salems congregation in High Hills, Ter., 5.25. From Trinity Dist. in St' Louis, 9.70. ?. Kleist's congregation in Washington, Mo., 7.60. ? Sandvoß' Gem. in Augusts, Mon., 6.0". k. Pennekamp's compound at New Wells, Mon., 13.00. ?. Bartels' congregation at MinerStown, Mon., 6.55.
To the college maintenance fund: ?. Scholz'S Gem. in Holt Co, Mon, 1.25.
For inner mission: A part of the mission festival coll. in 8 Vetier's church in Cole Camp, Mon., 16.00. A part of the mission festival coll. in ?. Biltz's church in Concordia, Mon., 75.00. Part of the mission festival coll. in ?. Voigt's congregation in Disсен, Mon., 50.00. Part of the mission festival tax in ?. Winkler's church in St. Louis Co., Mon., 40.00. ?. Grupe's congreg. in Eisleben, Mo., Collecte 7.00.
For negro mission, H. Hager through k. Wesche, Jefferson City, Mo., .75th part of mission festival coll. in ?. Vettters Gem. in Benton Co, Mo, 15.5t. Part of Mission Festival Coll. in k. Biltz's church in Concordia, Mon., 25.00. Part of Mission Festival Coll. in 8. Voigt's church in Disсен, Mon., 17.00. Part of Mission Festival Coll. in 8. Winkler's church in St. Louis Co, Mon., 20 00.
For emigrant mission in New York: part of the mission festival coll. in ?. Winkler's church in St. Louis Co.. Mon 10.00.
For poor sick pastors: From the women's association in ?. Doescher's congregation in New Orleans 15.00. From "d. M." by Dr. Walther in St. Louis 5.00. ?. Vetter in Benton Co, Mo, 3.00. H. Kammeier by ?. Biltz at Concordia, Mon., 2.00. ? WeiSbrodt by ?. Bünger in St. Louis, 5.00. Coll. by ?. EndreS' Gem. in Seward Co., Nebr., 6.95. l'. Weseloh, Kimmswick, Mo., 1.50. ?. Häßler at Marysville, Nebr., 1.00. By and from ?. Gülker at Dayton, Iowa, 5.10. ?. Sandvoß's Gem. at Augusta, Mo., 6.25, by himself 1.00. N. G. Seidel at San Francisco, Cal., 1.50.
For Mrs. ?. RuhlandxBy ?. Holls at Centreville, Ill, 9.75.O. Laudel by ?. Sapper at S. St. Louis, 1.00. W Trampe by same .50. ?. LohrS Grm. at Jackson, Mo.,' 3.70. ?. SpehrS Gem. in Benton Co, Mo, 1.00. T. Roßmueller in Holt Co, Mo, .50. I. Slazik the same .50. N. N. by ?. EndreS in Leward Co, Nebr, 1.00. ?. Häßler at Marys- ville, Nebr., 5.00.
For the household fund in St. Louis: ?. Gräbners Gem. in St. Charles, Mo., 3.25.
St. Louis, Oct. 20, 1879. E. Noschke, Cassirer.
For the Preacher-"nD Teacher-Wittwen- and Orphan-Caffe (middle districts) have been received: By Mr. l>. A. K. W. Th. Siek from several members of his. Township to Taylors Creek, O., Pl.50. By Mr. ?. C. F. Seiß as collecte of his. Gem. at Columbia City, Ind. and contribution by himself 6th, "0. By Mr. ?. H. G. Crämer, Collecte at the wedding of Mr. Franz Schneider in Zanesville, O., 5.75.
Indianapolis, Oct. 18, 1879, M. Lonzelmann, Cassirer.

"Keep us, O Lord, in thy word, and forbid the murder of the Pope and the Turk."

When Luther printed this song for the first time in 1542 on a special sheet of paper, he gave it the following title: "A Children's Song to Sing Against the Two Archenemies of Christ and His Holy Church, the Pope and the Turks." As a signature, however, the song bore the following address by Luther to the children: "Dear Christian children, sing and pray confidently against the two right and greatest archenemies of Christ and His members, Jesus Christ. Do your best in this, for, alas, there are few poor people who are earnestly concerned about this. Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. Amen." From this time on, therefore, this hymn has been prayed and sung almost daily by the children in the Lutheran city and village schools, mostly on their knees. This prayer of the children has been answered wonderfully. The Turks, those bloodhounds who lusted after the blood of the Christians and from whose attack Christianity was once not safe for an hour, have prayed that children's song sick and dead, so that now Christianity, if it only continues to pray against the Turk, is safe from him. But as for the other arch-enemy of Christ and Christianity, the pope, our "nursery rhyme" has likewise put a stop to him at least so far that he can no longer, as he once did, murder Christians who do not want to worship him, as much as he would like to do so. Cf. Ps. 8, 3.

W. [Walther]

Death notice.

Before the end of the paper comes the distressing news that Rev. G. E. Friedrich died of yellow fever in New Orleans, October 23.

Inaugurations.

Mr. Director F. Zucker was introduced Wednesday, October 1, at Concordia College by the undersigned.
Fort Wayne, Ind. 13 Oct. 1879, W. S. Stubnatzy.

Mr. Pastor Hermann Strchholzof Martinsville, N. I., on the 16th Sunday after Trinity in the congregation of Paterson, N. I., introduced by Mrs. König.

Address: Rsv. 8. stsoddolr,
28 Vrrn Houton 8t.r., paterson, x. 3.
* * *

In connection with this, I take the liberty of informing you that I was previously a member of the Buffalo Synod and, as a pupil of the same, absorbed the false view of the Buffalo Synod in the doctrine of the office of preacher, of the church, of the ban and of middle things. By diligent study of the writings of the honorable Synod of Missouri, however, I came to the firm conviction that in the above-mentioned points, as in general, the said Synod was leading the pure Lutheran doctrine, which is according to the word of God and the symbols of the church. I., was held. The result was complete agreement with the honorable Synod of Missouri in doctrine and practice. And because my congregation at Martinsville would not withdraw from the Buffalo Synod, I responded to the call of the St. Paul Lutheran congregation at Paterson, N. I. Herm. Stechholz.

INCOME INTO THE CASH OF THE ILLINOIS DISTRIBUTOR: For Wittwe Ruhland: From limbs from ? . A. E. Winters Gem. 2.25. For the synodal treasury: From ? . Solder's parish in Niles 413.00. ? .From limbs from ? . I. I. Walkers Gem. 2.50. I. Braun in Pella 1.00. E. Chr. Kühn's parish in Belleville 14.75. ? . I. M. Hahn's congregation inKrause .25. ? . A. Landeck 5.00. ? . Schaaf's Gem. in Rochester 4.27. From Staunton, 19.18. ? . M. Eirich's congregation at New Minden 9/28. ? .Stephen's Gem. in Milwaukee 1.00. Karl Borchert in Janeöville 1.00. Mrs. Detzer's congregation in DeS Plaines 11.00. (Summa 476.93.) A. Schicker .50. ? . A. Kaseliy' Gem. 5.00. ? . C. F. Hartmann in Woodworth For the inner mission: By ? . G. I. Müller, part of the mission festival1.30. From ? . F. Lochner's congregation 31.00. ? . Mendr'S Preaching coll. of the community in Ehester and surrounding area, 25.00. By ? . B.Place in Corinna 2.00. ? . C. H. бүker at Aroma, Kans... 1.00. ? . Ph. Mießler in Carlinville, monthly mission collections, 4.15. By ? . Ebr. KübnWambsganß' jr. Gcm. in Hancock 2.50. Subsequent from ? . I. I. Walker's in Bellville from N. N. 5.00. By ? . I. Dunsing in Strasburg, part of theGem. .75. MissionSfestroll. 31.77. (p. 465.92.) For the synod treasury: ? . Wescmann's parish in Grafton 9.30. ? . L. For the Negro Mission: Through ? . B. Mießler in Carlinville, monthlySchütz's parish, 5.00. ? . A. Landrck's congregation at Norwood 14.00. mission collect, 4.15. By ? . B. Burfrind in Rich by D. Dettmering, 2.50. (p. For the widow's fund: ? . Coiner 2.00. Coll. at the wedding of Mr. B. E. 46.65.) Hustvedt in Oshkosh 8.80. Karl Schubert in Milwaukee 1.00. For the Emigrant Mission in New York: By ? . G. I. Müller, part of the For Wittwe Sommer: ? . C. Ross 1.00. Mission Festival Coll. of the Gemm. in Ehester und Umgegend, 15.00. For ? . Schwemly's parish: ? . Prägers St. PetriGrm. in Greenville 3.00. For the Emigrant Mission in Baltimore: By?. G. I. Müller. Part, of the, For the congregation at Waterloo, Iowa: By ? . Coiner.50. Wisßvnsfestcoll. of the Gemm. in Ehester und Umgegend, 10.00. For the community in Elkhart, Ind.r By?. coiner .50. For college household in St. Louis: By I. Johnson, Harvest Festival For Inner Mission: Women's Association in New London, feast , Coll. of?. KathainS Gem. in Hoyleton, 18.00. collecte, 8.00. Mission feast, oll. d.r Missourian congregations in For the college household in springfield: By ? . DuUsing in Strasburg,Milwaukee 172.05. C. Maas 1.00. Mrs. Droß 1.00. Mrs. Jost .25. Mrs. part of the Mission Festcoll. 25.00. Glawe 1.00. ? . E. Rolf's congreg. in St. Paul 23.00. Dnrch Kassirer I. For the seminary organ in Springfield: By ? . Dunsing in Strasburg,Birkner 4.25. ? . Schumann's Mr. in Freistatt 6.00. By ? . C. Holst in Horicon, Mission Festival Coll., 40.00. Mission Festival Coll. in ? . I. I. For poor students in Springfield: By ? . Dunsing in Strasburg, part of Walker's congregation at Bear Creek 16.20. ? . C. Strasen's congreg. at missionary festival coll., 15.00. By ? . Steege in Dundee out of theWatertown 42.68. By Cassirer I. T. Schuricht 100.00. Missionfestcollectr collection bag for Goltsche 5.25. ? . T. I. Großr'S Gem. in Addison forat ? . Markworth's Gcm. 15.00. Part of the missionary festival coll. in ? . Herm. Brewer 6.00. (p. 426.25.) Daib's church in Oshkosh 50.00. For poor students at Fort Wavne: For orphan boy W. Köpchen : by For ? . Brunn in dying: Of limbs from ? . A. E. Winter's comm. 2.00. ? . Sophie Biesterfeldt in Chicago .50, Christ. Mandel in Proviso.25, Joh.A. Landeck 5.00. ? . C. Ross 1.00. ? . I. L. DaibS congreg. in Oshkosh 6.75. Schulz in Chicago.13, Fr. K-be in Arlington Heights .50, Louise PlumhoffBy ? . F. Lrdebur of the Gcm. in Cedarburgh 5.38. Trinity congreg. in in Chicago .25, Z .iti Rodenbrro .25, Conr. Biesterfeldt jr. and W-Milwaukee For the Negro Mission: Mission Festcoll. d" missourischen Gemm. in Sporledcr in Schaumburg M 150; by ? . Steege in Dundee out of d "n bell -M-25. For the Negro Mission: Mission Festcoll. d" missourischen Gemm. in by Carl Albrecht .50, Wilhelm Hagemann .25, Ehr. Schröder .50, and byMilwaukee 57.35. Mission Festcoll. in ? . I. I. Walker's church at Bear ? . Hölter by W. Schultz .25. By ? . Bartling in Chicago: for W. Wrocklage Creek 6.00. ? . L. Schütz's congregation 3.00. Mission feast coll. at ? . from Frauenverein 10.00, from D. Wrocklage 7.00; for E. Albrecht fromMarkworth's parish, 5.38. For poor and sick pastors: ? . C. Penalties, excess travel money, 1.90. Jungfrauenvrein 15.00; for M. Albrecht from Fr. Albrecht 15.00; for Th. Osterhus' congregation at Williamsburgh 2.00. ? . Aulich's congregation G. Koller 20.00. ? . Hölters Gem. in Chicago for A. Bünger 20.00. By ? .at Ellisville, \$4.50. Engelbrecht in Chicago from the Women's Club for Bendin 20.00. ? . T. I. Milwaukee, Oct. 10, 1879. C. Eissfeldt, Cassirer. GroßeS church in Addison for F. Brauer 6.00. By ? . Schieferdecker in Hamel, half of the Coll. at Bro. Chr. Wehlmg's Hochz. for Ruhland 2.58. (S. 4140.51.) For poor students in Addison: ? . Grupe's Gem. in Rovenberg 7.10 u. by ? . Steege in Dundee, from the Abenom.cold 10.00. For the orphan boy C. Kambeiß: by Sophie Biesterfeldt in Cbigago .50, Christ. Mandel in Proviso .25, Joh. Schulz in Chicago .12, Fr. Kehr in Arlington Highls -50, Louise Plumhoff in Chicago .25, F. Hinze in Rosenberg .25, Cour. Bieste, felbt jr. and W. Sporleder in Schaumburg jr.50si from Chicaao: by ? . Wunder from Mrs. Aron .30, by ? . Succop by Carl Albrecht .50, Wilb. Hagemann .25, Ebr. Schröder .50, and by ? . Hölter by W>lh. Schnitz .25; by ? . Steege in Dunder auc the Abëudmahlskasse .25. for P. Sommer: "by ? . T. I. Großr'S Mein, in Addison 12.00 and by?. Schieferdecker in Hamel, Collecte at Br. Chr. Wehling's wedding, 2.59. (S. 441.61.) For the widow's fund: By ? . G. I. Müller in Randolph, Coll. at H. Welgc's each, G. Bürger and Biedermann jr 2 111). Of the teachers: Mackensen wedding, 6.25 and dnrch?. Dunsing in Strasburg, part of the harvest 5.00, H. W. Gehrke 4.35, R. A. WiSmar 4.00, Drffner 2.00. festival coll., 3.00. (\$ 49.25.) Two. Gifts: For Wittwe Ruhland: ? . Eirich's Gem. in New Minden 19.0 and by ? . From N. N. of St. Louis 1.15. Mrs. Teacher Seboldt in Millstadt, Ill, 2.00. From the Women's Club in ? . SapperS Gem. 10.00. HochzeitS- Collrcte with A. Breihan there 15.06. Mrs. A. A. 1.00. For happy delivery of N. N. 2.00. Hochz.- Coll. 5.i>0. Caspar Rantzel 1.00. Jmmanuels-Gem. in Perry- ville, Mon., 3.45. ? . Biedermanns-Gem. 7.89. By ? . Häßler by C. Abrahams 1.00. ? . Spehr's Gem. 2.70. Mr. I. H. Myers, Ambia, Jud., 5.60. St. Louis, Mo. 8th Oct. 1879, E. M. Grosse, Cassirer. The undersigned has received: For poor sick pastors and teachers: by the church ? . Kühns, Indianapolis, Ind., 48.70. For poor students: By Mr. I. H. MyerS, Ambia, Ind., 45.00. For ? . Brunn in Streben: By ? . Bötticher by a LanbSmann of Mr. ? . Brunn in Mt. PulaSki, Ill., 45.00. For inner mission of the western district: by Mr. ? . Wolbrecht, Okawville, Ill, Mission College, 450.00. I. T. Schuricht, Treasurer of the General Synod.

Entered the caste deS Northwestern District: For the proseminar in springfield: Mission Festival Collecte of the congregation in Sdebovgan 426.00. From ? . I. S. Hertnch's congregation at Dundee, Harvest Festival Collecte, 3.00.

For the seminary household in St. LouiS received since May 30: Don of the municipality drs Hrn. ? . C. H. Lükcr 5 pails of butter. From an unnamed donor through Mr. P. W. Gayer in Macon, Mo. a case of 125 lbs. of meat. From a widow in St. LouiS 1 bushel of potatoes and a pot of boiled pears. By Mr. Kassirer Lr. Schuricht 447.25 and 44.03. From the Gcm. of Mr. ? . Bock 1 side "üek, 2 hams and 1 bush. Potatoes. From a member of Mr. ? . Gräbner's parish .75. by Mr. Kassircr Grahl 133.00. from Mr. Waltke 200 Pounds, to Messrs. Haas L Schenkel 2 Boxes, to Messrs. Bartbmann and Göhner each a Bor soap.

From the community of Mr. ? Lenk (New Bremen) 20 Gall. Applesauce. From Mr. G. March 4 bushels of apples. From the mission feast of the congregation of Mr. ? . Wolbrecht at Okawville, Ills, 4 boxes of cakes and bread together with 7 pounds of coffee. Also, the gentlemen gardeners in and around St. LouiS: Noblfing, Pöhning, Wolvers, Giesecking, Hartmann, Mühlnhof, Faßhelz, Maler, Böttcher, Brauer, Ube, Linkamp, Lindemann, Tramber, Klausen, Wicbold, LinbhorS and Frerck supplied with vegetables from time to time. Sincerely thanking the benevolent donors and God's riches "Wishing to lay St. LouiS, October 20, 1879. H. lungkuntz.

With the most heartfelt thanks to my faithful God and dear giver, I receive from the dear congregation of Philadrlp on April 16, \$15.00 and on Sept. 6, 18.00. May H be a rich repayer I Emilie, widowed Sommer

For the Emigrantrn Mission in New Dork: By ? . C. Holst, MnsivnSfestcoll 6.00. part of the Missionfestcoll. in ? . Daibs Gcm. in Oshkosh 8.00. For poor students in Springfield: Mrs. B. Bollmann at Allouez (L. S.) 5.00. For the orphanage near Addison: Mrs. M. in Milwaukee 1.00. For poor students in St. Louis: Collected by little Rudy L. 3.00. For the Deaf and Dumb Institution in Norris: Karl Borchert in JancSville .50. Mrs. K "ck and daughter in Pinc City 1 25th By ? . I. L. Daib, collected in Christian teachings, 8.13. Mr. Schoeniau .50. ? . Chr. Löbrrrs Gcm. in M lwaukee 15.00. ? . I. S. Heinrich's church in Faribault, 7.00. For the heathen mission: By ? . C. Holst in Horicon, mission festival coll., 10.00. Part of mission festival coll. in ? . Daib's church in Oshkosh, 10:00.



For the hospital in St. Louis

received with thanks:

From the congregation of Mr. D. Sapper \$6.25. From a charitable woman in St. Louis (Jmm.-Distr.) 3.25. Mr. Gast in St. Louis 5.00. ?. Brandt's parish that. 6.70 and 9.00. By Mr. Kassirer Eißfeldt 3.94. By Mr. Kassirer Grahl 5.41. From Centerville, Ill, by the women Seebold and Buchholz 1.00 each. Mr. Waltr in Lowell, St. Louis, 4 brn soap. Mr. O. Laudel by Mr. ?. Sapper 1.00. Mrs. Charlotte Kohring in St. Louis (Zions-Distr.) 25.00.

F. W. Schuricht, Kassirer.

For poor students received with heartfelt thanks from Mr. D C. F. W. Brandt hei Clarinda, Page Co., Iowa, H5.00. From Mr. K. at Sheboygan, Wis. 6.00. C. F. W a lther.

With hearty thanks to God and kind givers, I have received through Mr. V. Seuel, in Indianapolis, from his parish, H29.60, for my support; and subsequently from Mr. Meier, of the same parish, P1.00.

Indianapolis, Ind. October 14, 1879. fr. jske.

From the parish of Mr. ?. G. Endns in Nebraska H5.00 and from the parish of Mr. k. L. H. Lentsch 9.00 for the operation of the internal mission in southwestern Nebraska, certifies with heartfelt thanks C Meyer.

New printed matter.

First Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio and other States in 1879.

It is certainly gratifying that this new synodal district, which has emerged from the Western District, provides our Synod with such an extensive report - 124 pages in all - and with such splendid content. The dear reader is already acquainted with the theses on which the District based its discussions, from No. 14 d. The dear reader already knows the theses on which the District has based its discussions, from No. 14 of the sheet, on the main duties which a synod has if it wants to rightly bear the name of an Evangelical Lutheran synod. It must, namely, 1. be faithful to the confession in word and deed, 2. faithfully attend to its congregations in an evangelical manner, 3. "prove itself a stump" to its preachers and teachers, 4. promote the growth of its members in the knowledge of the truth in every way, 5. cultivate peace and unity in the truth among itself, and 6. seek not its own glory, but only God's glory, not being concerned both with its own expansion and with the expansion of Christ's kingdom and the beatification of souls. To be obtained from our "Luth. Concordia Publishing House" (M. L. Barthel, Agent). Price: 30 cents S. G.

Evangelische Trosttröpflein. A Collection of Christian Prayers, Songs, and Poems, Presented to Young and Old Christian People as a Festive Gift by Ph. A. Weyel, Lutheran Pastor. Mount Vernon, N. Y. Printed and published by the Wartburg Orphanage. 1879.

It is with heartfelt joy that we present to our dear readers this collection of prayers and Christian reflections in verse, which has just been published and contains 63 pages. The author is our dear brother Pastor Weyel in Darmstadt, Vanderburgh Co, Indiana. Whatever may stir the heart of a Christian is expressed here in rhymed verse. Not rhymed empty phrases does the godly author give, but childishly put into words the thoughts of a believing heart. The author is a long-time bearer of the creed, which is why his "little drops of consolation" are so sweet, for the grapes from which they flowed ripened in the heat of temptation and were squeezed in the winepress of affliction. There is not, however, a gloomy mourning spirit expressed in them, but that cheerful spirit which says with the apostle, "We glory in tribulation." The "little drops of consolation" are just truly "evangelical." Every true Christian will read them with joy and for his refreshment, strengthening of faith, and encouragement on the narrow and steep way to the heavenly Zion. The booklet is available from the publisher, Rev. G. C. Holls, Mt. Vernon, West Chester Co., N. Y., from our general agent, Mr. Siemon at Ft. Wayne, and from the Pilgrim Bookstore at Reading, Pa. and Brobst's Publishing House at Allentown, Pa. The tasteful decor does credit to the Orphanage Printing Office. The price, as yet unknown to us, is at any rate a cheap one. Any net profits are to go to the dear orphans."

W. [Walther]

Changed addresses:

Ilsv. I. hl Luor^or Illox 213- Rusliiorä IllllnnoroOo I linn

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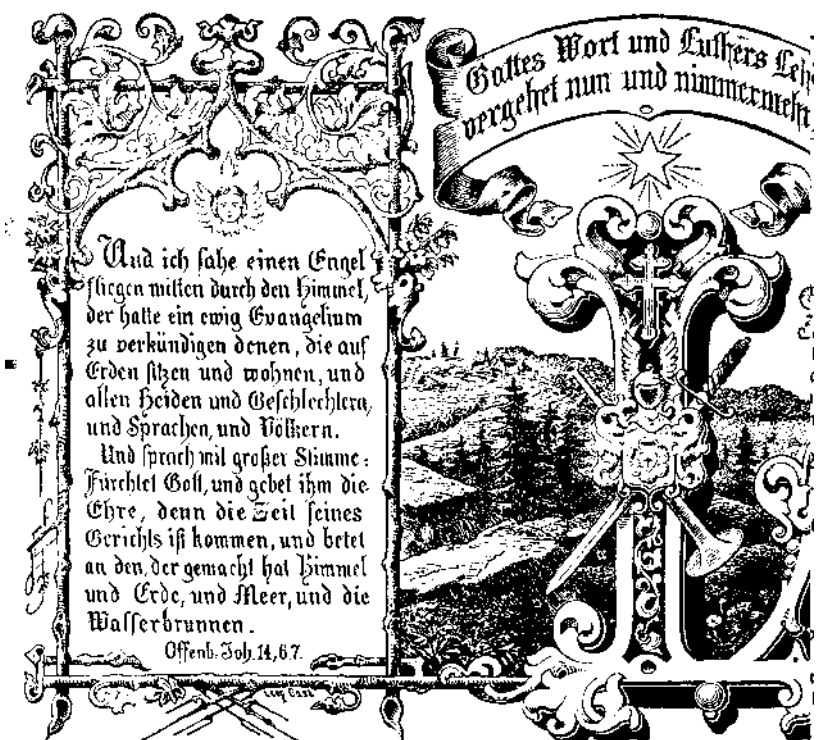
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Il. IlöürlinA. Box 354. houston, Ilcrx.

Il. Il. Ilrubouüorst, Ilrockoriolr 6it^, Llä.

Printing house of the "Luth. Concordia-Verlag."



Year 35.

The Synod of the Lutheran Free Church of Saxony and other

About this year's meeting of this Synod Mr. Pastor O. Willkomm reports in the "Freikirche", as follows: "From the 3rd to the 9th of September, under God's assistance and blessing, we held our Synodal Assembly of this year at Chemnitz. We had heartily longed for these days of common work and edification, in order to give vent to our pressed hearts, in order to complain to one another of our distress, which weighs so heavily upon us at this time. And we became even more aware of this need when we were together. Our small circle was missing three outstanding members of the teaching profession who had worked with us a year ago, whose fellowship we had all enjoyed, whose encouragement, instruction, and admonition had often strengthened us and encouraged us in many ways: Pastor Stöckhardt, called away to America, Pastor Ruhland, taken from us by quick death, Pastor Brunn, rendered almost incapacitated by premature old age and thus prevented from being in our midst. These were sensitive gaps and it was no wonder that we came together with heavy hearts and gloomy faces. But we were able to experience that the old God is still alive and has not abandoned us. On Wednesday morning we gathered for the first time in the spacious church hall of the Dreieinigkeitsgemeinde in Chemnitz and were abundantly edified and strengthened by the sermon of Pastor Hein. in which, on the basis of 1 Peter 5:6, we were shown how we must humble ourselves under the mighty hand of God and that we should then also be made partakers of the promise attached to the apostolic exhortation. In the afternoon of the same day the first meeting took place, in which we had the joy of being able to receive two new members, namely the pastors Hübener and Meyer, who, although the latter could not be introduced into his new office at the congregation in Crimmitschau until the Sunday after the Synod, had already received and accepted the calling of the congregation beforehand. For our common work there were two submissions, the first of which was the doctrine of the



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.
 Entered at the Post Office at St. Louis, Mo. as second class matter.

St. Louis, Mo. the 15th of November, 1879.

No, 22.

Church Regiments in detail. We talked about this in six sessions, and first of all we remembered that in the Church of Jesus Christ, as the congregation of the saints, no one else may arrogate to himself a regiment but he who is the head and king of his congregation, Jesus Christ himself, and that therefore every regiment over the consciences, from whomsoever it may come, be it pope, emperor, consistory, or synod, is an encroachment upon the conscience.

We further recognized that the Lord Christ exercises his rule by the Word and the Word alone, which he has entrusted to the administration of the ministry of preaching. We further acknowledged that the Lord Christ exercises his rule by the Word, and by the Word alone, which he has entrusted to the office of preaching, and that therefore nothing but the Word of God can bind consciences, and that every Christian is bound to watch over the liberty of his conscience with the utmost care.

That this does not mean that unrighteous disorder in the church is the word, we saw from the fact that, apart from the fact that Christians absolutely submit to the word of God, every local congregation also has the right and duty to determine what belongs to good order in the church, according to its best judgment, as it is in accordance with the word of God and Christian love. And finally we recognized that the union of several orthodox congregations into a larger church body, though merely a matter of human right, is nevertheless, if Christian liberty is not harmed in the process, of great blessing to the

Church. All these truths, which we recognized as Scriptural and also attested by the orthodox church of earlier times and other countries, could only serve both to fortify us in the opposition in which we stand against the state churches and after-Lutheran free churches, and to encourage us to continue in the way we have begun to build our small community. Whoever wishes to be informed of this in more detail, should buy the Synodal Report, which will appear in due time. -

In the afternoon sessions we usually dealt with the question: What can we do to keep our school children and young people in our church? This is without

Doubt is a very important question, indeed a question of life for us. For even the unbelievers know this: He who has youth has the future! Therefore they also endeavor to catch and corrupt the youth with the nets of their mockeries and enticements to carnality. Shall we Christians be less zealous to preserve them in the truth of the divine word and a godly walk? We would then "neglect" one of our most sacred duties, and at the same time promote the ruin of our church. Therefore, let us take our youth seriously! We have recognized as especially important and necessary the early establishment of parochial schools, since without such we cannot fulfill our duties to our children. Even if the difficulties that stand in the way of this seem insurmountable, Nevertheless, we must not despair of the success of this matter, but trust in the Lord, who has commanded us, and dare to do everything. This matter, too, will be read in greater detail in the synodal report.

Of what else was discussed and decided upon, it may be mentioned here, first of all, that the Synod intends to put into print the sermons of the same Pastor Ruhland, which have been kindly given to it; if possible, a whole volume is to be compiled and published in four issues, from Furthermore, Mr. Heinrich J. Naumann was appointed agent for all printed matter published by the Synod. Finally, in place of our former Praeses, because. Pastor Ruhland's, the undersigned, in his place as secretary Mr. Pastor Stallmann, and in place of the voluntarily retired Cassirer Mr. Ed. Neldner in Chemnitz.

A very special joy was bestowed upon us by the fact that from Sunday on the President of the Eastern District of the Missouri Synod, Rev.

"Kinderblattmann", stayed among us and strengthened and encouraged us publicly and especially by many a heartfelt word and many a faithful counsel. We had longed for such a personally mediated strengthening from the circle of our brothers on the other side of the ocean for a long time and now had the hope

We were all the more surprised when it was granted to us after 'chauschreiber can prove that the Hanoverian Separation did all. We are convinced that such personal contact is of very not arise from adherence to the lukewarm "thetical truth, and special value for the preservation of the right unity of spirit, and that the Separates did not merely mention the unrighteous would therefore like to publicly express the wish that every nature of the Hanoverian Landeskirche, but 'rather testified to it Missouriian traveling in Germany should, if at all possible, make with all their strength before the Consistory?'"

us the pleasure of his visit. Such a person should not be In response to this, the newsletter writer of the "Luth. alarmed, of course, when he sees that, as happened in Kirchenbote für Australien" (Lutheran Church Messenger for Chemnitz, we are not even allowed to hold a private committee Australia) in No. 15 of this newspaper (of August 8) has the meeting, let alone a synodal meeting, without the presence of following thoroughly justifying article

the police. Are we really people dangerous to the state?

Methinks the dangers to the state come from quite another side,

which is left unguarded, even strengthened and protected with handed in:

the help of the police.

But the special attention that the police paid to our cause did not harm it and did not shorten the blessing of being together. Thanks be to God that he has allowed us to experience such days.

The Lord is not yet nor ever parted from his people; He remains their confidence, their blessing, salvation and peace. With mother hands he guides his own steadily to and fro. Give glory to our God!

"Explanation."

In response to the request received, the following is the clarification desired by the Bethanic Brethren. May the Lord bless these lines as an occasion for brotherly understanding.

The objectionable remarks in the monthly review of the Kirchenbote were prompted by a passage in an editorial in No. 1 of the "Hannoversche Pastoral-Correspondenz", which reads as follows:

"The Lutherans in Australia, who otherwise for the most part recognize in the Missouriians their teachers, but who also have such close relations with Hermannsburg, very easily set aside Harms' doctrine of marriage, which the Missouriians seriously reproach them for, and in their -Kirchenboten^, while praising separation, express their astonishment that Harms still speaks inconsequentially of communion with the national churchmen."

From the above quotation it can be seen that the omissions of the church messenger and especially of the writer of the monthly review have aroused the attention of foreign church papers and that they have been criticized from different sides in different

How the "Lutheran Church Messenger for Australia" judges the

In No. 10 the Kirchenbote had written the following in an ways. For some, the Church Messenger has gone too far, and article about the separated church of Hanover :

"We approve of the separation in itself, since a Lutheran who serve to show the editors of the foreign papers in question that is true to his confession can no longer be a member of the the Lutherans in Australia, as dear as they are to Hermannsburg Hanoverian Landeskirche; but we cannot recognize the reason, and as attentively as they observe the events there, are which is especially emphasized by Pastor Harms and his nevertheless not blind to the shortcomings of the Hanoverian comrades, as important enough to withdraw from a church Separation and of Hermannsburg in particular. That these fellowship. We wish and hope to God that the movement in remarks have not been explained in detail was partly because it question will turn into a healthy ecclesiastical course, and was not necessary for the local readers of the Kirchenbote, therefore take the warmest part in it."

since it had already spoken out clearly and unambiguously

In the following number of the same paper, the circular writer earlier; but partly also because

of the same had further expressed himself as follows:

the editorial staff of the "Kirchenbote" promised at the last synod

"How he would like to be able to greet this entire not to publish articles on marriage until this pending issue had ecclesiastical movement with undisguised joy, but this is not been discussed in detail at a pastoral conference. If it had not possible for him because he cannot recognize that it has arisen been for the sake of those foreign papers, the Monthly Review from adherence to the pure Lutheran truth. The Unirte being in would have remained silent on this matter, which would have the Hanoverian Landeskirche is indeed mentioned by the been all the more preferable to the writer of the same, since he Separates, but nevertheless one cultivates pulpit and is now forced by the above request to touch on the marriage communion fellowship with the Landeskirch members; even the question. If he wanted to avoid it altogether, he could not comply editor of the organ of the Separates, the Kreuzblatt, is still a with the request made to him. But may the Lord guide his member of the Landeskirche. No one can serve two masters." thoughts and pen so that he does not write anything contrary to

These remarks caused offence among some readers. A truth and love.

congregational conference meeting in Bethany therefore The writer of those remarks expressed the wish "that the instructed its secretary to send the following to the "Kirchenbote": Hanoverian separation would turn into a healthy ecclesiastical

"We have read with amazement and astonishment some course. And with this he believes that he has not only wished articles in the 'Luth. Kirchenboten' No. 10 and 11, about which something good, but also something necessary. An we would like to ask for public clarification through the editors. ecclesiastical community has fallen into unhealthy ecclesiastical We would like to know the reasons for the unhealthy ways if, whether with regard to practice or doctrine, it does not ecclesiastical course of the Hanoverian separation, and from act solely according to God's will.

what sources the Rund-

The Lutheran Synod, for example, has recognized it as a deviation from the confession and an unhealthy practice on the part of the local Immanuel Synod. Thus, for example, our Synod has recognized it as a deviation from the Confession and an unhealthy practice on the part of the local Immanuel Synod and has confessed that the latter cultivates pulpit and communion fellowship with the Synod of Victoria, which speaks the word of an unrighteous practice. When we now read and hear that the Separates of Hanover continue to cultivate pulpit fellowship with the national church, that their church organ is published by a member of the national church, and that they declare that they do not want to issue communion in principle, the church messenger calls this practice an unhealthy one, since things are much, much worse with the national church of Hanover than with the Synod of Victoria and with the Immanuel Synod here. The latter two synods have united on the principle of admitting members of other confessions to the Lord's Table as guests only in cases of extreme necessity, but in the Hanoverian Landeskirche the Reformed and the Unrighteous go to the Lord's Supper continually, and the Consistory has still approved of this un-Lutheran practice. In addition to this, Protestant Unitarians and other obviously unbelievers stand in the preaching office and are left in it. According to a sound Lutheran standpoint, communion is church communion. To separate from a church fellowship is to give up pulpit and communion. If Pastor Harms and the other separated persons still maintain pulpit and communion fellowship with the national church, then we reasonably ask: Why did you separate in the first place? What we here in Australia reject as unhealthy, shall we call healthy because it comes from Hermannsburg? No, the newsletter writer is too fond of Hermannsburg to be able to report the events there without speaking a word of warning.

But what about the doctrine that is emphasized by the Separates in their struggle with the national church? In this matter, too, the wish is justified that the Separation in Hanover should turn into healthy ecclesiastical channels, for the doctrine of marriage, matrimony and marriage, which is asserted in the leaflets and pamphlets of the Separates, agrees neither with the Holy Scriptures, nor with the Lutheran Confession, nor with Luther and the other teachers of the Lutheran Church.

Freiherr von Hodenberg writes in his pamphlet, which was so urgently recommended by the Kreuzblatt as healthy in doctrine and was so eagerly read by the Separates that it had to be printed in six editions as early as last year:

"According to the holy Scriptures of the Old Testament, God makes marriage in that the bride and groom make a covenant with God, and God with the bride and groom through the priest or father. Therefore we have so much more than the poor heathen, that we know that the just and gracious God of the law and of the promise of grace makes a covenant with us in marriage through his servant, with all the blessings, but also with all the curses, which he attaches to his law and promise. He who spurns such a covenant, and wants only a confirmation or blessing of civil marriage, stands deep under the standpoint of the ancient and present Jews, etc."

According to this doctrine of v. Hodenberg, which is contradicted by no one in the Hanoverian Separation, marriage is raptured from God's order of creation and placed in the order of grace.



In contrast, God's Word teaches about the nature and purpose of marriage:

Gen. 1:27-31: "And God created man in his own image, in the image of God created he him; and he created them male and female. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."

Further, Gen. 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Furthermore Dr. Martin Luther teaches against it in his Trau-Büchlein:

"Since marriage is a secular business, it is not for us, the clergy or the ecclesiastics, to regulate or govern it, but let each city and country have its own custom and practice. Some bring the bride to church twice, both in the evening and in the morning, some only once, some announce and offer her on the pulpit two or three weeks before. All these things and the like I leave to lords and councillors to make and do as they will; it is none of my business. But if anyone asks us to bless them for the churches or in the churches, to pray over them, or even to marry them, we are obliged to do the same."

With this doctrine, however, Dr. Martin Luther stands, according to the opinion of v. Hodenberg, deeply below the standpoint of the old and present Jews. Accordingly, our blessed Pastor Fritsche, who often blessed married couples in front of the registry office (Court), would also have taken such a low standpoint.

In regard to marriage and marriage ceremony, Pastor Harms teaches (Herm. Missionsblatt, January 1878):

"I maintain even now, and shall maintain it to the end of my life, that the church is entitled to the real marriage, that is, the conjugal union of the bride and groom in the name of the Triune God, so that the bride and groom become husband and wife through the ecclesiastical marriage; that, therefore, in every case the Christians, when they leave the registry office bath and the marriage is validly contracted there, are then still bride and groom, and only through the ecclesiastical marriage do they become real husband and wife, and thus may live together as husband and wife."

The teaching of Pastor Harms contained herein, that Christians can only become real spouses through church marriage, has no basis in God's Word, since it contains neither a command nor a promise to the church regarding a church act to be performed with the bride and groom. As precious and valuable as we hold the ecclesiastical wedding to be, and no Christian who loves God's word and wants to begin his marriage in the name of the Lord would want to do without it, it is nevertheless only an ecclesiastical order and ceremony, neither commanded nor forbidden by God. The latter is the doctrine of the Lutheran Church.

Johann Gerhard teaches the opposite of what Pastor Harms claims when he writes:

"The priestly blessing of new spouses is not required for the essence of the matter itself, namely marriage, but for the public testimony of it, so that everyone may know that the marriage was entered into in a lawful and honorable manner. Before the forum of conscience and before God, the one true and valid marriage is that which has been entered into with mutual, lawful, and conjugal consent, even if priestly blessing has not been added."

It would only weary the readers of the Church Messenger if the writer of this were to follow up with more testimonies from already mentioned writings of the Separates and, in addition, the pure teachers of our church. The foregoing will hopefully God's Word and Confession. He also readily admits that Pastor have convinced the dear brethren in Bethany that the doctrines Harms and the Kreuzblatt have decisively testified against the of marriage, etc., as asserted by Pastor Harms and the other Unirte nature of the Hanoverian Landeskirche, even the Separates of Hanover, cannot be called sound. But someone Kirchenbote itself has published such statements and might object: Admitted that these doctrines are not quite correct, expressed its joy about them, but nevertheless it cannot be but is the whole matter of such importance that it should be denied that the actual decisive factor in the separation was the publicly discussed and argued over? God's Word teaches us introduction of the new marriage formula. Pastor Harms himself that a little leaven leaveneth the whole dough; therefore has expressed it that he would have borne the other grievances Christians ought to call one another's attention even to the still longer if he had been permitted to use the old marriage smallest error in doctrine. This is not the only thing, but the formula. We must accept his word in this matter. individual doctrines are connected like a chain; thus the doctrine of marriage and marriage is closely connected with the declaration with love, and should brethren from the Hanoverian doctrines of the ministry, of the church, and even of the word of Separation in Germany read it, they can be assured that the God. Neither space nor time permits me to elaborate on this. writer of it means well with them, even if he had to express However, a few omissions in Hodenberg's pamphlet may serve himself censuringly in some parts. The newsletter writer. as proof. In the same it says:

"But it also seems to me that that is why Sup. Münchmeyer does not know what an ecclesiastical marriage is, because he cannot say what a Christian marriage is. And how should he be able to say that, if he does not want to know anything else than what is written in the Bible... if he denies that a pastor who forgives sins in the name of God can contract a marriage in the name of God?"

In another place it reads:

"Only this he says clearly (namely, Münchmeyer, against whom the whole of Hodenberg's writing is directed), why he doubts that the power is given to him, that the church is given from above, to contract marriages in the name of God, namely, because he has been able to find no reason and no commission for this in the word of God. There he speaks again as the reformers and sectarians speak. In the Bible, however, there is no mention of Superintendent Münchmeyer, and neither is the Bible a book of duties and regulations for the church."

One cannot believe one's own eyes when one hears such statements from an otherwise devout man who, in spite of his high position, is not ashamed to confess faith in Jesus Christ. By v. Hodenberg it is rejected as error if one holds the Bible to be a compulsory book and regulation for the church; or if one does not want to accept as a divine commandment that which the church institutes, although nothing of it is found in the Bible. But in so doing this dear man rejects the whole principle of reformation, diminishes the prestige of the holy Scriptures, and esteems the commandment of men as high as the commandment of God. But this is what happens when one starts from the wrong point of view.

The foregoing is the reason and the cause why the editorial staff of the Kirchenbote desires and hopes that the separation in Hanover will turn into a healthy ecclesiastical course, and why they have expressed that this ecclesiastical movement did not arise from adherence to the pure Lutheran truth. With the latter words, however, it is only to be said that something is being asserted in this ecclesiastical movement which is not in accord with the sound doctrine of the Lutheran Church.

If the Bethanic Brethren should have understood them as if Hermannsburg and the separated Brethren had fallen away from the Lutheran confession altogether and had been stripped of all Lutheran truth, the explanation is gladly given here that they do not want to be understood in this way.

(Submitted.) A new edition of Luther's works according to J. G. Walch.

In the October issue of "Lehre und Wehre" the decision of this year's Pastoral Conference of the Western Synodal District has already been communicated. This was to the effect, provided that the ministers of the other districts would agree, that in the name of the ministry of our Synod a new edition of the old classical Luther edition by J. G. Walch should be published. The reason for this lay in the twofold circumstance that the old Walch edition is becoming more and more rare, and in several decades will have almost disappeared from the book market, and that the preservation of this proven and famous work, especially for the sake of the prefaces, historical introductions, and German translations, is in the interest of our Synod. No new Luther edition is intended; the old Walch edition is to be reissued as unchanged as possible, and in a quarto format similar to the old edition. However, a "revised and supplementary edition" seemed necessary. The revision should mainly extend to a comparison of Walch's text with other Luther editions, especially to a comparison of the translations contained in Walch with the original Latin text. Only incomprehensible expressions of the translators and incorrect translations will be corrected. The addition would concern the prefaces and introductions, which are to be completed from the later and newest historical research. Should God permit the completion of this edition, the writings missing in Walch, especially Luther's letters, would be added in a final volume or supplement. Orthography and punctuation will be adapted to modern usage, as in our Bibles. With the above program, the wishes and suggestions received from various quarters have been taken into account and fulfilled. Pastor Kähler has been entrusted with the editing of the new edition, as unfortunately has the writer of these lines *).

*) By the Conference, Lic. Pastor Stöckhardt has been appointed Editor-in-Chief, and Pastor Kähler his assistant in this work. D. R.

Only under the twofold condition that Doctor Walther would assist them with his advice, and that their professional work would not suffer any damage, did the latter dare to take on this work. Accordingly, it will hardly be possible to complete more than one volume per year. This distribution "on average one volume per year" might also correspond to the wishes of many buyers *) who would have to spare only 4-5 dollars annually for this. First of all, it is about the new edition of the first volume, the interpretation of the first book of Moses.

Since this work of Luther's is a book for all Christians of all classes, I would like to make a request of my fellow Lutherans, namely, that they strongly support the undertaking just described. Luther's works are not mere books for theologians. On various occasions the sacred duty has been laid upon the hearts and consciences of dear Lutherans to be firmly grounded in Lutheran doctrine, so that they may successfully resist all storms that may yet befall our Lutheran Church. In addition to the Bible and the Confessions, however, Luther's works are intended to strengthen and establish Lutheran Christians in their faith. All readers of "The Lutheran" are well aware of our sister church, the Lutheran Free Church in Saxony, Nassau, and Hesse. The Saxon branch of the same has arisen from two Lutheran associations. And by what means did those Lutherans who then proceeded to separation become firm and certain in their convictions? First and foremost through the common reading and discussion of Luther's writings. From Luther, the simple-minded craftsmen and workers refuted their theological opponents who wanted to hold them back in the corrupt national church. The emergence of the Missouri Synod confirms this experience. A large number of our fellow believers in the German Free Church, namely poor miners who live in a room and a chamber with a large family and have little household equipment, possess Luther's complete works. Luther's works generally strengthen Christians in righteous Christian faith and Christian change. The writer of these lines remembers an old parishioner in Germany, a simple worker, who for years had caused the parish trouble with repeated relapses into drinking, gambling, dancing, and the like. Then Luther's interpretation of the Gospel of John came into his hands. It captivated him, and these words struck home. Since then he has been a diligent reader of Luther and has remained steadfast in righteous Christianity. Most readers are probably familiar with examples that prove that challenged people have been pulled out of many years of doubt and torment by Luther. Luther is and remains, next to the prophets and apostles, the noblest and greatest teacher of the church. This needs no proof. Therefore Lutheran Christians, Christians in general, should not tire of sitting at the feet of this teacher and in their leisure hours let themselves be instructed, delighted, comforted, and refreshed by him. We would like to take this opportunity to make a special suggestion. Many congregations in Germany, in town and country, large and small, have church libraries, and in these Luther's works occupy the first place. These libraries, it is true, date from old, better times. But we have now returned to the good customs and traditions of our fathers. When a

*) It would be desirable, by the way, for the friends of Luther's writings to discuss whether it should not be possible to issue at least two volumes every year. D. R.

If a congregation purchases Luther's works, it is doing a good service to its members, who are then free to use the common property.

Before hand, with the publication of the interpretation of the first book of Moses, which from the beginning belonged to the favorite writings of the Lutheran Church, the attempt shall be made whether the intended enterprise, which is associated with significant costs, finds sufficient support. Of course, each individual volume can be purchased separately, and should be subscribed to separately, first of all to the first volume. Since the printing of the same, s. G. w., is to begin with the beginning of the new year, an early procurement of the subscription is in the interest of the enterprise. God lead to the old Luther in the new garment many new, studious students!

G. Stöckhardt.

More detailed information by letter about the last days of the blessed Pastor Friedrich in New Orleans.

New Orleans, La., October 29, 1879.

You*) will already have learned that our dear Pastor Friedrich has also become a victim of yellow fever. On October 20, teacher Sauer came to me and asked if I already knew that our dear Pastor Friedrich was sick with yellow fever. After a few hours Pastor Döscher also came and said the same thing. The latter told me that he had visited Pastor Friedrich for the second time today, and that when he came out he had said to the attendant that Pastor Friedrich would not have the yellow fever after all, who answered him dryly, "What else?" He said that a cold shiver then went over his whole body.

I did not believe it; there was no yellow fever in the whole town - and our dear Pastor Friedrich should have it? Then I visited him and became convinced that it was not yellow fever. Many symptoms of yellow fever were absent. He felt quite well. The next morning (October 21) Madame Lahnson sent for Pastor Döscher and me, he had become sicker. The doctors did not allow Pastor Döscher to come in because he had not yet had the yellow fever and the case was extremely dangerous. I, as an old New Orleans man, was admitted. The doctors, four or five of them, explained that there was absolutely no hope for Pastor Friedrich because his kidneys were no longer working and the vomiting had set in so soon. Usually vomiting sets in after 60 hours, in his case it started with vomiting. When I came to him on Tuesday he was already quite yellow. So terribly quickly had the dreadful disease run its course. He did not know that he had the yellow fever. He felt so well that he said to me, "Next Sunday I will preach again." I told him that the fevers in the South were much more dangerous and debilitating than in the North, he would probably not be able to preach next Sunday. Hereupon he declared decidedly, "On the Reformation feast I will certainly preach." I then sought, little by little, to draw his attention to the fact that he was nearer death than life. Oh, how difficult it was for him and for me! When he knew that he was so close to death, he said: "God's word says, 'Order your house,' and so on.

He would have loved to live, to work for God's kingdom. He said he had spent so many years

*) Addressed to a member of the editorial staff.

He has prepared himself, studied diligently, and now he would like to work as God's servant. But if it is God's will and good for him, good for his congregation, good for his parents, good for his three sisters, good for his bride and good for all of us, he will die with joy. He had preached Christ crucified, and in faith in him he died joyfully. As a dear child of God, he placed everything in the hands of his heavenly Father. I then asked him about his parents, etc., whether he had nothing to order from them? He answered that everything was in order. About his books, etc., he gave me orders that I would like to take care of. In soul and body he was ready for a blessed death.

At 9 o'clock at night I visited him again, but he was already so weak that it was difficult for him to speak. He was always asleep. When I left, I said goodbye for this time and told him that we would see each other again in Jesus Christ. Hereupon his already yellow eyes shone splendidly, he answered with a joyful "Yes", and pressed my hands strongly. On October 22nd came the news that he was better. Oh, how happy we were! The joy lasted a short time. On October 23 I set out to visit him, hoping to find him better. When I arrived at his house, however, he had died shortly before. He had retained his senses to the last moment, which is seldom the case with the yellow fever. At 6 o'clock in the morning he took his leave, and in spite of his infirmity, prayed vigorously for his own and his church, and committed his soul into the hands of the living God. He died at 49 o'clock in the morning of the 23rd of October. He was buried at 2 o'clock in the afternoon of October 24. All four Lutheran congregations here took part in the funeral service. We brought the body into the church. I held the funeral sermon on Is. 28, 29. Sunday, October 26, Pastor Döscher held another memorial sermon. We almost cannot believe that our dear, faithful Pastor Friedrich should be dead, and yet it is only too true. O wonderful God! May the Lord comfort the bereaved and give the so sorely afflicted congregation a faithful pastor once again.

God be with you! Sincerely greeting

C. G. Mödinger.

To the ecclesiastical chronicle.

I. America.

Something from the history of the popes.

Under this heading the "*Public Opinion*" from the "*Catholic Times*" brings the following: "80 popes are venerated as saints, 31 as martyrs, 43 as confessors. Then, after pointing out that popes have sprung from all ranks of society, it concludes: "Of whatever origin they (the popes) may have been, they have always shown great wisdom, great charity, great dignity, and great piety before they ascended the chair of St. Peter." The Papist who wrote this in the "*Catholic Times*" is either a terrible ignoramus, or he is counting on the ignorance of his readers and lying as only a Papist can lie. Will perhaps also John X. († 928), the paramour of the shameful woman Theodora, venerated as a saint? Among the martyrs, perhaps, is John XII, who was deposed at the Synod of Rome in 963 for incest, perjury, murder, and blasphemy, and was later executed by an enraged husband, with whose wife he had committed adultery was slain?



These are only two examples out of countless, some of which are so shameful that one would have to be ashamed if one wanted to share them. It can be irrefutably proven, and even honest papist historians must admit it. Historians must admit what a theologian of our time writes: "There is no commandment of God for whose impudent transgression one could not cite a whole series of popes as an example." F. P. [Pieper]

Holiness - Band. The name "*Holiness Band*" is now used in Texas to describe the followers of a swarm spirit who recently reappeared in Corsicana, R. I. Haynes. He claims to be a second Zesus Christ, or rather that Christ has appeared in him for the second time. He declares from the pulpit that he is stab and bullet proof, and impervious to cold or heat; that he can do any miracle that Christ did, e. g., heal the sick by the laying on of hands 2c.; that after 2 years God will give him dominion over the United States; that presidents will then no longer be elected. It would be silly even to mention these crazy ideas of a man blinded by the devil, if it were not to add that not a few have been found to believe in this nonsense. Haynes, having already torn up a Presbyterian church in Corsicana last year, has lately succeeded in getting the pastor of the same, and some other persons, on his side. The aforementioned pastor is now in an insane asylum and others will presumably soon share the same fate. This misfortune was caused by the "Holiness" preacher, yes, and many other things as well, e.g. marriage break-ups, family quarrels. It is said that he has done more damage to that city than all the villains put on trial by the local grand jury put together. Recently the people's bitterness against him rose so high that he was made to ride on a fence bar. So he found it advisable to go to Brooklyn for the time being.

G. Birkmann.

II. foreign countries.

In the Prussian Union there are a number of pastors and congregations who want to be and remain Lutheran in spite of the Union. As much as these dear people err and deceive themselves when they think that they can remain faithful Lutherans in the Union - that is a contradiction in itself - it is certain that some of them are more honest in their confession than many hundreds and thousands in the so-called Lutheran regional churches. Proof of this are the testimonies which - according to the "Freikirche" - were given at this year's August conference of these Lutherans in the Union by three men, Pastors Steinmeier in Friedland, Lucas in Neuzelle, and Fischer in Groß-Rietz. Their testimony was directed especially against the new theology of the theological professors at the universities, who are considered pillars of the Lutheran Church, but who actually do nothing but destroy the Lutheran Church. Among other things, Pastor Steinmeier demanded that the professors speak clearly. He informed them that Prof. Zezschwitz had once given a "lecture on justification, that is, on a subject that should be understandable to every simple-minded Christian," but that not even the pastors, much less the laymen present, had understood anything of his lecture. Then he wanted the professors to have quite great respect for "Thus saith the Lord!" - but rather desperately little for "Thus speaks this or that famous professor!" - should have. Pastor Lucas agreed with him, saying, among other things: "We are not alone in this conviction, thank God; a large, richly blessed, truly Lutheran church community stands likewise. Allow me to tell you a story. The local Lutheran book

Among other things, the association prints the Confessions, after the House Book the book that sells best. According to information I have received, 50 copies of these Confessions have been distributed in Germany for a number of years, while thousands of copies have been sold to America, namely to the Missouri Synod, the only truly Lutheran church in which the Confessions are not only purchased but also read, where they are taught and lived by." Pastor Fischer also expressed his full agreement with what the two aforementioned had pronounced.

Usurers expelled. On September 12, by order of the governor-general, Prince Dolgorukov, all the usurers and pawnbrokers of the city of Moscow, 278 in number, were expelled. The expellees were led out of the city by the military, with a large crowd gathering around them. The next day the governor-general visited the apartments of the expellees in person to see whether one or the other had not remained behind. The wailing and lamenting of these "benefactors of mankind" is said to have been downright heartbreaking.

The one who enjoys the blessings of St. Joseph is in a certain sense - though not in an absolute sense, I am sure - more certain of having his desires fulfilled than the one who is in the grace of Jesus Christ Himself. Jesus Christ is the King; indeed. He is Lord, but Joseph is his favorite. And every one knows that it is more advantageous in courts to be in credit with the favorite than with the prince himself; for the king will not grant us any request without first having consulted his favorite: and if the favorite is against us, our request will be refused."

So much for the aforementioned paper. What is to be said to this? Truly, one cannot comprehend the blindness of those Lutherans who know such blasphemies of the papists and yet want to deny that the deceiver to this - the Roman pope - is the man of sin, the child of perdition, the true great anti-Christ (to whom St. Paul refers in 2 Thess. 2). Paul points to in 2 Thess. 2), who does not want the Christians to be saved through Jesus Christ alone, but tears the name of Jesus out of the hearts of the deceived through Mary's and Joseph's name, and thus makes them the rightful property of hell with him in droves.

Ad. Vol.

(Evangelical Lutheran church bulletin for Australia.)

Papist idolatry in France.

Lifesaving.

The Word of God tells us most clearly that salvation is not given in any other name, nor is there any other name given to men whereby they may be saved, but the name of Jesus. But the Roman pope, as the true great Antichrist, says no to this, and instructs his followers that salvation is found much more surely in two other names, in the names of Mary and Joseph. The April number of the "Kripplein Christi" brings the following proof of this: The French Ultramontanes (Archpapists) - it says there - are at present distributing by the hundreds of thousands two leaflets, from which we translate the following literally: "Come to Mary! Come, rest on her heart, she will cover you with the mantle of her love. Come, you who are sad, she will comfort you. Come, ye afflicted! she will pour a sweet balm upon your wounds. Come, ye downcast ones! she will warm you with love on her burning heart; she will carry you from her arms, and you will be the object of her tender care. Come, her gaze will soothe you in your anguish; her heart is the refuge of sinners, it will be your place of salvation. Yes, I come to you, Mary, are you not almighty? My heart was empty: Mary set it on fire with divine love! Let us love Mary, so heaven is ours! Mary breaks the arrows of the just, wrathful God! - Mary, our hope! Mary is my companion and my witness. To Mary will I remember, to her alone will I please. At daybreak my tongue shall call Mary's name. On my heart I will write the sweet name of Mary. My meals I will enjoy under Mary's eyes. In joy let all the stirrings of my heart be for Mary. Among the tears my sighs shall rise to Mary. In the face of danger I shall flee to Mary. The holy name of Mary shall be my shield. My love song shall be: Long live Mary! In pain I will call upon Mary for help. Mary alone shall serve me as a remedy in my suffering. Only Mary's hand may bind my wounds. At night my heart will beat with love for Mary. Love will make me "fall asleep" in Mary's arms. On my tombstone they will read: Live for Mary! Place your hope in her. Wanderer, who read these words, never forget Mary. O how sweet it is to die in Mary's arms!

In 1833, a young person wanted to emigrate to America. He had already paid the fare to a ship's captain lying in the harbor and was eagerly awaiting the hour of departure. At last the captain lets him know, "The wind is favorable, and tonight at 5 o'clock we set sail for the high seas!" When it struck 4 o'clock, our emigrant is already walking toward the harbor, for he thinks: better an hour too early than a quarter of an hour too late. As he is walking through the avenue that leads to the harbor, and has already the ship before his eyes, on which the sails are pointed and the pennants flutter merrily in the breeze, he sees a four-leaf clover standing beside his path in the enclosure. "Well!" says he, "that means good luck, I must take it with me," and he takes a step out of the way, stoops down, and breaks off the four-leaved clover. As he returns to the path, the soldier, who had been sauntering up and down beside it before the sign-hut, rifle in arm, comes up to him with long strides, and says, "Good fellow, you must go to the guard." "To the station? Why so?" "Well," says the soldier, "you can read writing, only look at what is written there on the board! Five thalers fine whoever tears anything off in the enclosure!" "What's the board to me? I must get on the ship!" "What is the ship to me?" replied the soldier; "you must go with me to the watch. In an hour the relief will come, and then you will be led to the town-house, and there you will pay your five thalers!" "Dear friend, in half an hour the ship leaves on which I have paid, I must be off!" "None of my business," said the soldier, seizing him by the collar. "Take reason, dear friend, that cannot possibly be the opinion of the law, that you should miss a ship for America and lose your fare because of a four-leaf clover!" "None of my business," said the soldier again; "it's ordre parirt here!" The young American gave good and bad words, promised, threatened, scolded, cried. "None of my business," said the soldier, and he stuck to that, and away the man had to go to the guardhouse. By the time he expected to be relieved there and had paid his five thalers at the town house and returned to the harbor dripping with sweat, the ship was up and away. Now he began to curse his misfortune, the soldier, the cloverleaf, the magistrate and the whole town. Since another ship did not leave immediately, he had to stay in the city for some time. Then one day in the inn he finds the newspaper with the ship reports from Cux.

Port into his hands. It tells of a great storm, many ships were stranded in the face of the shore; he read't the name of the ships and is startled-there is the name of the ship in which he had meant to sail, and in passing, "Sunk with the crew." Silently he puts the paper away, folds his hands, and, ashamed, utters a prayer of thanks to his God.

(Pilgrim from Saxony.)

"Don't get drunk on wine, liquor, or beer."

There is talk of a noble class, of a middle class, and of a working class; but gluttony has its worshippers in all these classes, and they thus become a class of wine, beer, and brandy.

Wine, beer, and brandy, as well as other such spirituous beverages, which are sometimes related to the one, sometimes to the other, may be a medicine, or at least a refreshment to the body, if enjoyed in great moderation.

But to what gluttony do people of all social backgrounds allow ...in the business world...

What brain-boggling, unwashed, indigestible talk pours from the glass in wine, beer, and liquor stalls!

What quarrels and brawls are born of intemperance! How neighbors and neighbors, members of a congregation, of a Christian church, are often divided for months, even years, simply because the evil spirit, which entered into them with the intemperate consumption of spiritual drinks, then spoke out of them!

What curses and imprecations gush forth from the mouth of intemperance! What lewd, unchaste gestures, words, works, does gluttony, i.e., often a few drops, call forth!

How often is honor and conscience, all that is humanly great and high, defiled, that it cannot be washed away again throughout life! What sacrifices of family and life's happiness are made to Satan, who most easily separates man from his God, the soul from its Redeemer and Saviour forever, to the Satan of intemperance, to the evil spirit from the abyss of hell!

Yes, truly, more human souls perish in the glass than people in the great ocean!

Woe to the wretch who gives himself up to drink! Woe to the youth who thus digs an early grave for himself and deceives himself about his life's happiness and his happiness! Woe to the man, for all happiness departs from him, peace departs from his soul, marital peace from his home! The children's respect for their father fades, and with it their love for him; everything goes the way of cancer. The house of God is shunned, the tavern becomes a temple of idols. Prayer ceases, cursing and scolding take its place, and the end is of course an end with horror; his eternal part is not with God and his angels and blessed ones, it is, as God's word says, hell.

Woe, thrice woe to him who gives in to gluttony!

(Strassb. Calendar for Lutheran Christians.)

The Lord told him.

"Sieve, the keeper of Israel doth not sleep nor slumber." (Ps. 121, 4.)

It was in the year 1838, in the month of March, a bright moonlit night, in which two married couples in a branch town of Groß Bottwar in Württemberg awoke at midnight by the ringing of a bell, which reached their ears from the town. In the opinion that a fire had broken out somewhere, which caused the ringing of the bells.

They immediately rose from their camp and hurried to the window to see where the conflagration was. They had not yet reached the window when they heard a tremendous crashing and rumbling behind them. The ceiling of the room, together with the beams above the bedstead, had collapsed and knocked the bed through. If the man and his wife had remained in bed, a sudden death would infallibly have reached them. But what was the cause of the ringing that awoke them from their fatal sleep? It was a strange cause. The measurer in Gross-Bottwar awoke from sleep that night just as his parlor clock struck 12 o'clock; but he heard only the last strokes. Since he now felt as if he had sounded the bell, and he thought the moonlight was the dawning of daylight, he hurried to the church tower to ring the morning bell, without looking at the clock any further, and this was the ringing that the two married couples heard on the branch. The sacristan received his punishment, to be sure, and one may say in a fair way; but should it not be possible to say here, "The Lord told him to do it"?

Rescue by a dream.

A pious preacher, Mörlin, fell ill with a fatal chest disease; according to all signs, a boil had formed, and the physician foresaw the sudden onset of the boil and a resulting quick death as very near. His loving wife, tired from long weeping and waking, was sitting at his dear deathbed on what was probably the last night of his life, when the sick man felt the need to sleep undisturbed for once. He asked his dear wife to remove the night light and to lie down to sleep near him. Faithfulness soon heard him breathe like a gentle sleeper, and she herself slumbered away. - The sick man now dreamed with great vividness that the students of Ehor were singing at his door the beautiful old hymn: "Harrow of the Lord and be undaunted." Hearing these words, which had always been his favorite, "Ingen, in sleep, unconscious of his bodily condition, joyfully intones, with that deep bass which he had been accustomed to sing in healthy days, "Harrow of the Lord, harrow of the Lord!" And behold, through the concussion the ulcer breaks open. Before he had awakened to full consciousness, the affliction which threatened death had ceased. He lived for many years, and his motto remained throughout his life in all his sorrows and sufferings: "Harp on the Lord and be undaunted!"

Inaugurations.

By order of the honorable Mr. Praeses Wunder, Rev. L. E. Knies was installed in his new congregation at Keokuk Junction, Ill. on the 18th Sunday after Trinity by

Wm. Hallcrberg.

Address: Rsv. I., L. Linas,
Laolcnli ckunal-iou, ^ckrnus Oo., Ills.

On the 18th Sunday after Trin. Mr. Pastor L. Huber was introduced by me.

E. Stubnatzy.

Address: Rav. D. üudar.
Lox 366- Orvta,

Church consecration and introduction.

On the 18th Sunday after Trin. Mr. Pastor G. Birkmann was introduced by the undersigned on behalf of the Presidium of the Western District in the Lutheran Zion Parish at Dallas, Texas.

At the same time the consecration of the church (a frame building with tower, 22X42) took place. The sermon was in German and English. The zeal that was shown in the building of this church is worthy of imitation. The church was built by one member, living 14 miles from Dallas, out of his own funds. Another member procured an organ in like manner. I. A. Prost.



Church dedications.

On the 19th Sunday after Trin. the Lutheran congregation of St. John at Ellinwood, Barton Co, Kansas, consecrated their newly built church (30X40) with a beautiful steeple to the service of the Triune God. The dedicatory sermon was preached by Rev. I. G. Schwemly on Ps. 84, Rev. E. Mähr preached in the afternoon, and the dedicatory prayer was said by Rev. H. Th. E. Hmgist.

H. Krause.

On the List Sunday after Trin. the newly built church of St. John's congregation at Vera, Fayctc Co, Ill, was solemnly dedicated. The undersigned, by whom the congregation is provisionally co-served, preached the forenoon sermon on Ex. 20, 24. In the afternoon Rev. Mochel preached in English on 1 Tim . 1:15. G. Goesswein.

Mission Festivals.

On Wednesday, Sept. 17, my congregation celebrated its first mission feast at Juniata, Adams Co, Nebr. The festival preachers were Revs. R. H. Biedermann and G. Bürger. The mission collcte was .110.45. C. Meyer.

The congregations of Pastors Achenbach, Eirich, Katthain, Streckfuß and those of the undersigned celebrated this year's mission feast on October 12, the eighteenth Sunday after Trinity, at the congregation of Pastor Wolbrecht in Okawville, Ill. In the morning, Pastor Streckfuß preached on heathen missions, in the afternoon, Pastor Wolbrecht preached on the missionary work of the heathen. Streckfuß on heathen mission, in the afternoon Past. Achenbach on inner mission. Rev. Katthain gave a lecture on the history of missions. The Collecte was \$162.15. H. Kollmorgen.

On the 18th Sunday after Trinity, the Lutheran congregation at Dorfey, Ills. celebrated its first mission festival, in which the neighboring pastors Bergen and Cordes and their congregations participated. The festival sermons were preached by Pastors A. H. Brauer and E. T. Richter. Half of the collection (L75.00.) is earmarked for the inner mission, 1/4 for the negro mission and 1/4 for the emigrant mission.

Sunday, October 12, the Rev. Horn's branch congregation at Adair, Iowa, celebrated their annual mission feast. In the morning Stud. Feddcrcson preached on general missions, in the afternoon Pastor Horn on internal missions, and the undersigned gave a missionary history lecture on the Christianization of the ancient Teutons. In spite of the "small" number of congregants due to the rainy weather, and in spite of the fact that the local congregation is still poor in comparison with other congregations, the collection, which was earmarked for the Iowa Mission, was good and, contrary to expectations, plentiful, and it became apparent that, in spite of the so-called bad times, people still have something left for the Kingdom of God, if they only reach into their pockets willingly and gladly and are not afraid to make a sacrifice. Would that many congregations, especially our congregations in Iowa, would be encouraged and stimulated to offer a mite for the spread of the Kingdom of God, for the need is great. In southern and southwestern Iowa there is still a large mission field, but the treasury for the mission in Iowa is empty.

C- Nie meyer.

On the 15th Sunday after Trinity, the Lutheran St. John's congregation in and near Lanesville, Ind., celebrated its first mission festival, in which my two branches, as well as the congregation in Bradford, Ind. and that in Louisville, Ky. participated. Pastors H. Jüngcl and W. Pohlmann preached in German, Pastor C. Dreyer in English. Collecte: K33.00.

L. Stiegemeyer.

On the 18th Sunday after Trinity my congregation at Williamsport, Hamilton Co., Nebr. celebrated its second mission festival with numerous attendants. In the morning Pastor Endres preached on external mission, in the afternoon Pastor C. Meyer on internal mission. The collection amounted to P26.55., of which two thirds were earmarked for inner, one third for outer missions.

G. Citizens.

On the 17th Sunday after Trinity, the congregation of Red Bud, Ill, celebrated its mission festival, in which guests from neighboring congregations also participated. Pastor G. Müller preached on heathen mission and the undersigned on inner mission. The collection, including the harvest festival collection of the day before, amounted to P111.00. C. F. Liebe.

On the 15th Sunday after Trin. a missionary feast was held near Algon- quin, McHenry Co, Ill, by the congregations of Pastors G" H. Schmidt, L. v. Schenck and C. Steege celebrated a mission feast. Mr. Rev. v. Schenck preached on the second Bitle, and Mr. Rev. Früchtenicht gave a historical lecture on the origin and progress of our Synod. The Collecte amounted to S49.00.

C. Steege.



On the 17th Sunday after Trin. the Lutheran congregation of St. Peter's in Nebraska Township, Livingston Co. St. Peter's congregation in Nebraska Township, Livingston Co, Ill, celebrated their annual Miisionsf-st. Rev. H. Sieving preached on internal mission, and undersigned on heathen mission. The collecte was P121.60. H. Dageforde.

On the 19th Sunday after Trinity, the congregations in Altenburg, Frohna and New Wells celebrated their mission festival in the church at Altenburg, Mo. The festival preachers were Pastors B. Sirvers and Janzow. Collecte H97.40. K-

On the 12th Sunday after Trinity, the Lutheran ZionS congregation at Lincoln, Benton Co, Mo, celebrated their first mission feast. The collecte raised at it was H37.65, of which P20.M was for the needy in Kansas, the remainder for inner mission. I. Nething.

On the first Sunday after Trinity, the St. John's congregation at Long Green, Baltimore Co., Md. celebrated their first mission feast, with the participation of several families from KingSville. Rev. Her, of KingSville, preached the principal sermon, and undersigned delivered a lecture on missionary history. The collecte was \$15.15. W. F. Seeger.

On the 20th Sunday after Trinity, the congregation in Davenport, Iowa, celebrated their mission feast. Many guests came from Wilton and Buffalo. In the morning Pastor Reisinger preached on Matth. 28, 19. and in the afternoon the undersigned. The Collecte, half for inner and half for outer mission, amounted to H33.26. I. A. Streck fuß.

On the 25th and 26th of October the Trinity Lutheran congregation of the Rev. Fr. Erdmann at Horse Prairie near Red Bud, Ill., celebrated their annual Thanksgiving and mission feast, which was also attended by Pastors Schalter and Schrader, together with members of their congregations. Pastors Schrader and Weisbrodt preached, as did the undersigned, who also gave a lecture on the history of missions. The total collected on both days was \$176.00.

C. C. E. Brandt.

Anniversary.

On the 17th Sunday after Trinity, October 5, our three congregations in Boston, Mass. celebrated the annual celebration of the local orphanage. About a thousand people were present. Twice, in the forenoon and afternoon, services were held in the open air under the shade of the large elms near the Orphan Asylum, with Pastor Fick and the Clerk preaching. The collection for the benefit of our institution amounted to O195.00.

Ad. Vol.

Election display.

The undersigned herewith informs the members of our Synod that Pastor E. A. W. Krauß at the Sperlhof near Wilferding in the Grand Duchy of Baden has been elected Director of our School Teachers' Seminary by a majority vote and has already been informed of his election by telegraph. C. F. W. Waltbcr,

d. Z. Sccr. of the electoral college.

Warning.

The former teacher W. C. F. Luther had to be removed from the teaching office of our synod because of gross sins against the sixth commandment. But since he is trying to force his way back into it, a public warning against him has become necessary, which I hereby issue to the dear congregations and pastors.

Addison, Nov. 3, 1879.

C. A. T. Selle.

Conferenz - Ads.

The Grand Rapids Specialconference will meet, s. w., at Grand Napids, on the 2d and 3d of December.

Registration with Dnswr l">6i is necessary. The secretary.

The Northern Illinois Pastoral Conference will hold, s. G. w., its meetings at Arlington Hights, Cook Co, Ill, from the 18th Nov. noon to the 20th Nov. evening. L. v. Schenck.

The Pastoral and Lchrerconfcrrnz of Chicago and vicinity will meet, s. G. w., Nov. 27, at St. Paul's parish school. Rusch.

Peru Specialconference on December 12 at Signed. Arrival Thursday. Service Friday evening. Preacher Rev. Hassold. C. A. Hermann.

Ad withdrawn.

The La Porte Specialconfctenz will not meet on November 18tcn and 19, as several of the brethren are unable to come. G. Rosenwinkel.

Misprint in Iowa District Synodical Report.

On page 75 of this report, about in the middle, it should read: for the error instead of "from the error".

The reader is kindly requested to correct this printing error. F.

Incarcerated in the Illinois District Caste:

For the synodal treasury: Thanksgiving Collects: from D. StocgeS2 70. congreg. in Dundee \$11.64, k. Schieferdecker's congreg. in Hamel 10.50, D. G. JungS Grm. in Osnab ück 8.58, D. Schmidt's congreg. in Schaumburg 45.24. Through W. Mart'n in Altamont: HochzeitS Collecte at F. Hafeley 1.60, Penitential Day Collec. from k. G. WangerinS Gem. 6" 60. from Chicago: by D. L. Lochners Gem. 3.92, by D. Wagner by Mrs. C. Lübke (for the Kingdom of God) 1.00. By D. F. SchallerS Gem. in Red Bud 20.00. l>. Streck fuß' Gem. in Grand Prairie 20.00. D. Hieber's Gem. at Matte- ion 4.30. D. Ponitz' Gem. in Cowling 8 50. By D. Flachs- bart at Dorsey, Communion Coll. 4.80. By I. H Kuhlénbeck of D. Ottmann's Gem. at CollinSville 6.50. Part of Hochz.- Coll. at Addison 14.10. (Summa \$167.28.)

For the Synodal Building Fund: Communion Collect from D. Döderlein's congregation in Homewood 9.40. u. 9 00. (p. \$18.40.)

For the inner mission: Thanksgiving Collect: by D. Pohl's congregation at Palatine 3.80, l>. A. H. Brauer's congreg. at Worden 11.00. By D. Congregation at Sebewaing 10.00. Congregation at Adrian 12.20. D. Döderlein at Homewood by I. Sieck- mann 2.50. D. F. Schaller's Gem. at Schwar z 2.W. From teachers Huser, Krause, Simon 2.00 each. Red Bub 34.00. By H. Koboldt at Effingham by N. N. 1.00. By ? . ReinkeKirchweihcoll at Frankentroü 10.02. in Chicago by Juergen Lassen 2.00. By D. Flachsbart in Dor sey, Missionfestcoll., 37.50. By I. H. Kuhlénbeck from D. OttmannS Gcm. in CollinSville 2.50. (S. \$94.30.)

For the heathen mission: By D. Trautmann in Gower from Wittwe Mihm 2.00.

For the Negro Mission: By D. Döderlein at Homewood by I. Sieckmann 2.50, Ph. Richter 1.00. D. Schaller's Gem. at Red Bud 22.00. By D. Streckfuß at Grand Prairie by N. N. 2.00. By D. Flaxbeard in Dorsey, Comm. in Frankenmuth 4.70. Comm. in Bay City 3.66. MissionScollete, 18.75. By D. KnirfS Gem. at Keokuk Junction 8.09. (Summa \$54.34.)

For the Emigrant Mission: By D. Döderlein at Homewood by K. Richter 2.00. By D. Flaxbeard in Dorsey, Missionary Coll., 18.75. (S. \$20.75.)

For the Collegt hauShalt in St. Louis: By J.H. Kuhlénbeck from D. OitmannS Gem. in CollinSville 5 70.

For poor students in St. Louis: By W. Martin in Altamont from D. G. WangerinS Gem. 6 25. By D. Wagner in Chicago by the Woman's Club 15.00. D. Bergen's Gcm. .in Prairie Town 10.1X). By D. E. Hieher for Kaiser: from his Gem. at Matteson 5.00, sr. Filialqem. 2.50. (See \$38.75.)

For poor students in Springfield: by W. Martin in Altamont from D. WangerinS Gem. 6.25. D. Bergen's Gem. in Prairie Town 10.00. By I. O. Sievers 2.00. Teacher Stünkel 2.00. D. List 4.00. D. Mose 2.00. Teacher Piepenbrink in Trete rode third of Hochz. coll. ss. Son's for Herm. BrewerPlumhoff 2.00. Teacher Uhlig 3.00. D. Hügli's Gemeinde 16.00. Teacher 7.77. D. PiffriS Gem. in Benson for I. E. A. Mueller 7.50. (S. \$31.52.)

For the college hauShalt in Springfield: D. BxrgenS Gem. in Prairie Town 6 85.

For poor college students in Fort Wayne: For orphan boy W. Köpchen: from Chicago: by D. Wunder from Auguste Matschke 1.00, by D. L. Lochner from Jungfr.-Verein 10.0l>, H. Klein .25 & N. N. .63, by D. Wagner by H., H. & F. Millies 1.25 & Hochz.-Coll. at I. Beckmann 4.13. By D. Wagner this. for W. Dallmann from Jünal.-Vrr. 20.00, and for Ch. Merkel from the Jungfr.-Ver. 40.00. By D. Hölter this: for E. Arndt from sr. at Gemeinde 8.50 and for F. Drögemüller from the Frauenverein 9.00. By I. at O. Piepenbrink in Crete one third of his son's Hochz.-Coll. for F. BrauerHubinger's Hochz. sent 9.65. Coll. at Richmond 2.82. Of the "Pupils of D. 7.77. (Summa \$102.53.)

For the Seminary household in Addison: By Kassirer I. T. Schuricht 6.00. D- Nuoffers parish in Eagle Lake 25.00. By D. G. Löber in NtleS Fr, Schlenver 1.00. (S. \$32.00.)

For poor students in Addison: For the orphan C. Kambeiß: from Chicago: Through D. Wunder by Auguste Maischte 1.01", by D. L. Lochner of the Young Fri. 10.00 A. Klein .25 & N. N. .62, by D. Wagner by H., H. & F. Millies 1.25 & Hochz.-Coll. by I. Beckmann 4 12. D. Müller's Gem. in Cbcstrr for Bewie, Höck & Müller 8.10. By D. Döderlein in Home- wood by H. Richter for P. Sommer 2 >>0. By I. O. Picpen- brink in Crete3.21. Gem. Frankenlust, I te Sendung 5.23 2te Sendg. 13.30. Emma a third of the Hochz. coll. ss. SobneS for N. N. 7.77. By D. Wagner in Chicago from Mrs. Beduhn 1.00 u. a part of the Hochz.-Coll. at E. Firne in Addison 10.00. (L. \$46.11.)

For D. M. Wyneken: By W. Martin in Altamont by D. WanaerinS Gem. 7.60.

For D. Brunn in Steeden: D. HirberS Gem. at Matteson 5.00. D. NuofferS Gem. at Eagle Lake 20.00. (S. \$25.00.)

For poor sick pastors and ledrrs: D. F. Schal lrrs Gem. in Red Bud 7.75. By D. Döderlein in Homewood by Elise Richter 2.00. By D. F. P. Mordiß ni Beardstown, hatcoll. of the Pastoral Conference 10 5". (S.\$30.25.)

For all pastors and teachers: By D. Schieferdecker in Hamel, Theil der 4.75. Erntevankfnt Coll. sr. Gcm , I I.OO.

For the widow's fund: D. F. Schaller's Gem. in Red Bud 10.00. D. Tb Golsch, Beitiag, 4.25.^ By D. A. H. Brauer at Worden by H. Sievcrs 2.00. (p. \$16.25)

For Wittwe Ruhland: By W. Martin >n A "amont of D. WangerinS Gem. 5.00. D. Hartmann's Gcm. in Woov- world, Tdrl of Harvest ankfest Coll.. 8.84. By D. B. Mießler in Carlinville by I. M. .50. I p. \$14.34.)

For Wittwe Sommer: By?. Döderlein in Homewood by H. Richter 3.00. By D. Th. Bilß in Morris by Wittwe Lutz 1.00. (S. \$4.00.)

For D. Schwemly'S parish in Kansas: by D. Frederkiig in Dwight by F. D erks I.OO.

For the congregation inWaierloo, Iowa: D. DöderleinS congregation inWalhier. Homewood 17.56. D. EngeldrechiS congregation in Chicago 10.00. D. Nuoffers congregation in Eagle Lake IO.Oll. (s \$37.56.)

For the community in Elkhart, Ind: D. Lrautmanns Grm. in Gower 6.78.

For the deaf and dumb in Norris, Mich.: To Chicago: by D. Wunder's Gem. 25.70, D. Enaelbrecht's Grm. 10.00 and by D. Bariling 2.00. By D. F. P. Merbitz at Beardstown, part of the Missionary Festival Coll. 20.00. (S. \$57.70.)

For the Orphanage near St. Louis: By k. Stretch- foot in Grand Prairie, Dankopfcr of Mrs. Lou'se Matten, 5.0t". By JenS Johnson of D. Katthains Grm. in Hoylcton 9.00. (S. \$14.oo.)

For Gustav Mueller of Watertown, Wis: D. Mueller's comm. in Ehester 70.

For the HoSpital in St. Louis: By D. Trautmann in Gower by G. P. 1.00. Corrections:

In my receipt ("Luth." No. 19" "For Wit'we Ruhland by I'. V. Mießler instead of "E. u. I. M", lieS: by E. 5" CrntS. The post >\$17.00) in the "Luth." No. 20 by D. L. v. Schenck "for the external mission" is intended for the Negro mission". Addison, Ill, Nov. 1, 1879; H. Bartling, Cassir.

Income to the coffers of the Northern District:

For the synodal treasury: From ?. H. Baurr \$2.00. teacher Pfeiffer 2.00. congregation at Norris 2.IX). Congregation at Hadlev 2 I "0. D. Schwankovsky 1.00. Grm. at Lubington 4.00. Grm. at Landy Creek 3.52. Congregation at Sebewaing 10.00. Congregation at Adrian 12.20. D. atSchwarz 2.W. From teachers Huser, Krause, Simon 2.00 each. Kirchweihcoll at Frankentroü 10.02.

For the Negro Mission: D. Böling .50. On the silb. Hochz. des Herrn Bender ges. 3.00. From a youth in the Grm. at Monroe 2.00- Gustav Finzrl .50. On Hrn. C. Heinrich's baptism of a child 1.26.

For the Emigrant Mission in New York: On the silb. Hockz. d. Herr. F. Bender ges. 1.00. On Herr. M. Hemmrtc'S Hochz. ges. 3.21. D. Hngli's Gem. 9.00. Gem. in Frankenmuth 14.10. Grm. in Bay City 7.34.

For the emigrant mission in Baltimore: Grm. to Tandy Creek 1.91. Comm. in Frankenmuth 4.70. Comm. in Bay City 3.66.

For inner mission: On the silver wedding of Mr. F. Bender 1.00. Part of the coll. from the mission feast near Detroit 20.00. Congregation in Monroe 12.62. From the mission treasury b. Cong. at Adrian 10.00. Communion coll. of Grm. at Frazer 9.50. Grm. at Frankenlust 21.I)0.

For sick pastors and teachers: D. H. Bauer (for D. Cämmerer) 2.00. Grm. in Monroe 10.66. D. Böling 1.00. Teacher Pfeiffer 1.50. Mrs. N. N. in Roseville 2.00. Bequest deS sei. Mr. I. Stökert from the Grm. at Monroe 50.00. D. Partenfelder 2.00.

For widow's fund: D. H. Bauer 4.00. D. Trautmann 5.00. N N. .25. D. Böling 4.00. On Mr. G. A. Hubingers Hochz. ges. 9.65. Gem. in Lansing 5.60, Gem. in Frankenlust for Mrs. D. Röbbelen 13.00. Desgl. by D. Teacher Stünkel 2.00. D. List 4.00. D. Mose 2.00. Teacher Plumhoff 2.00. Teacher Uhlig 3.00. D. Hügli's Gemeinde 16.00. Teacher Denninger 2.00.

For Mrs. D. Ruhland: From Mr. Paul Kleemann 1.00. Teacher v. Renner .50. Mrs. Wild. Finzel 1.50. Gcm. at Frazer 2.00. D. Lemke 1.25. Gem. at Frankenmuth 19.08. Mr. I. Strphens at Montague 1.00. From ver 2.00. D. Women's Fund of Gem. at Adrian 8.00. By D. Trautmann 2.25. Mr. Prinzer at Tandy Creek 1.00. From the women of the Gemembe in Dearborn 6.00. Mrs. Eickemeyer 2.50.

For the Deaf and Dumb Institution: D. Weisel's coll. at Jda 5.00. F. K. Coll. at Burr Oak and Colon Township 4.75. Church Coll. at Frankenmuth 29.00. Miss Reg. Stroebel at Saginaw 2.00. To Mr. Hubinger's Hochz. sent 9.65. Coll. at Richmond 2.82. Of the "Pupils of D. .48. comm. in Montague 5 50. comm. in Sebewaing 7.60. On Mr. M. Hcmmete's high: ges. 3 2l. Gem. in Jonm 2.65. House coll. of the byGem. in Frankenlust 40.00. On Mr. Bernitt's Hochz. by D. Hattstädt .20.

at the wedding of Mr. F. RuhS in Calevonia 5.00. church in Sebewaing 11.90. church in Umonsville 3.30. church in Turgis, Sherman and Centreville 9>0. maidens' ord. of the Gcm in Monroe 5.00. at the wedding of Mr. I. L. Pickelmann in Frankenmuth 8.00. From the school children of Cantor Riedel 2.60.

For the orphanage in Addison: On Mr. M. Hemme- te's Hochz. ges. 3.21. Gem. Frankenlust, I te Sendung 5.23 2te Sendg. 13.30. Emma Schäfer in Monroe 1.00. Wedding receipt with Mr. C. Kriwall 2.65.

For k. Schwemly'sGem. in Kansas: Gem. in Sebewaing 11.44. For household in Addison: comm. in Manistee 6.00.

For the household in Springfield: out of the evening inahlS- kasse ber Gem. in Adrian 6.0>). Gcm. in Manistee 6.00.

For hauSdalt in Fort Wayne: AuS to the "communion" box office of the Gcm. >n Adrian 6.00.

For poor parlors nn in Tpringfielb: Gcm. in LutherS- burg 3.31.

For poor students in Avbison: Bequest of the blessed Mr. I. Ltöckcrt from the community of Monroe 25.0 '.

For poor students in Fort Wayne: D. Lohrmann's Gem. for F. Bauer 4.75.

For poor students in Tt LouiS: Bequest of the blessed Hrn I. Stöcken from the Gcm. at Monroe 25a>0.

For the German Free Church: Mrs. P. U. in N. 2.00. Grm. in Saginaw City 19.00.

For the Genieindt in Elkhart, Ind: Gem. in Fräser 4.0t>. Gem. in Frankenlust 8.00.

Monroe, Oct. 25, 1879. i. S. Vlm on, Kaisirrr.

For poor Sludenien eihirlt inii bcrczlichrin thanks by Hrn D. Grnve in E=eleben, Mo.. for Stud. Heinemaan on Hr". W. Vorbenfeld's wedding collected \$t.OO. By Hrn C issirer E. Roschke \$7.10C . F. W.

Income to the coffers of the Eastern District:
For the synodical treasury: From the Wolcottsville congregation, 45.58. York congregation, 15.30. Wolcottsburg congregation, three communion collars, 7.45. Trinity congregation, Buffalo, 25.00. New Upper Bofrn congregation, 4.00. C. S., 1.00.
For the widow's fund: comm. at Port Richmond 6.42. D. Gross 4.00. D. Eirich 4.00. comm. at Wellsville, evening meal coll. 9.00. C. S. 1.00.
For Mrs. D. Ruhland: John Möller 5.00. Congregation in Wolcottsville 6.25. Congregation in Wolcottsburg, at the memorial of the blessed D. Ruhland, 5.97. By members of the Martini-Gcm. in Baltimore 7.00. Congregation in Port Richmond, Abcndmahlscoll., 7.16. F. Kupferschläger 1.00. Mrs. Stradtman .50. D. Dreyer 3.00. Martha Zollmann for D Ruhland's children 1.50. St. Pauls-Gem. in Baltimore 33.56. By D. Hanser in Balt. by Wittwe Schäfer 5.00, Peter Lchlesinger 2.00, Mrs. C. Weber 2.00, Mrs. Ar 2.00, Mrs. Frisius 1.00, Mrs. Prior 1.00, O. Noack 1.00, G. Schröpfer .25. congreg. in New York 34.00. congreg. in Bayonne City 7.00.
For the Negro mission: congregation in Wellsville 12.00. Mission festival coll. of the Gmm. in and around Balt. 34.70. Desgl. in reserve 39.55. Burial coll. at W. Bahlow in Bergholz.45.
For poor students at St. LouiS: Gem. at Williamsburg for Purzner 12.50.' Hochzcits-Coll. at Jacob Gellmann's in Wellsville for Rehwald 3.14. .
For inner mission: congregation in Wellsville 12.00. Missi- onsfestcoll. of congregations in and around Balt. 34.70. Desgl. in Reserve 39.55. Funeral Mass Coll. at W. Bahlow in Bergholz.45.
For the orphanage near Boston: By D. Fleckenstein, Hochz.-Coll. of A. Schneider by M. Müller 9.22. Baptismal Coll. by Duckwitz in Wolcottsburg 2.40. Mrs. Brandt by D Bro- mer 1.00.
For poor students in Fort Wayne: Trinity Cong. in Buffalo for Kastenhuber 11th Oll.
For poor students in Springfield: Hochz.-Coll. at I. Gellmann in Wellsville for Eifert 3.14.
For the college maintenance fund: New York Township 9.25.
For sick pastors: From C. S. 1.00.

2^For the township of Elkhart, Ind: Comm. at Yorkville For the Township at Ford County, Kansas: Comm. in Yorkville 2.75.
New York, October 10, 1879. I. Birkner, Cassirer.

For the Deaf and Dumb Institution at NorriS, Mich, received by me from Sept. 1st to date: By Mr. D. Keller at Racine, Wis. 41.00 from the widow of be. D. Engelbert, from himself 2.00. N. N. in Chicago 6.50 for clothing poor deaf and dumb. By Mr. Cassirer Bartling of the Illinois District 73.70, 47.00 (32.00 including 2.00 from Mr. Heuer in Chicago for his deaf-mute son) and 27.70. By Mr. Teacher Denninger in Adrian 7.50, collected at the wedding of Br, MatheS. By Mr. ?. List in Roseville from M. Hamel 2.00. By the treasurer of the General Synod of Ohio, Mr. Klingler, 19.50 as surplus from an excursion of the two congregations iu Pomrry, O. By Hrn. k. G. Siraßburgcr at Cedarburg, Wis. collecte sr. Gem. 3.85. By Mrs. griderike Lvffler and children in Monroe, Mich.^ 5.00 as a thankopser for salvation from severe domestic distress. From Messrs. L. and Johann Reisig that, each .50. By Mr. Kassirer Simon of the Northern District 152.06. By Mr. Teacher E. D. Keyl in Wittenberg, Mo. by Mrs. Schmidt of Mr. ?. Kösterings Gem. 2.00, from the Gem. of Mr. D. Drmetro 2.00. By Mr. k. H. Kollmorgen in Nasbville, Ill. 7.25 as Coll. sr. Gem. by Messrs. F. Hanselmanu at White Rock, Mich. 4.30 as High T. Coll. at F. Link.
Norris, Mich. 31 Oct. 1879, G. Speckhard.

For the preachers' and teachers' widows' and orphans' fund (of the Illinois - District) have been received:
1. contributions:
From the ??: L. Hölter, G. Blanken 45.00 each; F. Lußky 3.00. From teacher F. Fathauer 4.00.
Two. Gifts:
Harvest Festival. Collecte of the Cross parish of the I'. Nightingale 6.80. Don of the congregation of the I>. Strckfuß 22.00. From N. N. by dens! 3.00. From N. N. by the,.' 1.00. From Mrs. Richter through Döderlein 2.00. Hochz.-Coll. of Mr. Heinr. Eggersmann in BeUcville through ?. Kühn 4.33. Part of the harvest festival coll. of the community of D. Hartmann 8.85. From Mrs. I'. Trautmann 3.00. From ?. Rödrss Gem. 18.09.
By Mr. Kassirer Bartling were delivered 31.25. Chicago, Ill, the 3rd Nvv. 1879. H. Wunder, Kassirer.

I- The undersigned has received:
For Wittwe Ruhland: By Professor Schalter from N. N. in Lowell 42.00. For poor sick pastors and teachers: by Ch. Fritz in Staunten, Ill., 2.50.
For the negro mission: by I'. I. Streckfuß, half of the Mission Festcoll. at Davenport, 16.63.
For D. Schwemly'S Gem. in Ford County, Kansas: By T. Roßmüller in Holt Co., Me., .50.

I. T. Schuricht,
Treasurer of the General Synod.

I hereby express my heartfelt thanks for the rich support I received after the sudden death of my dear husband, the blessed Pastor Ruhland in Planitz in Saxony, for my resettlement in America. May the Lord be a rich retributor to all dear givers and refresh them again in time of tribulation.

Milwaukee, Nov. 6, 1879. Kuningunde Ruhland.

Received with heartfelt thanks (for the purchase of books) for pastors of the Engl. Lutheran Conference 45.00 from the Virgins' Association in the parish of Mr. E. Lenk here. Guenther.

Don of the congregation of Mr. k. Citizen in Hamiltan County, Nebr. to have received two-thirds of the mission festival coll., 417.70, to defray expenses in the field of the interior mission in southwestern Nebraska, certifies with hearty thanksC- Meyer.

Subscription invitation

at

Luther's complete works.

With reference to the article by Mr. ? G. Stöckhard't's article in this issue of the "Lutheraner", the undersigned hereby calls upon all preachers, teachers, congregations and members of congregations of the Lutheran Church to subscribe (first) to the first volume of Luther's works, containing the interpretation of the first book of Moses.

The same will, s. G. w., be ready for shipment in October next, and the price of a strongly bound copy will be about 4 to 5 dollars.

Quite numerous subscriptions requested

"Luth. Concordia Publishing House" (M. C. Barthel, Agent).

St. Louis, in November, 1879.

Proceedings of the Eighth Assembly of the Lutheran Synodal Conference of North America at Columbus, Ohio, July 16-22, 1879.

This report left the press some time ago. It contains the continuation of the negotiations on church fellowship, the resolutions concerning the formation of state synods and the establishment of a collective seminary, and concerning mission 2c. The theses discussed are as follows: "14. It is most decidedly contrary to the confession if in a Lutheran church body calling itself Lutheran the doctrinal discipline commanded in God's Word is not practiced and homage is paid to the popular theory of 'open questions. (15) It is not in keeping with the confession if a synod or larger church body does not work toward the gradual establishment and practice in its congregations of the doctrinal and life discipline desired by Christ and specified in Matt. 18:15-17. It is in exact connection with the confession that every Lutheran synod in its part uses all diligence to call into being and help maintain orthodox teaching institutions for the training of faithful and capable preachers and school teachers for the preservation of the church." Price: 15 cents.

Twenty-second Synodal - Report of the Western District of the German Lutheran Synod of Missouri, Ohio and Other States, Anno Domini 1879.

To all those who have been eagerly awaiting the appearance of this report, the joyful news that it will leave the press in these days. For a few, it only needs to be explained that the subject of the doctrinal discussions therein is the proper use of the doctrine of election by grace.

The report contains 131 pages and costs 30 cents.

New Calendars.

I. The Lutheran Calendar. 1880. Published of Brobst, You! et al.

II. The Pilgrim Calendar for Town and Country. To the year 1880, Reading, Pa. Published and published by the Pilgrim Bookstore.

It is true that we Lutherans will find enough information about what to look for in a Lutheran calendar here in America for the coming year in our "American Calendar for German Lutherans for the Year 1880". To those Lutherans, however, who have time and inclination to read other such yearbooks, we can unhesitatingly recommend the ones indicated above. No. I. is the well-known old "Hausfreund" of American Lutherans, which contains on 48 pages in quarto, besides the statistical news about all communities that call themselves Lutheran here, besides various smaller, mostly instructive notes, a quite well-written biography of Pastor J. Christoph Kunze, who was born in 1744 and died in 1807. Price: 10 Cts. the copy, 75 Cts. the dozen, with postage 85 Cts. No. II. is not ecclesiastical, but calculated for Lutheran "church people," which, also on 48 pages in quarto, furnished with quite pretty woodcuts, contains, besides all sorts of smaller articles, a good essay under the subheading: "Der Tag zu Augsburg" ("The Day at Augsburg"). The price is the same as No. I. W.

The little booklet advertised in the last number of the "Lutheran," "Evangelische Trosttröpflein," by Rev. Ph. A. Weyel, costs 15 Cts. per copy, the dozen 41.50.

Booksellers receive the usual discount.

Wartburg Orphanage, Nov. 3, '79, G. C. Holls.

For church choirs.

Christmas Cantata. For the upcoming Christmas celebration, the leaders of mixed church choirs can obtain a very recommendable cantata from the "Concordia Publishing House". It is composed by Mr. W. NosS, whose 46th Psalm is indicated in No. 6 of this volume of the "Lutheraner". However, while the 46th Psalm in some parts makes not insignificant demands on the performance of the singers, this cantata, on the other hand, is written throughout in such a way that even choirs that have only little strength at their disposal will not find great difficulty in practicing it.

The piece consists of 8 folio pages, but can also be performed with the omission of some columns. An easily executable orchestral accompaniment is included. Price per copy 20 cents, per dozen -Kl.75.

H. E.

For Christmas.

Christmas talk, set to music by I. G. Kunz.

Luth. Concordia Publishing, St. Louis, Mo.

The popular Christmas talk: What, dear child, makes you so happy today, etc., is presented here to the dear children in a very pretty way to sing. Since this song is sung in almost all of our children's Christmas services, teachers and students alike will welcome the opportunity to have a beautiful way of singing it. In order to get it into the hands of all pupils, the price is extremely low: the copy costs only 5 cents, the dozen 50 cents, and the hundred H3.00.

The Christmas Talk will be available in a few days for the above price from the "Luth. Concordia-Verlag" (M. C. Barthel, Agent).

A beautiful picture of Luther.

It gives us pleasure to be able to present this magnificent steel engraving, made here in St. Louis, a faithful picture of our father Luther - after the painting of the famous painter and faithful friend of Luther, Lucas Kranach. Who would like to see, how Dr. Luther has written, can see this also on the picture; because his name signature is exactly reproduced on it. For the picture a frame of 9 inch width and 11 inch length is sufficient - to have in the "Luth. Concordia- Verlag". The price is 30 cents if sent postage paid.

For the Christmas party.

Liturgy for a Children's Service for the Celebration of the Holy Christmas, presented by Friedrich Lochner, Pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred H2.50 plus postage.

2. hymns for the "Liturgy for a Children's Service for the Celebration of Holy Christmas", presented by Friedrich Lochner, Pastor. Price: the booklet 10 cents, the dozen \$1.00, the hundred H7.00 plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs in the family circle, No. 2- contains the liturgical chants, as well as the choral, children's and congregational songs in polyphonic set in order.

Nos. 1 and 2 are up for grabs at 4[^]. VolKsnlnF, 904 X. 5tk 8t,r"
8t. Tiouis, Nc>.

No. 1 in the "Luth. Concordia Verlag" (M. C- Barthel, Agent),
cor. ot Lliuiüi 8tr. L Inäiunu 8t. Douis, lilo.

"Liturgical Service

on Christmas Eve at St. Paul's Lutheran Church in Baltimore."

24 pages octavo. New Edition. The piece 5 centsS, the dozen 50 cents, the hundred H3.00. To have

at Teacher B. Holiday, 489 Saratoga Street, or

at H. Stürken's, 282 Gay Street.

Baltimore, Md.

Changed addresses:

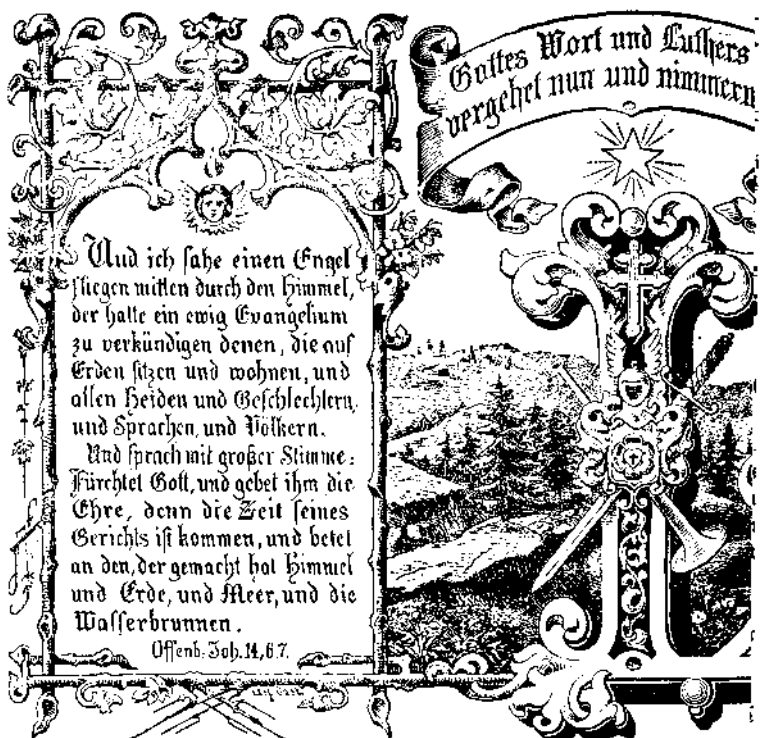
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^Itarnont,, LLviZiui 6o., III. Ksv. 6. 8elrvvnnkc>vslí^.

Box 126 Ark 2n

Since my sickness of many years increased more and more, I felt compelled to resign from the holy preaching ministry once again and to leave my home in Nebraska. Please address in the future: 3ü(?od 8viil<zl.

Doelc Box 369, 8 "ward, Rsbr.

Printing house of the "Luth. Concordia-Verlag."



Herausgegeben von der Deutschen Evangelist

Zeitweilig redigirt von dem Lehr

Entered at the Post¹

Year 35.

(Submitted.)

Dies irae, dies illa.

Translated from the Latin of Thomas de Celano

Preliminary remark. - It is a comforting and uplifting thought to know that the Church of God on earth can never perish and that the gates of hell are not able to overpower it. That this truth also applies to the times when the Antichrist stretched out his shoe over the whole of Western Christendom and the Pabstacy stood at the summit of its power, is irrefutably attested, among other things, by the numerous Latin hymns, some of which come from older church teachers and were sung throughout the Middle Ages, partly in the centuries immediately before the Reformation, when the spiritual darkness lay thickest on the Church of God, and with rapidity here and there, where a soul hungered for mercy, they conquered the hearts and resounded from mouth and heart as petition, prayer, intercession and thanksgiving. Thus, for example, the songs "Mitten wir im Leben sind," "Christum wir sollen loben schon," "Der Tag der ist so freudenreich," "Nun singet und seid froh," "Was fürchtst, du Feind Herodes sehr," "Komm, Heiliger Geist, HErre Gott," and many others were written in these times. One of the most sublime, powerful, and moving of these Latin songs is undoubtedly the Dies iras, dies illa, a song of the last judgment, composed, as it were, of the trumpet blasts of the archangel and the trembling sighs of the penitent sinner. It was composed in the first half of the 13th century by a Franciscan friar named Thomas de Celano, who was known in his time as a friend and life writer of Franciscus of AM, the founder of the Franciscan Order. His powerful hymn did not remain hidden for long; it was soon incorporated by the Western Church into the Mass for the Dead, where it was sung between the Epistle and the Gospel. The great German composer Mozart set this song to music and it forms the main part of his famous "Requiem", which became his own swan song. It has been imitated countless times; parts of it have been incorporated with great effect into other poetic creations.



Vergeben von der Deutschen Evangelisch - Putherschen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.
Entered at the Post Office at St. Louis, Mo., as second-class matter.

St. Louis, Mo., December 1, 1879. No. 23.

The translations into other languages number almost in the hundreds; Lisco in Berlin alone has collected and published nearly 87 German translations. A. Coles, an American physician, has even provided 13 of his own translations into English. General John A. Dir, ex-Governor of New York, as Commandant of Fortress Monroe during our Civil War, has also produced a not badly done translation into English; and the writer of this one dares to add a new one to this long series. Here it is.

Day of wrath, day to tremble, Shatter the world to dust, As Sibyll' and David say.

What trembling in bones, When the Judge shall appear, Strict to pay great and small!

The trumpet in the shanter tone Forces them all to the throne From the graves of every zone.

Death and life marvel in travail, When forth the creatures go, Speak to God the Lord.

Then a book will unfold, In it everything is contained, Whether the world with right to rule.

Then sitteth the Lord and judgeth, That which is secret is cleared up, And there remaineth nothing unscattered.

What then shall I begin to worm, What authority shall I gain, When the righteous scarce escape?

Honourable King, to whom we tremble, Who by grace gives life, Source of salvation be thou to me!

Pious JEsu, take heed! You were born for me as a man, Let me not be lost one day!

Sank, seeking me, faint to the earth, Bearing grievances for me on the cross, Let not such toil become useless!

Judge of righteous vengeance, Who forgiveness makes me glad, Before judgment awake!

Guilty I sigh in the throng, And my cheek burns with shame; Spare, God! so I beseech in anguish.

Thou who didst speak freely of Mary, And didst forgive the thief, Didst also give me hope.

My prayers are not worthy, but thou wilt mildly represent me against eternal fires.

Let me dwell with the sheep, And hasten to thy right hand, Far from the howling of the goats.

When cursed men on the left sink in the greedy flames, Give me your blessing wave!

With a contrite heart I turn to thee from the dust my hands, To thee I commit my end!

T. H. Rohe.

(Submitted.)

Communicated by order of H. C. Schwan.

Text: 1 Cor. 10,12.:

"Let him that thinketh he standeth take heed lest he fall."

Venerable synodal comrades, beloved in Christ, all of you!

It is not uncommon for a man to recover completely or almost completely from an illness, but then relapse and fall back into the previous illness. But this does not only happen with physical illnesses. There are also spiritual relapses. It happens only too often that those who have already escaped and have come to the path of life allow themselves to be entangled again in the ungodly nature and sink back into death and ruin.

In the case of bodily relapses, the cause is usually that one thinks oneself stronger than one is, and therefore does not take care of oneself as one should. In spiritual relapses this is always the case.

Of the physical relapse, Proverbs says, "Relapse is worse than the disease. Of spiritual relapse, God's Word says, "It will be worse with the same person afterward than it was before."

This danger, then, is what St. Paul warns against in our text. What every righteous physician does to a patient who is on the way to recovery; what the heavenly physician did with the words, "Behold, thou art healed; sin no more, lest evil befall thee," is what the holy apostle does when he says, "Let him that thinketh he standeth take heed lest he fall. This is what the apostle does when he says, "Let him that thinketh he standeth take heed lest he fall."

Well, should we not need this warning? Or should it be inappropriate to seriously consider this danger at the opening of our synodal assembly? - A danger which threatens every individual, threatens for that very reason also a congregation, indeed a whole union of congregations, a synod. And does not church history show us a long series of Christian communities that have fallen? Indeed, do we know of even one that has not fallen in the course of time? What has happened to the Apostolic Church, where are the candlesticks of Asia Minor and Greece? What has become of the church of the Reformation, whither have the Lutheran state churches fallen? And why should it be impossible that what happened to them should happen to us?

Well then, let us hear today and take it to heart:

St. Paul's serious warning against spiritual backsliding.

- I have to show:
- 1. to whom in particular his warning was addressed; and
 - 2. what is the danger of which he warns.

I.

"He that is made to think he standeth": here we hear whom the apostle warns. The only question is: what does "stand" mean, and then: who are those who "make believe" that they are standing?

Those who stand are not those who have ever stood, or even those who stand by their own efforts. They have not existed among the children of men since Adam fell. Nay, they that now stand have all lain; lain in darkness and the shadow of death, lain in sins and transgressions, lain under the wrath and curse of the Almighty. They have lain, but they lie no more. For he who was set not only to fall, but also and much more to stand out for many in Israel, the eternal Son of God, the Saviour of sinners, Jesus Christ, blessed for ever, had mercy on them, commanded them by the gospel, raised them up. And now they stand. They stand in faith and therefore also in wholesome self-knowledge and sincere repentance. They stand in faith, and therefore also in the righteousness that is before God, and in the hope of eternal life. They stand in faith and consequently also in love for God and their neighbour. - There is however a difference between those who stand; but he who always stands in faith, he stands; but also: he who always stands, he - can fall. Some of them, as St. John says, are still children in Christ, even if they are not children in years. They have only recently come to

Or else they are still delicate and frail, standing on weak feet and still taking uncertain steps on the narrow path. Oh, how soon a child is knocked down, how easily it falls and hurts itself!

Others are already young men or men in Christ. They stand in the faith, are manly and strong, have senses trained by experience, have learned to take firm steps, already stand firm before the enemy, and know how to use the weapons of their knighthood on the right and on the left. But even they are not safe from the fall. The stronger the Christian, the stronger the challenge. Often the storm breaks the oak while it spares the reed. Even men in Christ can fall, even heroes, great heroes of God have fallen.

All, all who stand there can fall, but above all others those "who let themselves think they are standing. Well, who are they? The holy. The holy apostle cannot mean those who only think they are standing, who only imagine they are standing, for they would indeed already have been lying down, and for them his warning would therefore have come too late. Whom one still warns not to fall, he has not yet fallen. St. Paul therefore evidently means those who are really still standing. But why does he not say briefly, He that standeth? Why is it said: He that is made to think that he standeth? This will become clear to us when we remember that it was the Corinthians to whom these words are first addressed, and in what state they were then. The Corinthians, as we see from the apostle's epistles, stood in faith, yea, stood in the adornment of high spiritual graces and gifts, having many glorious things before many others. But unfortunately they also began to reflect themselves in these gifts, to measure themselves with others and to presume, to think more of their standing than of God's keeping. They began to think that as firmly as they stood, watchfulness and prayer were no longer so necessary. They began to use their Christian liberty dangerously, without prudence and consideration. Not that self-conceit and security had already prevailed (for there they had already lain), but yet in such a way that they began to become noticeable and alarming. Then the holy apostle warns them out of a fatherly heart. Apostle warns them out of a fatherly heart. He admits that on the whole they are still standing, but he does not really reprove them for letting themselves think that they are standing. For it is not wrong to conclude from the revealed marks of the state of grace, which are found in one through God's grace, that one is in the state of grace. But he gives them to understand very plainly that he is in great anxiety on their account, because they let themselves be conceited beyond measure, and their conceit becomes conceit. He knows from Scripture and experience that pride goes before a fall.

Behold then from this to whom chiefly St. Paul's warning is addressed. Let all who stand there take heed; but above all, let those who begin to think themselves so stand.

Now, my dear brethren, what would the holy apostle think if he lived among us? What would the apostle think if he lived among us and saw and heard how things are with us? Would he find nothing to cause him similar misgivings? Would he feel nothing at all of this Corinthian sense among us? Let us examine ourselves.

Great gifts are also given to us. It would be shameful humility if we were to deny this.

We know it too well. But have we all always remembered that these are gifts, things given to us, and that there is no glory left but for the giver?

Great successes we have had. It would be silly to pretend that we do not see what is before the eyes of the world. But if we can say that we have labored more than some Andre, have we also spoken with the apostle from the bottom of our hearts: "Not we, but the grace of God which is given us"? If we have punished the lukewarm who would not go forward, have we always exercised apostolic gentleness and patience toward the weak who could not yet keep the same pace?

Great honor has befallen us, and by no means from the blind multitude alone, but rather from those who know how to judge spiritually. Have we always humbled ourselves before God, not only in public but also in private? Has the incense that was lit for us never gone to our heads?

Great shame and disgrace have been heaped upon us; mostly undeserved, let it be said with confidence. Have we always accepted this as something that goes without saying? Have we never felt "as if something strange were happening to us"? What should serve us for self-examination, have we never abused it for self-exaltation? Is not the heart such a mischievous thing that, while it humbles itself outwardly and publicly, it nevertheless secretly knows how to draw nourishment for its shameful conceit from this very humility?

In short, have we remained small since we became great? have we remained in simplicity, in watchfulness and prayer? Supposing that men had no right to reproach us for this, has God, the All-Knowing, never seen anything of the "Missourian arrogance" that has sometimes been spoken of?

Oh, it would be no wonder. It is quite natural to allow oneself to be duped. It would be a miracle, a miracle of divine mercy, if we had been spared this. Oh, then we do not think ourselves above the warning of the holy apostle. Let us consider the danger of which he warns! Of this now, secondly.

II.

What is the danger? "He that thinketh he standeth, let him take heed lest he fall," saith St. Paul. Paul. The fall, the spiritual backsliding, is therefore the danger, and can consist in nothing else than that one sinks back out of faith into unbelief, and thus out of repentance into impenitence, and out of godly walk into ungodly beings.

How does this happen? There is only one way to faith and grace, but there are many that lead backward to destruction. With regard to doctrine, the enemy tempts us through dangerous error or through disregard for the truth; with regard to life, he lures us to apostasy through worldly mind and worldliness. It is all the same to him how he falls us, if only we fall.

First and foremost he tries it with false teaching. If the ground on which he stands begins to waver, he cannot stand firm, if the ground is torn from under his feet,

he must fall. And this is what Satan seeks with false doctrine. He knows better than we often think that true faith has no foundation but right doctrine. And not only does he seek to destroy the church by means of evidently ground-breaking doctrine (as he once succeeded in bringing down half Christendom almost overnight through Arius' heresy), but hidden error must serve him just as well, indeed almost better; especially when this error knows how to cloak itself in the garb of a peculiar zeal for sanctification. The great apostle Paul had to experience this with his Galatians. And what was this error? It was the doctrine which, precisely because of its pious appearance, is now almost nowhere regarded as error, but as the paragon of godliness, the doctrine which is nowadays more and more unveiled not only by the sects, but also by teachers who are regarded as pillars of the Lutheran Church, and which is smuggled in by their local followers. But for this very reason St. Paul, like no other, has ruthlessly torn off the mask of hypocrisy and solemnly imposed his apostolic curse on them for all time before heaven and earth, in regard to which he cries out in his Galatians to all Christians everywhere: "You foolish Galatians, who has bewitched you, you have lost Christ, you have fallen from grace! - The teaching, namely, that not only faith in the gospel makes one righteous and blessed, but that keeping the law must help in this, that therefore not only the converted must and can contribute to his sanctification, but also the unconverted to his conversion; that consequently not all and only lies in God's grace, but that in the last analysis it depends on man's own self-decision whether he comes to salvation or not.

But if the cunning enemy does not succeed in captivating unsuspecting hearts with the halo of false doctrine, he tries to fill them with complacency and disgust with the truth. He knows how to make the manna of heaven, which tasted like honey and breadcrumbs, soon seem to the mouth like loose food. Thus sank the church of Laodicea, of which the Lord complains, "Oh that thou wert cold or warm! But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Thou sayest, I am rich, and full, and have nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

But if the satiableness is not yet enough, the earthly sense and worldly being must do the rest. They quickly put an end to things. This is what happened to the church in Sardis. Therefore the Lord called out to them: "You have the name that you live, and you are dead; you have few names that have not defiled their garments.

Yes, often all these things must work together, so that it is difficult to say what made the beginning. Thus it happened to the church in the Roman Empire, when the sun of court favor suddenly turned toward it; thus it happened to the Lutheran regional churches, when they let what the state of necessity might demand and justify for a while become permanent law and fell from the care and custody of godly, orthodox princes into the shameful bondage of godless tyrants.

In addition to this, what is worst of all, is that the sinking and falling often, yes, most of the time, begins in such a small way and goes on so gradually that no one sees it, no one suspects it, except the eye of him who is not asleep nor slumbering. That to the

The church at Ephesus stands as a warning example. To them In our congregations, Christian discipline and custom still the Lord himself bears witness: "I know thy works, and thy prevail on the whole and on a large scale. We are still in the labour, and thy patience, and that thou canst not bear the play, thank God! But how long will that last? Look at our old wicked: and for my name's sake thou labourest, and art not churches, which have been sitting under the sound of the gospel weary." And yet he continues, "Remember from what thou hast for over an age. Do not the earthly sense and the worldly nature fallen, and repent, and do the first works. But if not, soon will I penetrate into so many of them like a spring tide? How little is come unto thee, and cast away thy candlestick from his place, the question asked, what should be denied and denied for the where thou hast not repented." What then hath the Lord against sake of the Lord and for the sake of the neighbor? Instead of this church? "I am against thee," saith he, "that thou shouldest this, another question is eagerly investigated, namely, what all put away the first love." Is it possible, my brethren? A church one can take part in of the worldly being without completely whose works of faith and labor of love, whose patience with the ceasing to be a Christian? How quickly one is finished with the weak, whose earnestness against the wicked, whose zeal for question whether something is sin! How masterfully one knows pure doctrine He Himself praises, a church in which certainly how to extend the sphere of Christian liberty ever further, and to everything was in the most beautiful order, a church which stood advance the limits of what is permissible step by step into the before the world like a city on a mountain, like a light in the unbelievable! Where has the willingness to sacrifice of the first darkness, a church a congregation in which even the bright eyes love gone? How rare has right fraternal exhortation become? of the Lord find nothing to reproach but this, that it has not yet How contemptuously and ungratefully are already righteous left its first love, but is beginning to leave it, that the heavenly servants of Christ treated!

fire which once made it so blessed is beginning to cool a little, But where it stood in such a way, there from time immemorial the spiritual life is beginning to wane a little, to such a only an outer impulse was missing (for which Satan then also congregation the Lord calls: Remember whereof thou art fallen! does not let wait long) and - the fall was there.

Fallen! O he that hath ears to hear, let him hear!

So now I ask you all: Where do we stand? Where are we

How easy, then, is it to relapse, how easily does relapse drifting? And are we indeed still far, far from the trap? Consider become apostasy, how easily does one remain lying down when that once you have fallen, you go down with ever-doubled once he has fallen! And where does one lie there? Where the speed; consider that the higher you have stood, the lower you kind can fall at any moment to cut down the tree. And where must fall. What a fall it must be, then, when our synod falls. If it does the tree fall? Where the fire does not go out.

falls suddenly, God help it! what an abomination of desolation

Behold, behold, this is the danger of which Paul warns. And that must be far and wide! But if it gradually sinks and rots away the question is not whether it also threatens us, this danger. into spiritual death, oh what a stench of death, what a mustiness Woe to him who denies it! But how near or how far we are from of decay must at last burst forth from the whitewashed tomb that it, that is the question. And there God give us eyes that see. was once a fortress of the Most High!

It is undisputed that pure doctrine still holds sway among us O let us then take to heart the admonition of St. Paul: "Let everywhere and is practiced in churches and schools as in few him that thinketh he standeth take heed lest he fall." Let him take other communities today; never and nowhere has error been heed. It is better to watch beforehand than to complain able to gain citizenship among us. We are still in that piece, afterwards.

thank God! But does the doctrinal unity, which is so much It is true that someone might think: What is the apostle still admired in us, really come only from the fact that the One Divine exhorting for so long? What can all watching and foreseeing Truth lives and reigns so overwhelmingly in all our hearts, or help if it is impossible, as church history shows, for a community could it perhaps also be explained by the fact that we repeat to remain standing for long and for a fallen one to be raised up what is said, that we remain silent out of fear of man, again? if everything that comes into being must perish again by complacency towards man, or even out of indifference, where natural necessity? Why then does St. Paul still say, "Take we should speak?

heed"? Answer: Precisely because it is not impossible to stand

The preached word still proves to be a power of God, a seed still, not impossible to be raised up again. No, in the spiritual of rebirth and a new life; the Christianity of a large part of our kingdom of God there are no laws of nature, there is no listeners still consists not in words, but in power; these are necessity of such a terrible kind. In the kingdom of grace, grace usually the leaders in our congregations. We are still in this reigns. And this grace is a free grace, and therefore not bound piece, thank God! But does not a frightening fullness already to former cases and long habit, but can do at any moment, and show itself in many who were otherwise hungry and thirsty? And does at any moment, what the "godly" desire. Nay, it is not if one still has the pure word, but no longer holds it as one's impossible that we should stand still. As it was once possible, highest treasure, no longer prefers it to gold and silver, no longer while hundreds of thousands of the children of Israel lay considers it sweeter than honey and honeycomb, no longer prostrate in the wilderness, that yet some should stand still, and considers it one's delight, but hears it as a burden, what does bear the end of faith; as it was possible that the seven thousand one really have left in this word? Must it not become the longer should stand still, and not bow their knees to Baal; as it was the more a smell of death to death?

possible, then, that out of a multitude of one and a half thousand should stand still, and not bow their knees to Baal.

If at least some of them remain standing, it is also possible, it must be possible, that out of a multitude of communities one or the other remains standing.

And neither is it impossible that we should be raised up again, even when we are in the most perilous sinking. Does not the great God stretch forth his hands from heaven all the day long, and cry, Return, thou apostate Israel? Has not Jesus Christ received gifts even for the apostates? Do we not have in the reformation of old Christendom, in the salvation of our Lutheran Church at the time and by the means of Concordia, in the revival of the American Lutheran Church, which we have experienced, indeed in which we have been allowed to help - do we not have in all this irrefutable, sunlit examples and proofs that even a deeply sunk ecclesiastical community can again be raised from the dust, so that it becomes young again and soars like an eagle?

And we should put our hands in our laps and look forward to our own downfall in mute despair or with impotent lamentations? No, let that be far off!

We still have the word of our God pure and clear, living and strong; in it we have the light that always sets before us our sin, our trouble and danger, but also our Helper and Saviour; in it we have the heavenly balm that heals all Joseph's harm, spiritual honey that makes the eyes steadfast, the rod and staff and for weary knees and loose hands.

So let's not give up anything! Let's not give an inch! But let us pick ourselves up! Let us see to it that we hold on to what we still have; let us see to it that we do what we can, that this word may resound abundantly in churches, schools, and homes, that it may not only be impressed on the memory, but also be presented clearly and distinctly to the understanding, and above all, that it may be presented sweetly and tenderly to the heart. Finally, and above all this, let us look up to the mountains, from whom help comes to us; let us look up to him from whom will and accomplishment, blessing and prosperity come.

He that despiseth in himself, but taketh refuge in him, is undone. For then "God does not deal with us according to our sins, nor repay us according to our iniquities. As high as the heavens are above the earth, He shows mercy to those who fear Him. As far as the morning is from the evening, so far will he put away our transgressions. As a father has mercy on his children, so the Lord has mercy on those who fear him. For he knoweth what manner of things we are: he remembereth that we are dust."

To this gracious, merciful, and good God let us look in all our trouble and danger, and put all our hope in his mercy in Christ, and we shall not be put to shame. We shall not fall. If we stumble, He will straighten us out; if we are wounded, He will heal us. For He saith, Fear not, I am with thee; Depart not, for I am thy God. I strengthen thee; I also help thee; I uphold thee by the right hand of My righteousness! Amen!

(Submitted.)

The area and needs of inner mission in our western synodal district.

It is true that the Western Synodal Report that has just appeared contains information about the mission mentioned in our heading, which will undoubtedly be read with great interest by all who have a heart and eye for the work of our dear Synod that God has given it, and who rejoice deeply when they may see how God is again opening a new wide door for it to richly blessed new activity. - But on the one hand, a synodal report does not always find the wide circulation that would be desirable for it; on the other hand, the mission mentioned is of such great importance and significance for the entire synod, so many blessings are connected with it, and if it is neglected, so much damage and heavy responsibility, that it seems justified if, at the request of the Western District, this matter is presented to the synod by the "Lutheran" in more detail and several times during the course of the year. In the present article, then, let it be granted to us to begin by bringing three things vividly before the eyes of the dear readers of the "Lutheran": 1.) the size and importance of our mission area, how therefore 2.) the work in it must not be the task of a single district, but of the whole Synod, and 3.) how we can best and most quickly solve this great and important task.

The immense extent of the mission territory of the West is already evident from the fact that, besides the Territories, it includes the six large States of Kansas, Nebraska, Colorado, Texas, Arkansas and Louisiana. Of the two States of Mississippi and Alabama we wish to remain silent at present, as in them only individual smaller posts claim our aid. For, with the scarcity of means and pastors, and with the importance of the other States, they can hardly be considered now. Even the mission in the first-named states would not be of such an urgent nature under the earlier circumstances and conditions that special efforts would be needed to accomplish it, if the settlement of the missionaries were to take place slowly and naturally, as it did earlier in the other states. But what is the situation now with these states in this respect? It may be said in truth, and without exaggeration, that a veritable stream of immigrants is pouring into them. Thousands are coming daily on the various railroads from the East, in search of a new home and a better livelihood. Not only the increased immigration from the old fatherland, but also the prolonged business stagnation and unemployment in the cities, have in recent years attracted hundreds of thousands of experienced and industrious laborers to the ever-expanding railroad networks in these States; large settlements, farms to farms, have sprung up in the rich and fertile lands; towns have been laid out along the railroads at individual stations and junctions thereof, which already number their inhabitants by thousands and thousands. Among these are multitudes of our Lutheran co-religionists, who are painfully deprived of the preaching of the divine word, of baptism for their children, and of the teaching of catechism, and who often make do with sectarian preachers in times of need. At the Western Synodal Assembly, of our already employed

God's word is so tender that it may suffer no addition; it wants to be alone or not to be at all.

(Luther.)

The testimonies of some traveling preachers and of pastors who, in addition to their congregations, could occupy themselves somewhat with missions, show that they could gather large congregations in their territory in a short time, if they only had the means and time to do so. In one state, which is already almost completely taken over by our Synod, there are still three or four large settlements of German Lutherans in an exceedingly fertile region along a frequent railroad, which up to now have only been visited by us temporarily, but could not be supplied and served in such a way that they can be considered secure for our church and Synod.

One of our pastors paints the following picture of the size and importance of missionary work in just his one county. He writes: "Our county is very densely populated mostly by Germans and could employ a traveling preacher alone. But of our Synod I am alone here, while the Albrecht Brethren are zealous in missionary work and have a congregation in my immediate vicinity which consists entirely of former Lutherans. People come to me 12, 16, and 18 miles from here to have their children baptized and to hear a Lutheran sermon. In the southeast part of our county I know of three congregations which have a fine church; but their pastor was a rascal and had to resign his office; for months these congregations have been vacant, and I might have gained them if I could only have gone. But I could not. - West of me is a German Presbyterian church, which includes many old members of our Illinois congregations; but it won't do with the pastor, he must go away-but I can't go either."

So much for the information in this letter. From this letter we see at the same time how the Methodists and other sects are already scouring these promising areas on all sides, and even if they do not achieve any great and lasting success, it is certain that they will thoroughly spoil a blessed and fruitful work in this field for the Lutheran Church, if it only finds itself after a long period of time to a meager gleaning. How, therefore, can our Synod look indifferently at this great and promising mission field, which God has opened up for it and for the blessed cultivation of which He has given the most powerful means, the pure Word and the unadulterated Sacraments, without being filled with holy zeal for it? How could the Lutheran Church see this vast field, ripe for harvest, eagerly cultivated by false believers, and herself indifferently lay her hands in her lap and stand idle in this market? Should she not have stood there long ago as the **first in** fullest labor? Truly, if we could have sent out twelve men at once into this harvest this autumn - it would not yet have been too much, we would not yet have done a superfluous good work! Yes, it would have been but a small feeble beginning - the satisfaction of the first crying need! But what have we done? Nothing, nothing at all. We have only become aware that God has assigned to us a blessed work beyond measure, which far exceeds our powers, and therefore we call out to our other brethren in the other districts through these lines: Come over with haste and help us!

Yes, that the work described above is not a matter for one district, but for the whole Synod, will hardly need further proof. We readily admit, and it



it is also self-evident that every synodal district must first of all keep an eye on and cultivate the mission within its borders. But it will be admitted at the same time that some of our synodal districts have only a very insignificant mission field, indeed, that for years their missionary activity has had to be limited only to the financial support of individual poor, small, often almost hopeless congregations, or is only a very meager, late gleanings in an area neglected in earlier years, so that one would like to say that labor, time and money have been spent on it almost in vain. What, then, is the mission field of the West described above in comparison? - Here we are invited by a population that now numbers in the thousands and hundreds of thousands and is in the process of rapid growth. Then it is a population which, by and large, is still

is undestroyed by the corrupting influence of the large cities, the cancerous damage of the lodges and secret societies, and the shameful activities of the sects, enthusiasts, and spiritual vagabonds. Therefore, if we now gain a foothold in this promising field of work, if we seek to be the first to establish pure Lutheran congregations and Christian schools in these new, large settlements, we will grow up with the annually increasing population of these states, and the Lutheran Church will become a power and a blessing in them, as it has only become, according to our previous experience, where we were the first and from the beginning with a Lutheran church and school and grew up with the population at the same time, such as St. Louis and Chicago.

But what manpower and what funds do we need for the immediate and energetic cultivation of this large area! Where should the means come from the Western District, which has become smaller through the separation of the Iowa District, which are necessary for the equipping and sending out of a whole number of traveling preachers, who, in addition, must also be maintained for years at more or less expense? In a few weeks, perhaps, the first preacher will go out to California; the traveling allowance alone exhausts all the means of our Western missionary treasury. One evangelist is to go to Kansas, as soon as the necessary funds are available to some extent: how gladly we would send out two and three! But with what? - Should not, therefore, all the congregations of our whole great Synod realize most vividly what a sacred duty, what a great task, God has here set them, and gladly undertake its accomplishment? Yes, dear brethren, let us not dissipate our energies unwisely and shortsightedly; let us not, in barren ecclesiastical fields, make a poor after-

We have to keep reading and try to hold up hopeless posts with sighs, while we can hurry into the harvest, which is great and wide, promising and ripe, and where we may and can gather rich sheaves for our Lord and Saviour into his heavenly sheaves. He himself calls us there, he himself has opened the door wide for us, he has also already given us everything for a fruitful and blessed work - oh, should we be disobedient or careless and not recognize the time in which we are so graciously afflicted? God be for that!

(3) But what is to be done? How shall we best and most effectually discharge our sacred duty in this respect? - The opinion, of course, is not that the different districts should issue their smaller missions, or that right needy worthy congregations should be given the most necessary

support is withdrawn. But we would call attention to the fact that The Synod has not yet realized the importance and needs of its one should not lose sight of the great whole above these smaller work. But we are of the joyful conviction that our dear Synod needs of one's own district, or think that when one has provided must only hear what is the meaning of its inner mission, what a for one's district one has already fulfilled one's whole duty; but blessed work is opened up to it here, and it will also offer its rich rather that one should distinguish between the important and the gifts for it with just as much willingness as generosity. How would less important, between the desirable and the necessary. it be possible for us to have compassionate hearts and open Rather, we should distinguish between what is important and hands for the poor negroes, for the far-away heathen, and what is less important, between what is desirable and what is should we forget our flesh and blood, our brethren according to necessary; we should not neglect or despise what is close at the flesh, even to some extent our brethren in faith in our own hand, but we should keep our main strength and main means for country, and not come to the aid of their spiritual need? That is what is great. Therefore, above all, we must be sparing with our impossible. Such a cry for help has never gone heartlessly **forces** and, in view of the still so oppressively noticeable lack unanswered in our Synod. No! Since our brethren in the South of preachers, not give each small group a pastor who can easily were in great physical distress last year through pestilence, a be served by a neighbor. In this, surely, much can be improved few years ago in the West through locusts, and still earlier and done well in our Synod. We therefore address to those of through terrible fires, thousands and thousands of dollars flowed our brethren who know where pastors are, who have the in a short time from our midst for their help. The need for which necessary talent for the service of a traveling preacher, and who we are asking help is even greater and more serious, it is a perhaps stand at small congregations which can easily be spiritual need, and there are many more thousands of those who served as branches of larger nearby congregations, the heartfelt are in it than of those who are in it; if we do not take care of them, request to inform us of this. Our thought and plan here is to call it would mean giving them into the jaws of the wolves, that is, such men and assign them an area for mission. They should the false prophets, or into forgetfulness of God and paganism, settle there in a suitably situated town with their family and from denying love, committing a crime against the faith. Would this be there travel and supply their area. The expenses of maintenance possible among us? Praise and thanks be to God that we may would, of course, be borne by the missionary treasury, although, say: No, it has never happened among us, nor shall it happen according to our tried practice, the gathered congregations now. - And o, if we take care of them with powerful help, and would soon be accustomed to contribute to the supply of their diligently ask the Lord Jesus to send Himself capable and faithful spiritual needs, and thus the expenses of maintenance of the laborers into this vineyard of His, and then create abundant evangelists would gradually diminish. Then we must observe the means with our earthly goods, so that many laborers may be wisest economy with our funds; we must not, as I have said, lose sent out, - o what a blessing we shall be, how we shall promote sight of the great main thing above the smaller needs, and, the glory of our dear Saviour and the building of his kingdom, spending our means on it, neglect the great fruitful mission fields. how we shall then be made manifest in the sight of all as the The Lutheran Church is not a petty church that must sit in shame blessed of the Lord, richly blessed ourselves and a blessing to in the corner, but it is the grandest church and, in addition, alone many others! -

and obviously adorned with the divine seal of approval of the So, in conclusion, we make a heartfelt and urgent request to pure Word and Sacrament; heaven and earth, present and future all our synodal congregations for abundant and speedy support belong to it as the orthodox visible church of God. According to of this great kingdom cause of our Lord Jesus. Perhaps the near the words of her Master, she lifts up her eyes and looks into the Epiphany would be a suitable feast day on which we could speak field that is white for harvest, and sends forth her reapers and of this important missionary cause in our church services and gathers with joy her sheaves for eternal life. This is how the take up collections for it. - Information about pastors who might Lutheran Church has always acted. How? Would we be true be called is requested at the address: Rev. G. Link, 1420 Warren children of this church if we did not think and act in this way? - if Street, 8t. Douis, No.

we did not want to hear the call of our Saviour with joy and follow Missionary gifts are to be sent to the General Treasurer, Mr. I. it? Many and often we have had to miss glorious opportunities to T. Schuricht.

build our dear Lutheran Church, and now we see once promising But may the Lord our God be kind to us, and promote the mission fields lying fallow or even desolate. Why? Because at work of our hands; yea, the work of our hands may he promote at that time we lacked the strength and the means. O, with what for his name's sake. - Amen.

joy, therefore, should we now set to work, since the largest and most important mission field is now opening up to us and we have the strength and means to work in it with success! - Yes, dear brethren, we have both, if only we will use the means God has given us with wise thrift and a willing hand. And thank God, it is happening. What rich means do not flow into our coffers for the heathen and negro missions? Their coffers meet great needs, and have thousands of dollars on hand. - But our Inner Mission coffers are empty. Why is that? Only because we are lacking in real, living

To the ecclesiastical chronicle.

I. America.

Parochial Schools. More and more, in circles which were formerly despisers of the parochial school and zealous advocates of the so-called Sunday school, the insight is being gained that the Sunday schools are not a sufficient means of giving the youth the necessary Christian instruction. Voices to this effect have not only been repeatedly raised in the *General Council of late*, but similar expressions have also been heard.

The General Synod itself now approves of this. Prof. Stuckenberg, editor of the "Lutheran Evangelist", complains about the insufficiency of the Sunday schools and at the same time describes the parochial schools as the best means of sufficient Christian instruction. And yet he does not dare to urge the establishment of parochial schools. Why not? He thinks that the English congregations would never see fit to follow the example of the German Lutherans and establish parochial schools. He has no other hope than Christian education in the family. But here it should be noted that parents have the duty to provide for the Christian education of their children, Gen. 18, 19, Deut. 6, 6, 7, 2 Tim. 1, 5. In the early days of the Christian Church, Christians mostly provided for the education of their children themselves, and on the island of Iceland, where local conditions do not allow for parochial schools, the same is still done today. But should not the same take place in the General Synod what Luther says of his time: "(It is unfortunate that the greatest number of parents are unskilled (namely, to give their children the right Christian instruction), and do not know how to educate and teach children. For they themselves have learned nothing without providing for the belly; and special people belong to them, who are to teach and train children well and right." Further, although parents are skilful, and would gladly do it themselves, they have neither room nor time for it before other business and households: so that necessity compels them to keep common disciplinarians for the children. Unless every man wanted to keep one for himself. But that would be too difficult for the common man." So it will probably be most advisable in the General Synod to stop with instruction and admonition in order to overcome the English congregations' aversion to the parochial schools. At any rate, it is easier to lift this dislike than to remove the inability of parents to teach their children. F. P. [Beeper].

Fight against the public schools. The "New Yorker Zeitung" has just reported that there is a great commotion among the so-called Protestants in the state of Massachusetts, that a Roman priest there is not only publicly zealous against the religionless state schools, but also takes those of his parishioners into church discipline who send their children to a district school instead of to his parish school. The "New Yorker Zeitung" does not approve of this, of course, but it speaks so sensibly about this matter that we cannot refrain from sharing some of its remarks here. She writes: "Nevertheless, it is not clear why one should not let the spiritual gentlemen enjoy themselves. At any rate, they violate no law by their proceedings, so long as they confine the punishment of the friends of the people's school only to ecclesiastical discipline. For to follow them on this ground the State and Protestantism have not even the shadow of a right. Neither the State, nor Protestantism in particular, has a right to force upon a clan of citizens the conviction that our elementary schools correspond educationally and morally to the highest requirements of reason and morality, or to rob them of the conviction that without a religious education in general the instruction of youth cannot be made beneficial. Freedom of thought and conscience are among the most estimable achievements of national life in the United States, and the struggle for the preservation of religion will probably continue for centuries to come. Opposed to ecclesiastical aspirations, there is but one reasonable stand in the United States in the matter of education. The State must keep its schools invariably free from any ecclesiastical element, true to the principle of the absolute separation of Church and State.

For the rest, however, he must leave each church federation full freedom to realize its own educational ideas, as long as no violation of the laws is involved." So much for the "New Yorker Zeitung." In any case, the editor of this paper shows that he is not one of those crybabies who always talk about freedom of religion and freedom of conscience, but only mean freedom for themselves, and in so doing speak the word of the most shameful tyranny against those who think differently from them.

W. [Walther]

Talmage, a highly celebrated pulpit orator in a certain class of America, who recently visited England, describes, according to the "Mennonite Messenger of Peace," an act of baptism performed by him shortly before his departure from England in a blasphemous manner: "About five minutes before the departure of the railway train, a young man came in the greatest excitement to the door of my private parlor. He said that he had come all the way from Scotland for the sole purpose of having me baptize his child. I told him that this was impossible, as the train on which I was to travel would be leaving in five minutes. But that only increased the young man's excitement. So I asked: "Where is the child? I don't have time to wait long/ The young man rushed down the stairs and immediately returned with mother and child. The latter was a boy, like a real Roderick Dhu in the prophecy. I would have needed at least an hour to baptize a boy like this. He was *scotch all over!* What mighty bones and what a fist!----- I asked the mother what she wanted to name him. She replied: "Douglas. What a name! It reminded one of victory, defeat, battle swords and fortress gates. But, there was no time to waste on Scottish reminiscences. If I was to christen this Highlander, it must be done within sixty seconds. Father, mother, child, and preacher were at hand, but no water. I hastily looked around in all the vessels in the room for water. But there was no liquid to be found anywhere, except a nest of cocoa broth left over from supper. That that'S not. We've known people who've been as stupid all their lives as if they'd been baptized with cocoa broth. But I wanted no part in such a ceremony. 'Bring some water in a second,' I ordered. Immediately the worried father came out of the adjoining room with a glass full of clear water suitable for baptizing a Douglas. This happened. I had no time to make out a baptismal certificate, and wrote only the words, 'Baptism, July 21,' the name Douglas, and my own, and away we went to the railway. As we had no time to pray at the christening, I wish that young Douglas may one day become the quintessence of all great Scotchmen."

The Evangelical Fellowship is Methodist. The General Conference of this sect, also called "Albrecht's People" after its founder, which recently met in Chicago, received an invitation to participate in a general Methodist convention and decided that "although they are not Methodists, they are so closely connected with Methodism in doctrine and practice that they accept the invitation. The delegate from the Methodist Episcopal Church, in his address, said, among other things: "Our differences are very slight and perhaps insignificant.... In doctrine we are one... I hope you do not consider it a disagreeable thing that you are so often called Methodists. . . It has pleased you to put a new name on your church banner. . . But you have preserved the spirit of Wesleyan Christianity. You have so much resemblance to the Methodist Episcopal Church in your church government, and on the whole such a godly



consecrated life revealed that the world insists on calling you Methodists. We are not ashamed of you." The speech was listened to with pleasure.

II. foreign countries.

From the Saxon Lutheran Free Church. From the last issue of the "Lutheraner" our readers have already learned that the Synod of the Lutheran Free Church of Saxony and other states has decided on the occasion of its meeting this year to publish a volume of sermons by the blessed Pastor Ruhland. It is with great joy that we can report that we have already received the first 6 sheets of the new book of sermons in excellent condition. These sheets contain eight sermons for the Sundays and holidays from the 1st of Advent to the New Year, partly on the evangelical, partly on the epistolary pericopes. Certainly none of our readers will say: "Another postilla? After all, there cannot be too many good books published. But that a collection of sermons by our be. Brother Ruhland belongs to the good books, no one will doubt who has had the opportunity to become acquainted with the excellent gift of preaching that the aforementioned had received from God. The proof of this is also provided by the sermons that have already appeared in print. As soon as the work, or at least a part of it, is ready to be sent out, we will not fail to inform our readers of it, since we have no doubt that this new postilla will also find many buyers here in America, both among the preachers and among the laity.

W.

[Walther]

Just like in America, Germany seems to be organizing Pic-Nics for community purposes. The following invitation to the Pic-Nic was published in the "Protestantische Blättern": "Good dance music is especially provided for on the two different dance floors and all kinds of beautiful, useful and valuable objects are played on the bowling alley. Whoever has a bit of luck and skill can easily take home a nice prize in addition to the fun. - Hopefully, no one who is loyal to the community and good to himself will let this wonderful opportunity to combine the good with the pleasant go by unused." The sad difference between here and there seems to consist only in the fact that in Germany only the evidently unbelievers, here even those who want to be believers, do so. W.

[Walther]

City of Hanover. In the Neustädterkirche no more than 423 communions took place during the last year with a number of about 7500 souls; the yield of all collected money amounted to no more than 45 Marks 60 Pfennigs.

The Chiliastes in Palestine have become divided among themselves. After their leader, Hoffmann, declared that he believed neither in Christ's divinity nor in the healing power of the sacraments, the whole Chiliastic society split into two opposing parties; one of which, Hoffmann's, calls itself "temple friends," the other, which still holds to Christ's divinity and the sacraments, "Reichsbruderbund. One would think that the latter, after the experiences they had had with their leader, would have realized that their leadership to Palestine, in order to await the future of the Lord there, was a nonsensical deception. But, as Luther writes, "beware of the sects. It is easy to get in, but difficult to get out. Believe me, you cannot get out again as easily as you can get in." (VI, 1397.)

W.

[Walther.]



How a "Lutheran" Consistory judged the symbolic books of the Lutheran Church 25 years ago.

In 1843, the Hanoverian pastor Bodemann decided to republish the confessional writings of the Lutheran Church, which had fallen into oblivion in his home country. As reported in the Kreuzblatt, he wished to dedicate the book to King Ernst August and sought permission from His Majesty. The King, who wished to be informed in detail about the book in question, turned to the Ministry and this to the Consistory with the request to report on the significance of the book and to examine the request of Pastor Bodemann. And what was the answer of the Consistory? The Concordia Book, this jewel of the Lutheran Church, was such an outdated text that a new edition of it was highly inappropriate and superfluous. Let it lie where it belongs, in the dust. And what did the Ministry do? It at least acknowledged the legal significance of the Concordia Book and reprimanded the Consistory for speaking so contemptuously of a book to which the entire Hanoverian clergy has been committed up to the present time.

(Freimund.)

Preliminary death notice.

On the 20th of last month, Rev. G. Speckhard, director of the deaf and dumb institution at Norris, Mich. died of apoplexy.

Ordination and Introductions.

On the 22nd Sunday after Trin. the 9th of November, by the undersigned, assisted by the Rev. Ph. Dornstif and by order of Mr. Praeses L. Crämer, Mr. Candidate H. Semmann was ordained and installed as pastor of the congregation in St. Clair Township, Benton Co, Iowa. Ph. Studt.

Address: kiov. II. Isminunn.
öox 68- Lluronşo, lovu.

Thus, with God's help, we have a German Lutheran congregation in the large, beautiful and populous city of Rockford.

By order of the Reverend Mr. President Wunder, Pastor G. Johannes was installed there on the 22nd Sunday after Trin. (November 9), with the assistance of Pastor Baumgä'rtner, he was solemnly inaugurated there by H . Schmidt.

Address: Kov. 6. ckoUannss.
Lox 2403. kooktorä, III.

On the feast of the Reformation, the 31st of October, Rev. W. Schroeder, formerly of Pembroke, Canada, according to commission received, was solemnly installed in his new congregation at St. Clair, Michigan, by the undersigned. I. A. Hügl i.

Address: Rov. LV. Lcliroeclvr,
8t. (Uair, Llic-ü.

By order of the honorable Presidency Northwestern District, the Rev. I. M. Hiebei was installed by the undersigned in his congregation at Sheboygan Falls, Sheboygan Co, Wis, on the 22nd Sunday after Trin. G. Hild.

Address: R "v. 3. LI. llisder,
I'ulls, 8Uvbc>)LUN Oo., LVis.

According to the commission received, on the 23rd Sunday after Trin. Rev. G. E. Ahner was installed in his new office by the undersigned, assisted by the Rev. C. Ross, of Green Jsle, Minn. A. Landeck.

Address: Rsv. 6. L. -LKusr,
^rlinAton, 8idlkiiv Thurs, Llinn.

By order of the Most Reverend Mr. Praeses Strafen, Rev. F. H. Kolbe was installed in his congregation at Howard Lake, Wright Co, Minn, on the 21st Sunday after Trin. by the undersigned. F. Extinguisher.

Address: Ksv. I?. II.
Ilovarä Dal<^, LVri "Iit Oo., Llinn.

On the 23rd Sunday after Trinitatis Pastor P. Baumga rt was introduced to the congregation in Darmstadt. W. Achenbach.

Address: likv. D. Kunin^art,
Dururstuät, 8t. (Kuir Oo., III.

Church dedications.

On the List Sunday after Trin. the church of my branch parish at Papillon, Nebr., built of 'Baüsteinen, was consecrated, Rev. C. W. Baumhöfcner preached and sign-said the consecration prayer.

E. I. Frsrse.

On List Sunday after Trtrn. the first German Lutheran St. John's congregation at Meriden, Conn. consecrated to the service of God their church, which had been entirely rebuilt, lengthened by 25 feet, and considerably embellished. The church is now 90 X 38, and has room for 600 persons. The first story, built of brick, contains the school 60X38. On the above day was three-I've been to church a few times.

C. A. Graves.

On the 22nd Sunday after Trinity, the newly built church of my Lutheran branch congregation in Seward, Nebr. and the surrounding area was consecrated. The friendly decorated little church is 24X42 feet, the debts are partly paid, the rest mostly covered by signatures. The undersigned first gave an address relating to the feast, after which Rev. Häßler preached the forenoon sermon, and in the afternoon Rev. E. Stubnatzy preached.

K. Th. Grüber.

On the 2nd Sunday after Trinity the new church of the Lutheran Trinity congregation at Cape Girardeau, Mo. was solemnly dedicated. After undersigned said the dedicatory prayer, Rev. E. Riedel, formerly pastor of the congregation, preached the dedicatory sermon. In the afternoon Pastor I. F. Köstering preached and in the evening an English service was held, in which Pastor H. Birkner preached. - The church is a brick building, 80X48 in nave, with a 145 foot high

Thurm.

B. Sievers.

Mission Feast.

On the 17th Sunday after Trinity, the congregation at Mount Olive, Ill, celebrated this year's mission festival, which was attended by a number of guests from the congregations of Pastors Schröder and Eisenbach. The festival preachers were Pastors H. Mcyer and L. Schroeder. The total attendance was a little over H 166.00.

H. Weisbrodt.

Conferenz - Ads.

The St. Louis one-day conference will not be held until the 2nd Wednesday in December.

New J ork Districts Conference, s. G. w., from Monday, L'lauuar^880, 2 o'clock in the afternoon, to January 8, at New Dort in^?GemeiM!dNws-4r "t "u^chneten. The subiect of the neaoti-

Registration requested before 20 December

H. C. Steup.

Springfield Special Conference on December 9 and 10 in the Seminary Building. Beginning: Tuesday morning, 9 a.m.

H. Wvneken.

Proceeds to the treasury of the Zowa District:

For the synod treasury: From ?. Schürmann's congregation at Homrstead 45.00. ?. Reinhardt's parish at Binton 8.50. ?. Ph. Dornsess's parish at Robin 4.68. (Summa 418.18.)

For the inner mission: ?. Händschke's Gem. in Bremer Co. 1.75. ?. Brandt in Clarinda 5.00. H. Tiarks of Monti- cello by ?. Hair 1.25, by himself .75. By ?. Stephan at Waverly by F. Mummelchei 1.00. By ?. Besel in Guttenberg, Reformation Festival"^\ 6.75, by the lun.chrauenverein 3.00 and by W. Thicse there 1.00. ?. I. L. Crämer's congregation at Fort Dodge, Reformation Festival 13.75. Congregation at Homestead, as surplus of the travel money raised by them for the visitors, 2.70. (p. 436.95.)

For the heathen mission: By ?. Studt in alfalfa, Mission Feast Coll., 30.50.

For sick pastors and teachers: Collecte during synod meeting at Fort Dodge 39.36. Mrs. Pcöschold at Fort Dodge 1.00. By ?. Stephen at Waverly by sr. Gem. 9 00. by ?. L. Dornseif at Dubuque by Vogel .50. (p. 449.86.)

For the deaf and dumb in Norris, Mich.: By ?. Matt field of I. Lübke .50. For Wittwe Ruhland: ?. Strobels Gem. 5.00. Mrs. Proschold at Fort Dodge 1.00. ?. I. L. Crämer and Mr. Brh- rrrns Jr. 1.00 each. ?. BrammerS Gem. in Lowden 2.75. By ?. Besrl in Guttenberg by W. Krögel Sr. 2.00. ?. Stephen's parish at Wavcrls 3.00 and F. Mummelthel's parish there 1.00. By ?. Haar in Denison from C. Loch nüller 1.00, Wittwe Biber .50, Frau Gtöcklrr .10, from himself .40. ?. Bretschers Gem. in Buena Vista 2.75. (p. 421.50.)

For ?. Brunn in Steeden: Mrs. Präschold at Fort Dodge 1.00. By ?. Brammer of sr. Gem. in Lowden 3.00. By ?. Dornseif in Dubuque by Mr. Vogel.50. O. Bretschers Gem. in Buena Vista 2.75. (p. 47.25.)

For the survivors of wl. Director Lindemann: ?. Mallon in MagnoUa 1.00.

For the community inWaterloo, Iowa: ?. Malion in Magnolia 2.00. Fort Dodge, Iowa, November 13, 1879.

I. Rademacher, Kassirer.

Proceeds to the treasury of the Illinois - District:

For the synodal treasury: By I. F. Sievingof ?. Achenbach's congregation in Benedy 437.00 (Reformation Feast Collecte 9.55). Reformation Festival Collects: By Ph. Frtzer of ?. F. Lochner's Wem. in Springfield 19.10, by the Gem. in Addison 30.02, by I. W. Dierien of ?. E. A. Brauer's Gem. in Crete 11.87 & by ?. KleppischS Gem. in Troy 9.90. By Ebicagor from 1". EngelbrechtS Gem. 28.00, ?. Bartlina's Gem. 17.27, ?. Wagner's Gem. 40.00, ?. Surrops Gem. 29.21, ?. Wunders Gem. 22.00, ?. Hölters Gem. 27.85. Abendmabls-Soll. by I>. C. Schroeder's Gem. in South Litchfield 8.00. By I. Johnson of ?. Kattain's Gem. in Hoyleton 9.00. Thanksgiving Coll. by ? Love's Gem. in Wine Hill 35.00. ?. M. Big's congregation in Harlrm 8.80. ?. Burfeind's parish in Rich 10.15. (Summa 4343.17.)

For the inner mission: By ?. L. Winter in Hampton, Theil of the Mi>sionsfest-Coll., 10.25. By ?. L. Lochner at Chicago Reformation Festival Coll. 11.70. By ?. L. Knies at Crocus function, part of missionary coll., 15.00. By ?. G. Traub at Peoria, part of missionary coll., 50.00. ?. Oetting's church at Elliotstown, 2.00. (p. 488.95.)

For the outer mission: By ?. L. Winter inHampton part of the mission festival coll. 6.M. '

For the Negro Mission: By ?. Nöder at Arlington Heights by N. N. 5.00. By ?. Kollmorgen at Nashville, half of the NeformationSfcst coll., 3.25. By ?. G. Traub at Peoria, part of Mission Fest. coll., 25.00. (S. 433.25.)

For the Emigrant Mission: By ?. Kollmorgen in Nashville, Halstr of the Reformation Festival Coll. 3.25. By ?. G. Traub at Peoria, part of the Missionary Festival Coll. 18.72. (Summa L21.97.)

For the college household in St. Louis: ThanksgivingColl. of ?. NlioffeiS Gem. in Eaale Lake 18.25.

For poor students in St. Louis: By ?. C. G. Schuricht in St. Paul: from the Women's Vcrein 8.25, Wedding Collecten at Ludw. Malchow 3.55, Fried. Gehle 5.00, Franz Zeuschner 3.20. By ?. W. Krebs in Aurora for Tormann, Hochz.Coll. at G. F. Schmidt, 3.00. By ?. Succop in Chicago from the Young Men's Association for G. Starck 12.50. (p. 435.50.)

For the seminary organ at Springfield: by W. Marten at Altamont, wedding coll. at Aug. Märten, 4.70.

For poor students in Springfield: By C. G. Blum of ?. Ottmann's Gem. in CollinsviUe 13.30.

For the Collrge-HauShalt in Springfield: Neformation-Fest-Coll. of ?. C. Schröder's Gem. in South Litchfield 8.o0.

For poor college students in Fort Wayne: From Chicago: By ?. Engelbrecht by the Women's Association t.O.Oofor Bendin, by the "ingchor des Lehrer Treiber 8.00 for Dau. Lochner, by ?. Wagner from C. Koller for G. Koller 13.00, from the Women's Club for C. Merkel 10.00 and for the orphan boy W. Köpchen Coll. at E. LamprechtS wedding 3.00. (P. 444.00.)

For poor pupils in Addison: Wedding Coll. at H. Schneeberg-! in Willow Creek for Vir, Gößwein u. Müller 5.50. by ?. Wagner in Chicago, wedding coll. at E. Lamprecht for C. Kam beiß 3.00. (p. 48.50.)

For sick, poor pastors and teachers: ?. Drögemüller's congregation in Arnzville 4.35. By C. G. Blum of ?. Ottmann's congregation in Coll-nsville 13.30. By ?. I. G. Goesswein at Altamont by Wittwe L. Kruü 1.00. ?. Dorns Gem. in Pleasant Ridge 7.00. by ?. A. H. Brewer in Worden^ by H. Sievers 5.00. (S. 430.65.)

^ranke pastors and teachers: ?. Ber-

gens Gem. inPrairä

For ?. F. Zske: ?. G. Grrken in Drögemüller in Arenzville 1.00.

For?. M.Wyneken: ?. Dorns Gem. in Pleasant Ridge 5.00.

For the widow's fund: ?. Drögemüller's parish in Arenzville 4.40. By ?. Kollmorgen in Nashville, wedding coll. at W. Lampe 5.05. By ?. L cbe at Wine Hill. Wedding coll. at Cl. Lntdenbrg 10.00. By ?. G. A. Schieferdecker at Hamel, Reformation Fest. coll. 7.60. By ?. A. H. Brewer in Worden by H. SieverS 5.00. iS. 432.1)5.)

For the congregation in Elkhardt, Ind.: ?. KleppischS Congregation in Troy 5.10.

For the congregation at Rockford, Minn.r by H. Faster of ?. Dunsing's congreg. in Strasburg 4.00.

For ?. L. Dornseif's congregation in Dubuque, Iowa: By H. Faster of ?. DnnsingS Gem. in Strasburg 4.00.

For the deaf and dumb in NorriS, Mich.: By I. W. Diersrn in Crete, Kindtanf-Coll. at Bro. Sennholz, 4.20.

For the orphanage at St. LouiS: By ?. F. P. Merbip in BeardStown "by a friend" 2.00. ?. A. D. Greif's parish in Chandlerville 6.00. ?. C. Schroeder's compound in South Litchfield 5.90. By ?. A. H. Brewer in Worden by H. SieverS 5.00. (p. 418.90.)

Addison, Ill, Nov. 15, 1879; H. Bartling, Cassirian.

Proceeds to the Western District treasury:

For the synodical treasury: Collecte of the congregation of ?. Germann, Fort Smith, Alk. 410.60. comm. of ?. Holls at Centreville, Ill, 10.00. 1". Lenks Gem. in St. Louis, 10.00. Trinity Distr. in St. Louis, 10.65. Salems Gem. of ?. Rosener in Harris County, Ter. 23.00. coll. of O'em. of ?. Winkler in St. Louis county, 7.60. ?. I. Roschkc's Gem. at Pierce City, Mo., 4.25. ?. "Lpehr's Gem. at Lake Creek, Mo., 6.00. Jmmanücls Distr. in St. Louis 20.50.

For inner mission: Coll. of the parish of ?. Cousin at Osage Bluff, Mon., 8.25. ?. Hoffmann's Gem. to Battle Creek, Nebr., 2.47. Coll. of the Gem. of ?. Huschen in Gaseonade Co. on, Mon. 5.00. part of the Mission Coll. of the Gem. of I'. Netbing at Lmcoln, Mo., 17.65. Mrs. G. by ?. Grmmann at Fort Smith, Ark, 1.00. Miss E. by the same .25. mission festival coll. in the congregation of ?. Köstering in Altenburg. Mon., 70.00. Coll. at Marquardt's high alt. by ?. Hafner in Pratre City, Mon., 3.40. ?. I. Roschkc's gem. at Pierce City, Mo., 7.40. Branch gem. of ?. Huschen at Red Oak, Mo, 5.15. JmmanuelS Distr. at St. Louis 2.36.

For negro mission: MissionS-Coll. of Gern, of I*. Becker in GilleSpie, III., 7.25.
For the emigrant mission in New York: part of the mission festival coll. in the Gern, the ?. Köstering in Altenburg, Monday, 27.45.
For poor, sick pastors: coll. of the congreg. of?. Bet-ter in Stringtown, Mo., 6.65. coll. of the congreg. of I*. Leuthäuser at Norfolk, Nebr., 4.15.
?. Odermeyer's Gem. at Little Rock, Ark. on, 15.00. G. N. by ?. Köstering at Altenburg, Mo., 12.50.
For Mrs. ?. Ruhland: Coll. of the comm. of ^?. Cousin in Badbtown, Mo., 4.10.
For Student Germeroth: WeddingS - Collecte at Mr. Schön by ?. I. Roschke at Pierce City, Mon., 9.35.
St. Louis, Mo." Nov. 21, 1879. E. Roschke, Cassirer.

Incoming to the Aaffe of the "Eastern" District:
For the synodical treasury: from the congregation in Hudson §3.30. Gem. in Norih East 5.46.
For the widow's fund: Congregation in Hudson 2.30. Mrs. I. Nölting by ?. Dreyer 5.00. By the Women's Association of the Richmond Congregational Church 10.00. ?. Dreyer 4.00. ?. Luebkert 4.00. St. Paul's congregation in Baltimore 33.00. Harvest Festival congregation in Basswood Hill 3.59. Ludwig Berg Sr. 10.00. By ?. Dahlke 10.00. ?. King 4.00.
For Wittve Ruhland: Virgins' Association of the Washington comm. 10.00. By ?. Keyl 9 p.m.
For the orphanage near Boston: From the Women's Association in Rockville 10.00. From the confirmands of ?. Lübkerl 2.61. Harvest Festival Collecte of the Codocton congregation 6.00. From the poor box of the Women's Association in New York 10.00. H. Eiffier 2.00.
For poor students in Fort Wayne: Gem. in Martinsville for Kastenhuber 6.00.
For the Deaf and Dumb Institution in Norris, Michigan: Kindtau f. Collecte at Friedr. Beutel's in Martinsville 1.50. Young Women's Association of the Washington Congregation 10.00. North East Congregation 4.00.
For the college-entrance coffers, Cong. in New York, 9.50. St. Pauls Grm. in Cohocton, 1.75. Cong. in Aesingsville, 4.50.
For the community of Rockford, Minn: ?. Dreyer 1.00.
For the Negro Mission: Mrs. Hoppe through ?. SLrgel .50.
For the community in Elkhardt, Ind: W. Schaumlöffel 1.00.
For the congregation in Waterloo, Iowa: O. Noack 1.00.
For sick pastors: ?. Kanold 1.12.
For the orphanage bet Addison; Gem. in North East 4.00.
For poor students in Addison: Kindtaufcoll. at I. Brandt in Jreedom 3.50.
For poor students in St. Louis: Gem. in Bergholz for Rehwaldt 4.88.
New York, November 1, 1879. I. Birkner, Cassirer.

For the orphanage in Addison, Ill.,
received since 20 June 1879:
From parishes 2c. in Illinois: by?. Grupe in Rodenberg from F. Hinze \$5.00. From Homewood: by I. H. Rathe of the Orphans' Association 6.50. Wittve Rathe 5.00; by John Harmentng from Mrs. Gehle 3.00; by ? Dsvs-rl-t" by D. F. Werfelmann 3 00-cv . & Py. Richter 1.00 each, by 44.00. Bon Mich. Grometer in Aurora 1.00. From Addison: by Tdielke a Wedding Collect 3.50; by I. M. 1.00, N. N. 2.00; by John Harmening from W. Buchholz 5.00, Joach. Range 1.00; by L. Fiene 1.Ä); by Ferd. Bart. ltnng 28.00; Theil of the wedding collecte at Ed. Firne 10.00. ?. Gotsch's Gem. at Uork Centre 12.35. From Arlington Hetghts: From ?. RöderS Gem. 20.00 & by Prof. Selle from E. Röder for paintings sold 11.25. By ?. Bltitz inMorris, Collecte at a society in E. Watrmann's house, 4.00. Collecte inSecor 4.10. By ?. Eissfeldt in South Chicago by Mrs. Jos. Häußler 2.00. By ?. Müller in Ehester, wedding collecte at F. Fey 6.50. From Harlem: Through John Harmentng from D. Kornhaaß 2.00; through ?. M. Große by W. Drechsler 1.00, F. Völz l.iX) & wedding collecte at H. Oetting 1.35. Mrs. ?. Schröder in South Ltthfield, thank offering for happy delivery, 2.50. By ?. B. Mkeßler in Larlin- ville, wedding collecte at Herm. Hauer, 3.55 and from N. N. 5.00. By ?. Schltepsiek in Layuga by N. N., thanksgiving offering for God's miraculous deliverance from great suffering, 5.I>0. By ?. B. Burfeind in Rich, wedding collection at H. Meier, 15.25, by Wittve M. Stünkel, H. Schulze sen. and F. Bartling each 1.00, W. Kublmann .50, F. Bode sen. 2.00, D. Dettmering 2.50. By ?. Detzer, wedding collecte at W. Grade in Northfield, 4.11. By ?. I. M. Hahn in Staunten a wedding S - Collecte 10.00. By ?. C. Brauer in Chain- paign, one-fifth of MtssionFest-Collerte 14.45. By ?. E. A. Brauer in Crete from Carl Steiber 2.00. WeddingS-Collecte at H. Busse in Elk Grove 27.43. By ?. Hallcrberg inOutncy, Theil of Missionfest-Lollecte, 5.00. ?. Schiefer-deckrrs congregation in New Gehlrbbeck 8.00. By H. C. Zutter- meiller of N. N. in Gower .50. From Elgin: By the Young Women's Association in ?. Fruchtenichts Gem. 10.00. G. I. Schneider in Wdeeltng 1.00. Lurch ?. Chr. Kühn in Belleville from the Women's Club 5.00, from Mrs. Hesse .25. From ?. Steeg's Gem. in Dundee from F. Gut, Fr. Schurig & I. Rakow 1.00 each, Fr. Redeker.50, Fr. Wollbrcht 1.50, for orphan reports 4.25. By from F. Kühn & I. F. Wäscher 1.00 each, I. Müller .50, 3rd Fölicher 1.50, for orphan reports .60, from the bell bag from N. N. 2.50, from the Gem. 11.00. By ?. Dunsing in Strasburg: part of the harvest festival collection 2.00 and from Heinrich Pieper (proceeds from donated bacon) 1.85. Receipt at the orphan festival (28 Sept.): Eollccte 801.96; by H. E. Zuttermeifter in Chicago 95.75 & from A. Lomar 10.00; by C. T. Diener the., Uber,chuß from the ice rink trip, 367.35. B. M. Lcwis in Lombard .25. by ?. H. Sieving in Ottawa: from the sale of the sermon of ?. Wagner 1.25. from orphan's box, 3.93.

u. von den Frauen collectirt 8.30. By ?. E. Hieher of H. Blume at Matteson 1.00. By F. Buchholz of Chr. Bliebernicht in Elm thirst 5.00. By ?. Hornbostel in Bloom, Harvest Festival Collecte, .50. ?. Mariens' parish in Dan- ville 12.10. ?. Dörmann's congregation in Iorkville 8.00. ?. Hartmann's parish of Woodworth, part of Harvest Festival Collecte, 8.84. By Jens Johnson of ?. Kathhain's congregation at Hoyle- ton 9.00. By ?. Blanken in Buckley, Reformation Festival Collecte 9.40. From Chicago: by L. Brems 5.00; from ?. Reinke's Gem.: by Gast. Klotz 2.00, Gottfr. Golmjewsky, Aug. stocke u. Jürgen Lassen 1.00 each, Mrs. N. N. 5.00; from ?. Wunders Gem.: from Adam Mörl, John and W. Uthpater, Emilie Lemmerich, K. Amhaus, Marie Schwandt 1.00 each, Mrs. Chr. Wagner 3.00, Wittwe Gils .50, W. Kreidcmann 2.00; from ?. Engelbrechts Gem.: by Charlotte Schröder.50, Wilbelmine Pest- lin 5.00, Mrs. Treide 1.00, N. N. 5.00; from ?. Succops Gem.: from Reinh. Gahl 2.00, Carl Albrecht, F. Wackendorf, Jungfr. Aug. Lenz 1.00 each, C. Kümmerer u. F. Mrotz .50 each; from ?. Wagners Gem.: proceeds from the sale of the sermon at the Orphan's Day 40.00, from F. Topel .25; part of one of ?. Wagners Gem. at loss by fire organizers Collecte of C. Seifert 10.44, teacher Wambsganß 5.00, F. Willen 5.44, of the virgin association 10.00, of Lydia W. 1.50, Magdalenä W. 1.00, H. C. Zutter- meister 5.00, F. Topel .25; from ?. L. Lochner's Gem.: from F. Prabel 5.00, Mrs. N. N. 1.00, Mrs. G. Lawell 2.00, Joh. Guder- sahn 1.00, Collecte in the Gem. 69.35 and for orphan reports .40; from ?. HölterS Gem.: from the Frauen-Verein 9.00, from the Gem. 29.25, G. Thiele 2.00, Gottl. Scholz, Mrs. Weiland, Mrs. Nütze! and Wm. Schultz 1.00 each, Carolme Eckard 3.00 and by John Harmening from Gust. Jaffke 2.00; from ?. BartlingS Gem.: by W. Schmidt 1.0t), Joh Ruffow 2.00, Ferd. Schultz 1.00, H. Zinkann, W. Söhlke, Frau Rosa Westvhal each 1.00, B. Kükker 2.00, Wittwe Hcttbrink, Rud. Pekie, Tb. Reinhardt, H. Schipplock, Ch. Friedland, L. Metz, W. Rambow, G. Nussow, A. Simon u. K. MurowSky each 1.00, K. Fethke, Fr. Haase, Fr. Schröder each .50, John Labahn 5.00, K. Labahn, H. Jochtm each 2.00, I. Mau 1.50, W. Gehrs 2.I>0, Aug. Küpke, Joach. Meyer, Joach. Stammer, Aug. Baumann, Fr. Albrecht, Joh. Bornhöft, K. Bornböft sen. each 1.00, Ernestinr Baumann, Gottl. Battnig, K. Bruder, W. Bornböft each .50, W. Wrocklage Jr, Wm. Walter, Bro. Springhorn, Bro. Mirke, L. Meltzer, Elis. Grübling each .25, C. Kernitz, Fr. La- babn sen., Fr. Labahn jun., Fr. Stricker each 2.00, Marie Rischow 5.00, Joh. Böske, Carl Bornhöft jun., E. Jüngling, C. Gültzow, G. Fehniger, Ad. Siekmann, Chr. Busse 1.00 each, Aug. Göritz, Aug. Gußmann .50 each, I. Fromme .25, E. H. Fischer 5.00. By ?. Strikter in Proviso 2.00 u. for orphan reports 3.60. (Summa §1992.15.)
From congregations 2c. outside Illinois: by Cassirer C. Eißfeldt 24.40, 9.25, u. 15.36, C. Grahl 82.60, I. S. Simon 24.19. By ?. Daib at Oshkosh, Wis. wedding S. Collecte at Kitz 1.08 & by Mrs. Marie Strutz 1.00. By teacher Steuber at Milwaukee, Wis. surplus from conference coffeee, 1.00. N. Kirchner at Eitzen, Minn. 1.00. Joh. S. Trinklein at Frankenmuth, Mich. 1.60. D. Lüdrs at Luzerne, Iowa, 4.00. By teacher Voigt of?. Mueller at Willow Creek, Minn, .50. W. Jung & W. Heinicke at Sheboygan, Wis. each 1.00. By?. Lauritzen of the comm. at Lapeer, Mich. 3.13. By?. Endres of sr. Gem. at Braver Creek, Nebr., 5.00. By teacher G. Bartelt at Plymouth, Wis.: Collecte at Mr. Hüppchrns wedding 2.85 and by ..an unknown hand" 1.00. (p. §178.96.)
Of children: Acknowledged in the Children's Gazette (Sept.) 244.21. Still to be acknowledged 81.34. (p. §325.55.)
To Kostgeld: From Bernb. Knöfler in Mequon River, WiS., for Aler. & Auguste Wegner 5.00; from Chicago: from Joh. Paul 10.50, Father Jaffke 1.50, Teacher Rrifert 16.00, I. N. Naithel for Georg, Christine & Johann Groh 72.00, Mrs. Lügge 1.00, H.Hoyer 10.00, H. Bade 10.00; from Milwaukee, Wis.: from Father Sturr 1.00 and from guardian H. Petermann 1.50, Oscar, Albert & Carl Mumm 25.00; from I. I. M. Miller of Ind. 5.00. (S. §157.00.)
Addison, Ill, Nov. 9, 1879; H. Bartling, Cassir.

With heartfelt thanks to God and the givers the undersigned received for poor pupils of Concordia College: By ?. Dr. Sihler, collected at the wedding of ?. Frosch, §12.58, at the wedding of ?. H. Schröder 8.42, at the wedding of Mr. H. Heine 6.00, at the wedding of Mr. I. Heine 6.00; by Mr. Stecher in Cbicago 3.00; by Mr. ?. Wichmann, Mission College in Farmers Retreat, 20.00. Likewise by Mr. ?. Nützel for G- Fischer from himself 5.00, from sr. Gem. 6.77, from the Women's Association 7.50; for P. Wichmann from Mrs. Potte- baum 2.00, from Mrs. Kullmann 1.00, from Margarethe Scholle .20; for A. Langhoff through Mr. Koboldt the mission coil. of the Gem. of ?. Frese in Effingham, Ill., 30.42; for A. Werfelmann by Mr. Pcischke collected on the Hochznt of Mr. Sohr- weide, 3.27. (S. §112.16.)
Fort Wayne, Ind. d. Nov. 13, 1879 H. Dümiling.

Received for poor students: By Mr. ?. Wehrs, sent at a wedding, §4.30. By Mr. President Biltz 13.20 for Hink, namely 10.00 from the Jungfrauen-Ver. sr. Gem., 2.00 from H. Diekhoff and 1.20 from G. Kurtz. From the Women's Association in La Fayette 10.00 for C. Müller, and also for poor students: 6 sheets, 12 pillowcases, 4 shirts, 9 pairs of stockings, and from Mrs. Langrot 1 quilt. Through Mrs. ?. Ridel from the Blooming- toner Women's Association 3 quilts, 12 kiffen covers, 6 bust shirts. By Mr. ?. I. M. Hahn, to Mr. C. Herrlings Hochz. 6.00. From Mr. ?. C. F. W. Brandt 5.00. From Mr. I. Senne from Vinton 5.00 for Senne. From Mrs. Noihvurft of Mr. ?. Lohrs Gem. 5 pairs of woolen and 2 pr. cotton stockings. By Mr. ?. I. Horst from his company. 1 ".00 for F. A. Müller. By Mr. ?. Lochner of N. N. of the Lincoln Synod 22.00. By Mr. ?. Hallerberg 10.00 for I. Müller. By Mr. ?. C. C. E. Brandt from the Support Coffee 10.00 for F. Meyer. By Mr. ?. Fourthly 3.00. By Hm. D. Müller from the Gem. in KimmSwick 5.00 for Sondhaus. From the bell-bag of the Creter church 17.00, also Coll. at the wedding of Mr. Saller 3.80 and at that of Mr. ?



Nacke 7.23 for H. Brauer. From the local community a part of the surplus from the trip to the Lincoln Mission Festival 33IX). By Prof. Wyneken, part of the Beardstown Missionary Festival roll. 20.00. By Mr. ?. Schulenburg, Cvll. sr. Gem. 15.35 for Grabarkewitz. By Mr. D. I. Horst of sr. Community 15.00 for F. A. Müller. By Mr. D. Börnecke, harvest festival coll. sr. Community 5.00 for Grabarkewitz. By Mr. ?. Mattfeld, Coll. sr. Gem. 6.25 for Behrens. By Mr. D. L "hr of sr. Gem. 5.2.5 for F. Meyer.

For the seminary household: By Mr. D. C. Vetter 14.53, Mission Festival Coll; .47 by himself. By Mr. D. Slöffler, harvest festival coll. sr. Gem. 6.15, by himself.85.

A. Crämer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts)

have been received:

1. contributions:

From the DD.: C. Wunsch 4-2.00, Rösener 5.00, Th. Mießler 1.00, A. Lohr 4.00. From the teachers: B. Barthel 2.00, H. Ecck, E. Leubner, H. H. Meyer 4.00 each.

Two. Gifts:

Don Mrs. Carpens, St. Louis, Mo., 2.00. Dr. F. Schade that. 20.00. ?. Frese's Gem. in Effingham, Ill, 7.62. D. Leut- hansen's Gem. reformation feast coll, 3.25. N. N. by I'. Bap- ler, 2.00. Fr. Fricke in D. Kleist's Gem. in Washington, Mon. 1.00.

St. Louis, Mo. Nov. 19, 1879, E. M. Grosse, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Middle Districts)

have been received:

1. contributions:

From Mr. D. H. Schimet-erg P5.00.

Two. Gifts:

By Mr. D. P. A. Weyel in Darmstadt, Ind., from three unnamed persons 5.00. By Mr. D. Nütze! from his congregation in Columbus, Ind. By Mr. D. H. Schöneberg in La Fayette, Ind. from I. Wegner 1.00 and from I Kahl 2.00. By Mr. ?. P. Seuei, Neformations-Coll. sr. Gem. at Indianapolis, Ind. and contribution by himself 28.65. By Mr. ?. G. Kunz as Collecte sr. Gem. at Julietta, Ind. 5.00. By Mr. D. H. Kühn, Coll. sr. Gem. in Minden, Ind., 4.55.

Indianapolis, Nov. 14, '79 M. Conzelmann, Cassirer.

Received from the parish of Mr. D. B. Mießler at Carlinville, Ill: From H. WolterS 2 sacks of grain, D. Werse 1 side of bacon, E. Bvtticher 1 do.; I. Sträub 1 barrel & 1 p. of aevfel; C. Löhr fat & apple butter, C. Distel 1 shoulder, F. Lenz 1 p. potatoes, K. Heuer 1 do., H. Heuer 1 side of bacon, H. Ahrens 10 lbs. beans, Mrs. Meier fat & pearl barley, Mrs. Weiß sugar, L. Tiefenbruch beans, H. Rogge 1 p. potatoes & dried apples, D. Mul- tanowski 1 p. potatoes. From the parish of Mr. D. Dunsing in Strasbourg, Ill, 10 lbs. of coffee, 2 barrels of apples. Mr. Winsky here 1 p. of potatoes, Mr. Gal! 9 pieces of brooms. From D. Schroeder's parish in South Litchfield, of N. N. 2 pails of apple butter.

Cordially thanking

Sprtnghfield, Ill, Nov. 10, 1879.

G. Pfau.

For poor students received with hearty thanks through Mr. Past. Kleist from the Werthen Frauen-Verein of his congregation at Washington, Mo., P10.00. Through Mr. Past. Ph. Schmidt in Wanatah, Ind. collectirt in his parish K4.00.

C. F. W. Walther.

Received

For the synodal treasury: Through Mr. Past. F. Köstering from the estate of the Rector Gönner P50.00.

For the church building in Planitz, Saxony: From Past. I. F. Niethammers Gem. in La Porte, Ind., P67.93.

I. T. Schuricht,

Treasurer of the General Synod.

Correction.

In my receipt in No. 21 of the "Lutheran" read: Collecte at the wedding of Mr. B. E. Haatvedt instead of "Hustvedt".

C. Eißfeldt, Kassirer.

The

American Lutheran Organist.

Collection of preludes and postludes for use in public worship.

Under this title, the first volume of a collection of organ pieces of the genre mentioned will soon be published by the "Lutherische Concordia-Verlage". This I. booklet will contain 25 piers by the following composers: Rinck, Sachs, Volckmar, Ungemach, Wagner, Theophile, F. Müller, Beethoven and Häuser. The present first issue will be ready for "dispatch" by mid-December. Price: 40 Cts. W.

Changed addresses:

Uav. .1. D. Ilirscedmann,

Dsnvor, Ool.

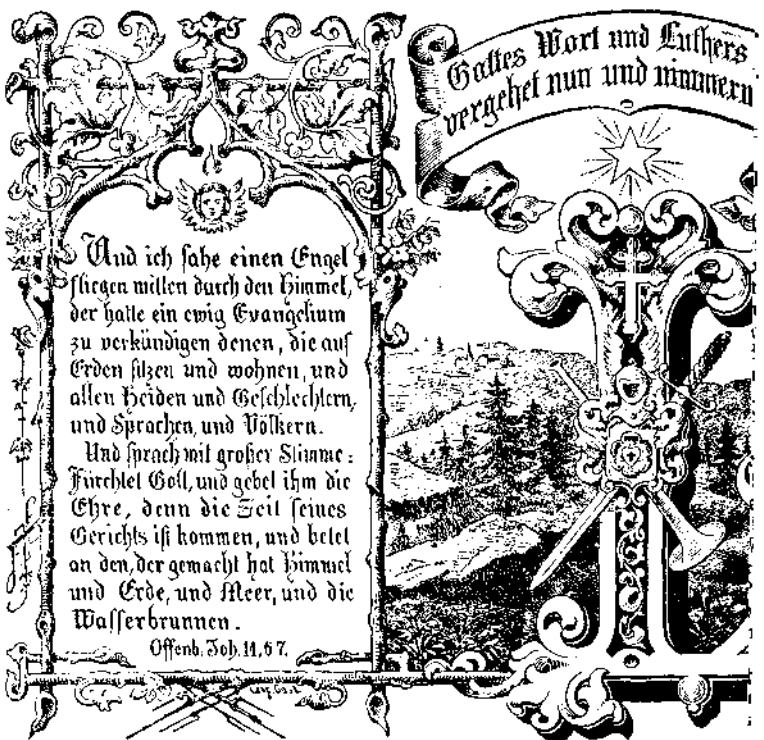
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, IdliaU.

The "Lutheran" is published twice a month for the annual subferip- tion price of one dollar for the out-of-town yahoos who have the same "orauszubezahlen to pay.

To Germany, the "Lutheran" is sent by mail, postage paid, for rt.SO.

Only letters containing information for the journal are to be sent to the Sie- daction, all others, however, which contain business, orders, cancellations, money, etc., are to be sent to the Dutk. All other letters, however, which contain business, orders, cancellations, monies, etc., are to be sent to the Sie- daction. Coueoräin-Verlsx" >hl. Ö. liurtUc-I, Oorner "k Llinmi 8trevt L InUinon ^venne, 8t. I.vuw, Llo.. anherzusenden. - In Germany this sheet can be obtained from Heinrich I. Naumann" 36 Pirnaische Strasse, Dresden.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigiert von dem Lehre
 Entered at the Post

Year 35.

Short revival speech

to

Preparation for the celebration of the holy.
 Christmas

From

"The day of the birth of our Lord Jesus Christ is approaching, which must be celebrated and praised with joy in the Church, as at all other times, that is, especially on those days which have been dedicated by our forefathers in commemoration of his most holy and salvific birth, so that the memory of this supreme good deed, the unspeakable mystery and incomprehensible mercy and glory of God, may be renewed, the ineffable mystery and incomprehensible mercy and luminosity of God, according to which God Himself, the Creator of heaven and earth, dignified us by condescending to our flesh and becoming like us in everything except sin. The greatness of this inestimable and supreme good deed is infinite, and so great that the human mind cannot fully comprehend its extent and importance on this earth. And when godly hearts taste and savour even a few drops of this inexhaustible beneficence and infinite benevolence of God towards us, they fill and overflow the hearts with true and thorough joy. And the joy that is felt by pious souls from this beneficence is so great, that

*When in the year 1544 the holy Christmas was approaching, Luther was driven by the Holy Spirit to stop his lectures on the first book of Moses, with which he was busy at that time, and to give a series of speeches on the prophecy of the prophet Isaiah (Is. 9.) of Christ's gracious birth in preparation for the celebration of the holy Christmas. We share the beginning of these speeches here. Oh, how the dear readers of the "Lutheran," whether preachers or listeners, would like to read this "Revival Address" again and again with deep thought in these days preceding the Feast of Christ! This will warm the preachers to their preaching and fill the hearers to their listening with holy eagerness to hear once more of the wonder of all wonders and of the grace of all grace, and so the coming Christmas feast days will be days of undying blessing to shepherd and flock. This is God's purpose of grace. May it be fulfilled in all our churches! This message is taken from Walch's edition of Luther's works, where it is found in Volume VI, pages 150 to 154.

W.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten,
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.
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St. Louis, Mo., the 15th of December, 1879.

No. 24.

it also accompanies us into the other life, and that we can never get enough of it in that eternity either: yes, not even the angels can never be satiated with this joy for all eternity; as they praise and extol this good deed of God with a constant and everlasting praise, sing with us, are glad and rejoice, wishing us happiness for it from the heart, and thus do not begrudge it at all.

Therefore, if the state of my health suffers otherwise, let us set aside for a time the histories of the patriarch Joseph, about which we are now engaged in the interpretation of the First Book of Moses, and make some forthcoming days about an interpretation of the Incarnation of the Son of God, our Lord, which is the greatest of all works, and the most glorious of all wonders, and so great a benefit to the human race, that we would give out our spirits with great joy if we could grasp and measure the greatness of this benefit in our hearts.

But this cannot happen in this life and in this weakness. This supreme good deed and mystery, that the Son of God dignifies me to become a man and my brother, no strength of eloquence can explain with words, no human intellect can achieve with thoughts, that he thus unites himself with me, thus acts towards me, thus unites himself, so firmly and so closely unites himself with me, and attaches himself to me, as it were, that no man on this earth, even if he were bound to me with the very firmest ties of the most exact friendship and with the very holiest right of the closest blood friendship, could be devoted to me with greater and more exact kinship, could be more intimate and more connected; because I can and ought to promise myself more and greater things and expect more important things from him than from any man in the world, even if he is most devoted and affectionate to me; because the inclination of his love towards me is in infinite measure more ardent than the love of a most approved and constant friend towards another friend, than the love of a brother towards another brother whom he loves dearly, or than the love of a pious father.

...against his son, whom he loves most tenderly...

But although, as I have already said, the human mind cannot fully grasp and comprehend the greatness of this benefit and exhaust this inexhaustible fountain of infinite mercy and kindness, we must nevertheless strive to taste a few drops of this benefit and suckle at its breasts like little children and be fed with milk and other soft food until we become strong and grow into a perfect man, according to the measure of the fully grown age of Christ, Eph. 4, 13. 4:13. Therefore we must be diligent and unwearied in the meditation of the divine word, that these benefits may be brought into the ears, eyes, and hearts, and be inculcated, instilled, and attached to them; and the remembrance of them must always be renewed, lest they be forgotten among us, and lest, being thus slothful and sleepy, we fall from so great a benefit, and lose these inestimable goods through our slothfulness, negligence, and ingratitude. For this reason, the Church has decreed certain days on which we are to put aside all other business and cares with which the human race is occupied after the fall, and to do this most wonderful work of God among all, which was decreed in the secret counsel of the Trinity before the beginning of all things, out of most ardent love toward us most wretched men, and was accomplished at a certain and predetermined time, and shall speak among ourselves with pleasure of this consoling union of the divine and human natures of Christ, which no human, nay, no angelic tongue can sufficiently utter. And in this way we should not only comfort ourselves, but also endeavor to propagate this only salvation and light of all peoples to our posterity, according to the example of the prophet, who leaps for joy in the Spirit and breaks forth into these words: 'The people that walk in darkness behold a great light, and upon them that dwell in the land of darkness there shineth light' (Isa. 9:2)."

The pabstry's a vain lie.

"Alas, there is lying and deceit in all that is in the Pabst and Pabstthum, from the crown of the head to the heel." So Luther wrote as early as 1521 in Script: Of Confession 2c. (Erl. A. 27, 352.) And in the German Answer to King Henry of England's Book of 1522, he wrote: "But let him lie who lies. The papacy stands on lies, with lies it is clothed, lies it teaches, with lies [it] must also be protected, that there may be vain lies." (Erl. A. 28, 356.)

Whoever is only somewhat acquainted with the papacy must agree with everything Luther says here. The pabstical is a vain lie and is spread and defended with lies.

An example of the latter kind we want to present to our readers today.

The apostate Lutheran, Father Oertel, editor of the "Katholische Kirchenzeitung" (Catholic Church Newspaper), has begun to reprint in this paper a booklet which first appeared in 1736 and was reissued in Münster in 1868. The title of this book of lies is:

"The Catholic Lutheran, that is, palpable proof from Luther's writings "that a Lutheran can accept and publicly confess the true Roman Catholic faith "without departing one nail wide from "Luther's teaching."

It contains conversations between two so-called Lutherans, the mischievous Boniface and the limited Fidelis. The author, of course, sometimes lets his alleged Lutherans fall out of their role, for example, when he lets them call Lutheran preachers "preachers" (this is what papists call Lutheran preachers), or when he lets them call it Lutheran doctrine that images are absolutely forbidden (this is reformed, but not Lutheran doctrine). Boniface presents to Fidelis passages from Luther's writings, according to which he is said to have held with the Pabstacy. These are partly passages from Luther's writings, which he wrote in his early days, when he did not yet recognize the abominations of Pabstism as he did later, and partly they are passages that have been torn out of their context and twisted. The editor is so bold as to say in the preface that Luther had indeed passionately and fiercely fought against the Pabstacy, but "in calm and light moments" he had borne witness to the truth and done justice to the Roman Church, and that the sayings he communicated were of this kind. The author repeatedly has the two so-called Lutherans declare that they must become papists in order to be truly Lutheran. For example, he has Boniface say: "So we have not been truly Lutheran until now. In order for me to become truly Lutheran, I must become truly Catholic." (p. 43.) Finally he lets them go to a Roman priest to be further instructed. Such a knavery is nothing new. The papists and others did so even during Luther's lifetime. Thus he wrote in the preface to the Schmalkaldic Articles: "What shall I say? I am still alive, writing, preaching, and reading daily, and such poisonous people are still to be found, not only among the opponents, but also false brothers who want to be of our part, who dare to lead my writings and doctrine directly against me, let me watch and listen, whether they know it well,

That I teach otherwise, and will adorn their poison with my work, and seduce the poor people under my name. What will become more and more after my death? Yes, I should justly answer for everything, because I am still alive; yes, again, how can I alone shut all the devil's mouths? especially to those (as they are all poisoned) who do not want to hear or notice what we write, but only practice with all diligence how they may most shamefully pervert and corrupt our words in all letters. To such I will give the devil's answer, or at last God's wrath, as they deserve."

Many examples could be given of how, since then, the Jesuits in particular have delivered masterpieces in such satanic art. For today, however, we want to remain with the above-mentioned book of lies.

Many of the sayings of Luther cited therein are taken from his first writings. Among others, sayings from the year 1519 are cited: "that the Roman Church is honored above all others is beyond doubt" (p. 36); "one should follow the Roman See in all things" (p. 51).); further, from a letter written to Pope Leo X. in 1518 concerning his fight against indulgences: "Now, as it may be, I will not know otherwise than that Your Holiness's voice is Christ's voice, who acts and speaks through it" (p. 55.).

But now everyone knows that Luther was formerly in the pabstical church. He who was to become the reformer of the church had to know all the abominations of the pabstical church from his own experience. Everyone knows, moreover, that Luther, when God opened his eyes, did not at once see all the abominations of the Pabstical Church, and that therefore in his first writings there are still many things which he later recanted. He himself writes about this in the Latin preface to his writings thus: "Above all things I beg the Christian reader, and entreat him for the sake of our Lord JEsu Christ, that he may read my first books quite considerably, also with great compassion, and know that before this time I was also a monk, and one of the right nonsensical, frenzied (before great hypocritical devotion and spirituality) papists, when I began this thing (against indulgences), so full and drunk, nay, so drowned in the pope's doctrine, that with great zeal I would have been ready, if it had been in my power, to murder, or would have had the least pleasure in it, and would have helped to murder, all those who would not have been obedient and subject to the pope in the minor syllabus. . . Therefore, Christian reader, you will find in my first writings and books how many articles I then with great humility indulged and conceded to the pope, which I afterwards held and condemned as the most terrible blasphemies and abominations, and will hold and condemn forever, amen. Will you therefore attribute this my error, or, as the adversaries poisonously interpret it, unequal speech, to the time and to my ignorance and inexperience." (Latin in the Erl. Ausg. Oj>. Irrt. vrrr. rriA. etv. I, 15 f.)

In 1533, in the preface to the catalogue and register of his writings, he wrote, among other things: "For my part, I would gladly suffer them all to perish, as I have sought nothing with them, but that the holy Scripture and divine truth might come to light, which now, praise God, shines so brightly and powerfully everywhere, that one might think of me and my kind (rather, of my own kind).

but of my unequal) books could well be advised.... It would be beneficial to learn and grasp the history and story from it, how I, indeed the dear Word of God, has fared, what it has had to suffer from so many and great enemies in these fifteen past years, before it has come to strength, and how it has increased and I, too, daily and yearly get further and higher in it; how that well the first books testify, therein I to the Pabstthum much and almost all "closed and honored, against the last, which Christum alone and pure act, to the Pabstthum nothing left." (Erl. A. 63, 328.)

Already in 1522 he had written: "Would God, I would have the several part of my books home again, especially therein I have added Pabst, Concilien and the like much more. (Erl. A. 65, 222.)

Can one find words of condemnation strong enough for such a knavery, since from Luther's first writings one cites as his actual opinion, expressed "in calm and light moments," sayings which he himself later recanted? Is it not madness when the author lets Boniface say, with regard to such sayings, "It remains, then, that if we wish to convert and become properly Lutheran, we must become Catholic." (S. 57.)

The author takes many of Luther's sayings out of context and gives them a completely different meaning.

For the papist worship of images, he cites such sayings of Luther in which he declares that it is not forbidden, indeed that it is useful, to have images, but ttm now to impute a papist meaning to these sayings, the author lets Boniface show Fidelis the picture that is on the title of the first volume of the Jena edition of Luther's works, and makes him believe that on it Luther is lying on his knees before the Crucifix, of course only to venerate it. But if it were so, as Bonifacius describes the picture, what does this picture, which the organizers of the Jena edition have provided, concern our Luther? Supposing, furthermore, that it were true that Luther had knelt before a Crucifix, does it follow that Luther must have shown idolatrous veneration to the Crucifix. If one kneels where there is also a Crucifix, must he worship it idolatrously? But what is the truth about the image? Not at all, as the pope lies. In the picture Christ is depicted on the cross, and on one side of it we see Luther, on the other a pious prince, both kneeling, but with their faces turned away from the cross. Is not this lie worthy of a papist?

We confess that there are still Christians in the sects that still have essential pieces of the divine word, that is, also under the papacy. Luther also confessed this. Now what does the author do with such passages in which Luther says this? He wants to prove that Luther recognized the Pabstical Church as the right, true church. And how does he accomplish this? Simply by omitting the words belonging to it, that is, by tearing Luther's sayings out of their context. For example, in the statement cited on page 40, he is careful not to include the words: "So we must also say: I believe and am certain that the Christian church has remained under the papacy. But since

But I know that the great multitude among them, who have the honour of all, are not so; for now our popes, cardinals, bishops, are not God's, but the devil's apostles and bishops, and their people are not God's, but the devil's people; and yet some of the multitude remain true Christians" 2c. (Erl. A. 50, 9.)

The pope does likewise with the passages in which Luther says that the holy church, the congregation of the saints, the sheep of Christ, suffers no lie nor false doctrine. (p. 44 f.) To the same he puts a quite foreign meaning, as if Luther had spoken of the Roman Church and declared it infallible. He therefore tears the words out of their context, and refers what Luther speaks of the invisible church to the Roman church, and therefore omits, e. g., in the one quotation (p. 44.), where Luther speaks of the pontifical church thus: "Therefore, as the church of the pope is full of indulgences, his own merit, brotherhoods, saintly service, monasticism, masses, satisfaction, and such like things as divine service, it is full of error, lies, idolatry, unbelief, murder, and, in sum, the church of all devils. Summa, the church of all devils. For they cannot say that such things are taught by the word of God. But since they must confess that the holy Christian church must be holy and a ground of truth, without error and lies, *quia ecclesia non potest errare* (because the church cannot err), they must at the same time confess that they are not nor can be such a holy church, because they are full of such abominable errors, lies, and idolatry." (.Erl. A. 26, 34.)

The pope applies Luther's sayings about secret confession (private confession) to the papist "auricular confession," which is something quite different from the Lutheran private confession. Of course, here too he takes the words out of context, and, for example, in the passages cited on page 69, omits the words that immediately follow: "But this is vexatious of the pope, that he makes a stable of necessity out of it" (Erl. 27, 352.); "behold, thus doest thou nonsensical, raging pope also with thy sect, ye most grievous enemies of God" (p. 354.).

It disgusts us to mention any more. The whole book is nothing but lies, distortion, falsification, Inversion.

We are communicating this, not because we hoped that the papists would change their mind and be ashamed of such lies, but in order to give our readers an insight into the web of lies of the papacy. Father Oertel will continue to make his clown jokes about it.

We conclude with the words of Luther: "Dear lords and friends! You should not be surprised if you see or hear that the pope's servants are lying and lying. What have they hitherto done against us that has not been a barefaced lie? And though they have often been caught in them, and though they have always been put to shame, yet they have never grown red in the face of them. They are such strong heroes, and how can they do otherwise? Because all their doctrine and nature is founded on lies and deceit, and their God cannot be served otherwise than by lies and murder." (Some articles now recently adulterated by the Papists. 1534. Erl. 65, 99?)

G.

*) Whoever wants to read more about the atrocious lies of the papists is strongly recommended to read Johann Möller's book:

The last great persecution of Christians under Emperor Diocletian and his Muregents. *)

After the defeat of the counter-emperor Macrianus, the Christians finally attained complete peace throughout the empire, which lasted almost forty years. It is true that during this time they had to endure many plagues at the same time as the heathen, namely, the sufferings of incessant internal warfare in the shattered Roman Empire, frequent invasions by barbarian peoples, plague and pestilence - but the Christian religion was now recognized by the state and its confessors could best give proof in times of such distress, that we, for Christ's sake, in all these things far overcome, could by the example of their faith, their love, their patience, as well as by words, provoke the heathen to seek to be made partakers of the same faith. We find, however, that during this period Christianity spread with unusual rapidity. The number of Christians increased among all classes. The highest offices of state were filled with Christians. Even the imperial court there was a large number of believers. The churches had to be enlarged everywhere, and in the larger cities the most magnificent buildings took the place of the simple meeting houses. The name of Christ was carried far beyond the borders of the Roman Empire by Christians who had been taken captive by the invading foreign nations. In our dear Germany, too, the gospel was broken in such a way about this time. Especially along the Rhine and up the Danube the cross celebrated its victories among the wild tribes living there.

The pagans, especially the formerly so influential priests, saw the complete decline of their religion coming closer and closer, and believed they had to strike a decisive blow to destroy these things far overcome, could by the example of their faith, faith they hated. A powerful instrument for this was offered to them in the emperor's son-in-law, Caesar Galerius. He was blindly devoted to the heathen superstition, and was now incessantly provoked against the Christians by the priests. They pretended that all the sacrifices which he had made for the happy progress of his arms could be of no avail so long as the Christian soldiers excited the wrath of the gods by the sign of the cross, which they were accustomed to use when the heathen sacrificed.

Galerius, meanwhile, could not for a long time persuade the cautious Diocletian to take a decisive measure. The priests, however, fanned the secretly smoldering fire in the emperor's heart more and more eagerly. Finally, with their help, Galerius succeeded in obtaining from the emperor the order that all soldiers should participate in the pagan sacrifices of the army.

Many Christians immediately left military service in order to remain faithful to their faith. Others who voiced their disapproval of the order, and who wanted to remain with the army but not perform the required sacrifices, were executed. For several years the persecution extended almost exclusively to the soldiers. Diocletian had not allowed himself to be determined to any further proceedings. But, disturbed by Galerius' repeated urgings, he finally consented to the outbreak of a general persecution. This was to begin in the city of

Nicomedia, where the two emperors were at the time. The splendour, was the Church when, in 284, the Emperor Diocletian of February in the year 303, a high pagan feast day, was appointed for the first attack. At daybreak the magnificent church of the Christians was broken into. All the books of sacred Scripture that were found were burned. The whole church was abandoned to plunder. From their palace the two emperors watched the destruction. Diocletian even sent his imperial bodyguard, which, equipped with axes and iron axes, had to level the building to the ground. The very next day an imperial decree was posted in Nicomedia to the effect: "The worship meetings of Christians were to be forbidden, the Christian churches torn down, and all manuscripts of the Bible burned. Those Christians who possessed positions of honor and dignities were to lose them if they did not deny them; torture was to be used against all without distinction of rank in judicial investigations. Christians of lesser rank should lose their liberty. No complaint of any kind was to be accepted from them, but every complaint against them was to be kind. Christian slaves, so long as they remained Christians, should never be set free."

To be obtained from the "Luth. Concordia-Verlag". Price postage free 75 cents.

*On the second day of Christmas, the Church also commemorates the first martyr or blood witness of Christ, St. Stephen. May then every reader be awakened by the description of the last great persecution of Christians to pledge allegiance to Christ at his manger until death. D. R.

This decree now passed through the whole empire, and must have made the more terrible impression, since it was made known in many provinces just about the time of Easter, and in some regions just on Easter itself. It was aimed at the complete extinction of Christianity; this was especially shown by the order to destroy all manuscripts of the Bible, and if the heathen had really succeeded in blocking up the source from which the life of the Church always springs forth anew, then, to speak humanly, the existence of Christianity would also have been called into question. But what can human wisdom and power do against the wisdom and omnipotence of God, who still wanted to preserve the treasure of His Word for mankind! The emperors could not even instill their hatred of Christianity equally in all their worthies. The Roman governors behaved differently in carrying out the imperial decree. Some proceeded as lukewarmly as they could without openly violating the imperial command. But in most places the new laws were enforced with the utmost severity.

As for the conduct of Christians under these circumstances, the antagonisms within the church itself now came sharply to the fore. It was hardly to be expected otherwise. Some, soon frightened by the threats of the heathen, immediately handed over the manuscripts of the Bible which they possessed. They were called traditors, that is, transmitters, and as such were banished. Others, in too great zeal, declared, without being asked, that they had copies of the sacred writings, but that they would rather die than deliver them up. Others rejected with contempt the means of information offered them by humanly feeling governors, because they considered any deliberate deception unchristian, since it seemed to them a tacit denial if they delivered other books to the heathen, which the latter then believed to be the holy scriptures. Others again thought it their duty, while remaining faithful to the faith with deaf simplicity, to send themselves into the time with Christian prudence. They used all means of precaution not in conflict with Christianity to preserve their lives and their Bibles. But when it came down to it, they went joyfully to their deaths.

As it was wont to happen, the persecution gradually increased. Several circumstances contributed to inflame the fury of them more quickly. A sudden conflagration broke out in the imperial palace at Nicomedia, and a fortnight later a second, the instigation of which was blamed on the hated Christians. In the presence of the emperor, cruel torture was immediately used to extort confessions, but in vain. Nevertheless, what had not been proved was believed; and as soon afterwards outrages broke out in Armenia and Syria, the Christians were again supposed to be to blame for them. An imperial order appeared, according to which the ecclesiastics, as the nearest authors of all the crimes attributed to the Christians, were to be arrested and put in fetters. Soon the prisons were filled with bishops and presbyters. A new order decreed that those among the prisoners who sacrificed should be released, but the others should be compelled in every way to sacrifice.

Finally, in the year 304, the most severe edict appeared, which extended the cruel command concerning the church servants to all Christians without distinction.

In towns and villages a proclamation was made through the streets that all men, women and children should assemble in the temples. Here, according to lists that had been prepared, each individual was called by name and examined. At the city gates, all those entering and leaving the city were questioned in detail, and those who were recognized as Christians were immediately arrested. Terrible cruelties were committed. Anthimus, the bishop of Nicomedia, who was beheaded, was followed by great crowds of martyrs in that city. Not only singly, but in heaps were Christians cut down at the Emperor's beckoning, many burned on great pyres, others dragged bound on barges and then cast into the sea. In Egypt, women were hanged high by one leg, others were fastened between branches of trees forced together, and torn apart by their extension, a ghastly proof of the brutality and wickedness of their tormentors. At times ten, then thirty, and sixty, and once a hundred men and women, with their children, were executed in one day in various ways. The executioners themselves grew tired of this and their tools became blunt. Some were fastened to a wooden machine with their hands bent back, and their limbs were disjoined. The torturers tore their whole bodies apart with iron nails. Others were hung by one hand and had all their joints torn apart. Still others were hung up in chains in such a way that their feet could not touch the ground, so that the weight of their bodies would make the chains fasten all the more tightly and painfully, and they had to endure this torture almost the whole day without interruption. When they had given up the ghost, they were dragged about on the earth. "Let no one take care of them," ordered the governor; "they are not worthy to be treated as human beings." A whole city, which had only Christian inhabitants, was surrounded by soldiers, and, as all the inhabitants refused to sacrifice, was set on fire.

But those were still happy whom a quick death carried away. The pagans did not grant such a death to the Christians. There were judges who let the crushed heal again, in order to be able to try new tortures on them. According to one report, 17,000 people were killed in one month alone for the sake of the confession.

After so much Christian blood had been shed, the cruel persecutors thought they had reached their goal. Already they triumphed, already the extermination of the Christian name was proclaimed by public monuments and inscriptions; but when everything seems lost before men's eyes, then God's help only begins. And already he was quietly preparing the triumph which the Christian Church was soon to celebrate over the heathen world.

One of the four emperors who reigned at that time, Constantius Chlorus, who ruled over Gaul, Britain, and Spain as Caesar, was of a gentle, philanthropic character, not inclined to persecution according to his disposition. Although not a Christian himself, he was a friend of Christianity and its confessors. To those of his environment who proved faithful in their faith as Christians, he showed special respect and trust, saying that whoever was not faithful to his God would be even less faithful to his prince. Only in pretence did he establish churches

Constantius had to tear himself away from the Empire in order not to fall apart with his co-rulers, but otherwise the Christians enjoyed perfect peace as far as his rule extended. When the emperor Diocletian and his co-ruler Maximianus Herculius resigned from power in 305, Constantius' influence and territory were greatly increased. On the other hand, a man entered the ranks of the Roman rulers who, with regard to his blind pagan superstition and his cruelty, agreed with the still reigning Galerius - Cæsar Galerius Valerius Maximianus. He renewed the persecution in the east of the Roman Empire and continued it with more and less cruelty until the year 308, when at last they seemed to have grown tired of the bloodshed. But suddenly the Christians were startled out of this temporary repose by a new imperial order, according to which not only all free men, women, and slaves were to sacrifice and eat of the sacrificial food, but even little children. All food on the market was to be doused with the water or wine which had been used in the sacrifices, in order to put the Christians by force in contact with sacrificial food. New tortures and new bloodshed followed. After a period of rest and a renewed persecution in the year 310, in which nine and thirty confessors were beheaded at once, God miraculously brought about the long-awaited end of so much bloodshed.

Galerius, the author of the terrible persecution, was seized with a severe and painful illness, the consequence of his shameful life. The streams of the innocent shed Christian blood came before his soul. The sinner, trembling before death, was overcome by the thought that the God of the Christians was a powerful being, whose wrath had punished him and whom he must try to reconcile. He had to admit to himself that he had not been able to suppress Christianity by all his bloody measures. Enough, he came to his senses and in the year 311 suddenly issued the strange decree which ended this last bloody struggle of the Christian Church in the Roman Empire. In this decree it was declared that the emperors, perceiving that most of the Christians, notwithstanding all attempts to restore them to the paternal religion, had persisted in their way of thinking, wished to extend to them also their usual grace; they should again be allowed to be Christians and to hold their meetings, but after this grace granted them they must now pray to their God for the welfare of the emperors and of the state, that the state might be well preserved, and that they might live quietly in their residences.

We can hardly imagine with what joy this imperial decree filled the Christians, who had hitherto been so hard pressed. From the dungeons, from the mines, from the most distant places of exile, the Christians returned in bright heaps. The country roads resounded with songs of praise, in the houses thanksgiving feasts were celebrated with tears of joy; for joyfully and freely the congregations could now praise their Lord and Saviour on the day of the Lord in the newly built houses of worship. (Book of Martyrs.)

No worse enemies of Christ and God have ever been than those who, under the name of Christ and God, have persecuted Christ and God. Luther.

What's the cause?

The General Synod's "Kirchenfreund" in its number of December 1 complains as follows: "We know of a congregation which has been served for years by a preacher of the General Synod, but now that it has become vacant, has taken a preacher from the Missouri Synod.... One might have expected that she would have been glad to be able to get another pastor from our midst at once, for we have served her faithfully, also at various times good preachers of ours have assisted at her mission feasts. But, no! she wanted a Missourian." So far at first the "Church Friend." After reporting this sad fact, he also traces the reasons which may have induced the congregation to desire a Missourian preacher. What on earth could have caused a congregation, which had not only been "faithfully" served by the General Synod, but also had the opportunity to hear "good preachers" of theirs at mission festivals, to want a preacher from the Missourians? The "Church Friend" answers this question thus, "As it was heard, there was all sorts of suspicion against our preachers in her, as if we were not Lutheran enough, not orthodox in the doctrine of the ministry 2c. This effect on the minds of those people did not come by chance. What do they know of the controversies which divide us from Missouri? The cause will probably be that neighboring preachers and acquaintances from other churches have stirred them up against us." The "Church Friend" considers the Christians too foolish and simple-minded, if he thinks that they must first be brought to the conviction that the Lutheranism of the General Synod is not far off, by Missouri "preachers and acquaintances from other congregations". The Lord Christ not only commanded His own: "Beloved, believe not every spirit, but try the spirits whether they are of God," 1 John 4:1, but He also gave them spiritual understanding through His Word and Holy Spirit, so that they might be able to distinguish between lies and truth. Luther writes: "He that is informed and persuaded by the Scriptures, and hath by faith apprehended that Christ is the only Saviour of the world, without whom and apart from whom no man can be saved from sin and death, nor attain to salvation, can soon come to a judgment. which doctrine is divine and wholesome, which seductive and devilish, which faith is righteous, which is false, which works are good, which are hypocritical, which estate is holy and spiritual, which is unholy and damnable, and he lacks not; For the word of God, by which he is judged, makes him not to err." *) So also every Christian, with the word of God in his hand, can very soon and easily see how he is with the General Synod and its preachers. We do not deny that even in the General Synod pieces of the Word of God are still preached, but these pieces are mostly mixed with human doctrine and human lies, and often so grossly that even the most simple-minded Christian must notice the falsehood. We look at the issue of the "Kirchenfreund" of November 15 and find the following in the summary of a mission festival sermon: "The great question of our day is no longer an empty dispute about our faith.

*) E. A. Vol. 52. p. 21.

important, dubious issues. We have more important issues to worry about: God and immortality. The highest interests of our sacred religion are circulating around these issues, but they are also opposed by the fiercest attacks of the enemies of religion.... . Nothing better can we offer to the world than the practical realization of the fundamental principle of the Christian religion - love of God and man." Has the congregation in question perhaps had occasion to listen to similar mission festival sermons by "good preachers"? Well, then one knows what thoughts the Christians in the congregation, even without being "egged on" by "Missourian" preachers and acquaintances from other congregations, must have had. Not only did they notice that the preacher spoke bad German and was looking for learned-sounding expressions that he himself did not understand, but also that he was blathering pagan-rationalistic stuff. Whoever has heard such sermons of "good" General Synodist preachers also knows that between the General Synod and the Missouri Synod it is not merely a matter of high "controversies" that are beyond the comprehension of simple-minded Christians.

Finally, the "Church Friend" warns the General Synod congregations not to spread any "Missourian" magazines among themselves and admonishes: "spread those church writings in your congregations which represent your point of view if you want peace. He should actually go a little further in his exhortation if he is to have thoroughly general synodical peace and preserve his kingdom. He should also say: do not spread and read the Holy Scriptures any more, not even Luther's Small Catechism. These writings are also exceedingly dangerous to his peace.

[Pieper]

To the ecclesiastical chronicle.

America.

General-Council. A Mr. J. M. K. wrote the following in the "Pilgrim" against the communion with false believers, which is still customary in the General Council: "If one wants to be Lutheran, then one must be Lutheran in all things; for if this is not the case, then the glory of full and complete Lutheranism is lost. How does it rhyme when a Lutheran preacher preaches from the pulpit, in the school, and in the homes of his members, teaching that according to the clear written Word of God and the Lutheran confessions, the true body and blood of Jesus Christ are truly and essentially present in Holy Communion, which must therefore be believed with all one's heart, if one wishes otherwise to submit obediently to the Word of God? But if he nevertheless also agrees with those who deny that clear doctrine of the Scriptures, and degrade the Lord's Supper to a mere love and memorial feast, he agrees with them at least by the fact that such false believers receive from him in his church the true body and true blood of Christ?! Rhyme this and call it Lutheran and honest, whoever can, I cannot. I rather curse and condemn such a fraudulent action and procedure, as one cheaply must. Since the Lutheran pastor knows that this or that person to whom he administers the Lord's Supper does not believe in the clear words of the institution of Jesus Christ, "This is my body, this is my blood," and therefore does not believe in the essential presence of that body and blood, but regards the Lord's Supper as mere bread and wine, he is not thereby guilty of the most abject hypocrisy,

Must one not assume of such a pastor that he himself has no great respect for the word of the Lord and no love at all, or at least not the right love for his neighbor? Think and judge for yourself. How can a pastor do such a thing as to offer the body and blood of the Son of God to people who are known to him not to accept our biblical teaching? Can the pastor then give the Lord's supper to whom he will, and not rather only to those who have faith in the words of Christ?" This testimony of mine on this serious subject I will prove, confirm, and corroborate with the testimony of another and much more learned Lutheran, namely, with the following words of Luther himself. In his warning to the people of Frankfurt to beware of Zwinglian doctrine, 1532, he lets himself be heard thus: "And in sum, that I come from this piece, it is frightening to me to hear that in one and the same church, or at one and the same altar, both parts should fetch and receive one and the same sacrament, and one part should believe that it receives only bread and wine, but the other part believe that it receives the true body and blood of Christ. And often I doubt whether it is to be believed that a preacher or pastor could be so obdurate and wicked, and be silent on this, and let both parts go thus, each in his delusion that they receive the same sacrament, each according to his faith. 2c. But if there be any that have a heart harder than any stone, or steel, or diamond, he must of a surety be an apostle of wrath. For Turks and Jews are much better, who deny our Sacrament, and freely confess it; for thus we remain undeceived by them, and fall into no idolatry. But these fellows ought to be the right high arch-devils, who give me vain bread and wine, and let me take it for the body and blood of Christ, and so miserably deceive. That would be too hot and too hard: God will throw them out in a little while. Therefore, whosoever hath such preachers, or is confident of them, let him be warned of them, as of the devil incarnate."

We communicate the foregoing because we rejoice in the earnest testimony of truth wherever it resounds. We believe, however, that we must make a remark here. The "Magazine" seems to be very displeased that some ecclesiastical papers have taken the liberty of describing the state of things in the General Council as still unsatisfactory. It is, for instance, displeased with the "Witness of Truth," and, turning its eyes westward, says that the General Council is not, after all, the thing described in some western papers. We were a little taken aback by these remarks. What is the point of them? They are entirely intended to lull this and that person back to sleep, to close his eyes again to the terrible damage from which the General Council still lies ill. Considered as an ecclesiastical body, the General Council is, however, still an "undoing," even if we joyfully acknowledge a start toward the better in individual parts. We cannot yet speak of unity in pure Lutheran doctrine and practice. Dr. Krauth's theses, which oppose pulpit and altar fellowship with false believers, have not yet been accepted at all. Many pastors not only offer communion to reformed Christians, but also publicly defend this shameful act. Dr. Krotel, who at the meeting in Zanesville, O., defended pulpit and communion with false believers, has been appointed editor of the "Lutheran & Missionary". The nonsensical chiliast Dr. Seif is still playing a part. If things are to get better with the General Council, these "undings" must be exposed over and over again and placed in the Bright Light of God's Word. The consciences must be emphatically sharpened until they can stand it no longer.

to continue in the sinful practice. This service of love must also be rendered by the more enlightened in the Council to those who are still blind. The former, therefore, may well take care that they do not fall from their God-ordained profession by concealing their evil.

F. P. [Beeper]

An "independent Catholic Church" has been founded in New York by a former Roman priest, J. V. McNamara, who left the Papacy two years ago and has since preached against it, not without success. Some time ago McNamara was consecrated bishop. In his address he renounced the doctrines peculiar to Rome and professed the doctrines generally known as evangelical. After the address, 4 former Roman priests who hold the same position with him laid hands on him.

Old Catholicism in America. The Old Catholic movement has at last reached the United States. The first manifestations of it in this country have appeared in New Orleans. In a preachers' meeting there appeared also the Rev. T. A. Vaudry, a former Roman priest, who, after showing his testimonies from the leading prelates of the Roman Church concerning his character and the administration of his priesthood, announced that he intended to found an Old Catholic Church. He described the intended movement as an attempt to remove the abuses which, so far as doctrine and practice were concerned, had crept into the first church; and were said to be directed to preserve: 1. the rejection of the new dogmas of the infallibility of the pope and the immaculate conception of the Virgin Mary; 2. the abolition of auricular confession. 3. abolition of paid Masses for the dead and the living; 4, rejection of Marian adoration; 5, rejection of the forced celibacy of priests; 6, rejection of the "materialism" of the Mass; 7, rejection of the persecuting spirit of the Church; 8, the reading of the Holy Scriptures at all services, and that in the vernacular. It is reported that many among the large papist population of New Orleans are ready to join this movement initiated by the priest Vaudry. Ad. Vol.

What unbelief can accomplish is shown quite clearly, among other things, by the "German-American Teachers' Seminar" founded by the unbelievers in Milwaukee. In spite of years of writing for it in almost all the unbelieving German newspapers, collecting all over the country, organizing theatres, balls, etc., only 32,000 dollars of capital were raised instead of the required 400,000. The income in the previous year amounted to only 2500 dollars and there remains a deficit of 1600 dollars. The school had 7 teachers, but only 12 students.

Inaugurations.

On the 23d of Nov. the Rev. H. iW. Wehrs was installed in his new congregation at Northfield, Ill. by me, by order of the Most Reverend Pres. A. Detzer.

Address: Usv. U. ^V.

Onlc 6Ion, Ooolr 6o., IN.

Rev. Th. Bensen was installed in his new office at Memphis, Tenn. on the first Sunday of Advent (Nov. 30), by order of the chrw. presidency of the western district, by

C. F. Obermeyer.

Address: Nsv. Dü. LensM,
61 8outli 24 Ltrsst, Hlewptüis, Denn.

Church dedications.

On the first Sunday after Trin. the Lutheran congregation of St. Paul's in Blue Point, Effingham Co., Ill, dedicated their new church, built of wood, to the service of the Triune God. This is 36 feet wide, 60 feet long, with a tower 100 feet high, gilded cross, and a new bell, all paid for. The consecration sermon was preached by Mr. Praeses Fr. Wolbrecht of the venerable Illi- noiS Synod; the afternoon sermon by Rev. W. C. H. Oetting, and the evening sermon by Rev. F. W. Schlechte. C. F. Brecht.

On the 24th Sunday after Trin. the Lutheran Zion congregation at Prairie Creek, Merrick Co., Nebr. consecrated their newly built church (a frame building, 18X28) to the service of the triune God. Pastors A. Leuthäuser, C. W. Baumhöfener and the undersigned were active in this work. F. H. Iahn.

On the 18th Sunday after Trin. the new beautiful church of the Lutheran St. Paul congregation at Brecher, Will Co, IIS, was solemnly consecrated. In the morning Pastor A. Brauer of Crete preached, in the afternoon and evening Pastors F. Döderlein and P. Gräf. The church is a frame building, 40X60 in nave, with a tower 90 feet high. F. A. H. Loßne

Mission Feast.

On the 14th Sunday after Trinity, our congregations in Fort Wayne and the surrounding area celebrated their mission festival in fellowship with the congregation of this city, which belongs to the Ohio Synod. In the morning the undersigned preached; in the afternoon Prof. Stellohorn and Director Zucker gave lectures on the history of missions. The Collecte amounted to K306.87, two-thirds of which was appropriated to internal, the remainder to negro missions. H. G. Sauer.

Solicitation.

After it has pleased the Lord over life and death in his unfathomable counsel to suddenly call the faithful director of our deaf-mute institution in Norris near Detroit home on November 20. We would like to ask all those who know of a capable man who has the necessary training and experience in teaching the deaf and dumb according to the Lautir method, to name him and, if possible, to send us testimonials about him, and, if possible, to send testimonies about him, since we are firmly determined, trusting in God's help, to fill the vacant teaching position as soon as possible and to continue the institution as a deaf-mute institute with the help of our fellow believers, even if with great effort and hardship. It should also be noted that teacher Uhlig, with God's help, will continue teaching in the institution alone until we succeed in getting a second teacher.

On behalf of the Detroit Deaf and Dumb Support Association.

C. H. Rohe,

317 Ltrest.

I. A. Hügli.

The Widows' and Orphans' Fund

needs very urgent and urgent support. There are only a few days left until the end of the year, and H900.00 is still missing to meet the demands placed on the treasury. Oh, the needs for the winter are so many! It will hardly be necessary to explain again and again that this is not a support society which is based on reciprocity or which restricts its assistance to its members, but takes care of all who are members of our Synod. Therefore it is the duty of the whole Synod and of every member of it to support the widows and orphans of its preachers and teachers at least to the extent that they do not have to live in want. The society only goes ahead in the matter, regulates the whole, chooses and supervises the necessary officials and sees to it that everything is done honestly and properly. For this reason, the distribution of the support money should be left to the officials elected for this purpose; after all, there are not only one or two widows to be supported, but 41 widows and 75 orphans. Among these, of course, are some who take only a portion of the support granted to them from the treasury; others, not included in that number, do without it altogether because they are not so needy, although their husbands and fathers would faithfully take care of the support of widows and orphans during their lifetime. The dear givers can therefore be sure that 'their gifts will not be wasted.

O ye brethren in faith, let us now remember the poor widows and orphans in this dear Christmas season. The Lord, who sees in secret, will reward them publicly. All gifts should be sent to the respective district treasurers of the preachers' and teachers' widows' and orphans' funds.

St. Louis in December 1879.

C. F. W. Sapper, d. Z. allgemein. Kassirer
der Wittwen- und Waisen-Kasse.

The worthy patrons of poor students

The editors of the "Lutheraner" take the liberty of pointing out that, while they are prepared to acknowledge in the "Lutheraner" any monetary support that passes through their hands, space does not permit them to do the same with regard to gifts made privately. The Editors.

Conferenz - Ads.

Randolph County Specialconference held January 7 and 8 in
Ehester. G. I- Mueller.

The Lintagsconference of St. Louis for the month of January will be
held on the 7th of the month.

The Pastoral and Teachers' Conference of Quincy and vicinity will
meet, s. G. w., from the 6th to the 8th of January, 1880, at the church of
the Rev. I. Drögemüller, Arenzville, Cass Co, Ill.

Don't forget to sign up. I. H. Harg enS.

The Eastern Michigan Specialconference will meet on the 6th and 7th
of January, at the congregation of the Rev. Huegli, in Detroit, Mich.
C. Lohrmann.

Cleveland Specialconference held January 6 and 7, 1W0, at the
home of Hern Pastor Buehl in Massillon, Ohio. I. Rupprecht.

Proceeds to the treasury of the Northwest District:

For the proseminary in Springfield: from ?. F. Johl's parish, Harvest
Festival Collecte P5.00. D. C. Börnecke's Gem. in Mapleton 3.57.

For poor students in Addison: from E. B. in Sheboygan 10.00.

For poor students in Fort Wayne: From E. B. in Sheboygan 10.00.

For poorstudentsin Springfield: E. B. at Sheboygan 10.00. N. N. at
Logansville 2.00.

For the orphanage at Addison: By I>. F. Leyhc baptismal coll. at N.
N. 1.96. Jmmanuelsgem. in Milwaukee 3.90. I>. I. Fackler's congregation
5.50. F. Gundlack at Milwaukee 1.00. By confirmands of k. C. Seuel 3.00.
Ph. Wambsganß' congregation at Adell 9.25. Ph. Koehler at Watertown
1.00. By.

F. Johl in Somerset ges. 2.00. D. G. Plehns St. Petri- Gem. 3.02.
Wedding Collecte of Father Doell in Minneapolis 3.60.

For poor students in St. Louis: E. B. in Sheboygan 10.0t".

For the deaf and dumb in Norris: baptismal coll. at W. West- phal
3.00. Mrs. N. N. in Reedsburgh .50. H. Vogel in Sher- rills Mount 1.00. k.
G. Hild's Gem. in Town Herman 4.28. Aug. Frederick 1.00. ?. I. L.
Hertrich's Gem. in Faribault 7.00, in Morristown 1.00. Franz Flöter in
Racine 1.00. Collecte on W. SchenckS and M. Stoffeis wedding 4.24.
KretzschmarS Gem. 9.00. C. Caesar in Milwaukee .50. Ph. Koehler in
Mater- town 1.00. Wedding Collecte on A. Tcws 7.08. 4>. G. Plehn's
congreg. at Settlement 1.66, at Brush .82. mission feast coll. of Christ
congreg. at Bloomsfield 5.00.

For the Heathen Mission: M. Fellwork .50- Mrs. Ekau in Milwaukee
1.00. Kemman in St. Charles, Mo.

For synodical reports: I>. C. Börnrcke 2.00. P'C.Meirr in Fredonia
2.00.

For ?. Ruhland's widow and orphans: By k. Leyhe, baptismal collccte
at N. N. 1.00. From members of ?. PröhlS parish 1.50. D. F. Sievers in
Minneapolis 1.35, from whose parish 1.65. I>. C. Börnecke 1.00. Part of
the Harvest Festival Collect of St. John's Parish in Plymouth 5.00. ?.
Geo. Plehn .50, from parishioners 1.00. Wedding collection at L. Fritze
4.50. ?. C. SeucIs lower JmmanuelS parish 4.50. 1>. I. SchulenburgS
Gem. in JoSco 7.65, in Elysian 4.65. E. Grothc's Gem. 4.09. C. W. 1.00.
F. W. 1.00. W. K. .50. G. W. .25. from?. A. G. Doehler's Gem. .40. I'. Ph.
Wambsganß' Gem. in Adell 7.75. H. Lücke .50. F. Schulz .25. A. Fried-
rich .50. Geo. Hild 1.00. x. H. Rathjens Gem. 5.00. ?. W. Friedrichs
Parish of Waconia 4.50. D. O. Clöters Gem. 3.77. By teacher Engelbert
.25. r. I. Horst 1.00. Christ- gem. in Bloomsfield 4.00.

For the lynodal fund: Harvest festival collection in ?. Schumanns
Gem. in Freistadt 34.50. DeSgl. in ?. C. Ross' parish 17.00. I'. I. Fackler's
parish 4.50. N. N. in Logansville 1.00. ?. K. KretzschmarS Gem. 6.40.
Trinity's Gem. in Milwaukee 23.31. 4>. A. E. Winters Parish 8.00. ?. A.
Rohrlack's congregation 8:00. D. Geo. Hilds Gem. in Town Herman
24.00. I'. Ph. Wambsganß'jr. congreg. irr Hancock 10.00. C. Caesar in
Milwaukee .50. D. C. F. Keller's congreg. in Racine, Communion coll.,
19.43, Reformation coll. 7.58. Carl Sträube 2.00. ?. I. L. Daib and Gem.
at Oshkosh 12.60. 1^ C. Meier's congregation at Fredonia 2.00. D.
Wesemann's congregation at Grafton 9.61. ?. W. Friedrich's Gem. in
Waconia 5.75, in Watertown 2.50. D. E. Rolf's Gem. in St. Paul 12.25. 1'.
B. I. Zahn's congregation at Portage & Lewiston 4.00. ?. F. Johl's church
at Claremont 5.00. ?. W. C. Schilling's comm. at Almond Portage 1.83.
?. Chr. Maurer's congregation at Belvidere 3.27. Father Bolland 1.00. C.
Kickhaffer's congregation at Mequon 1.00. I'. P. H. Dicke's comm. in
Town Washington 6.00.

For the widow's fund: Wedding collection at C. Hennig's in Oshkosh
3.00. N. N. in Logansville 2.00. ?. A. G. Doehler's comm. 2.20. ?. C. M.
Zorn's Gem. in Sheboygan 17.35. Joh. Haas in Adell 5.00. k. Geo. Hild's
congregation in Town Herman 10.00. Mr. Wehrmann 1.00. ?. C.
Börnecke's gem. in Alma 4.66. C. F. Keller's gem. in Racine 6.86. ?.
Schumann's Gem. in Freistadt 9.02. I>. C. F. Schilling's comm. at Joh.
4.20. I>. H. Fischer's congreg. at Maple Works 2.50. C. Caesar's at
Milwaukee .50. Ph. Koehler's at Watertown 1.00. ?. G. PlrhnS Gem. at
Bloomer .70. D. Th. Krumsiegs Gem. at Bentontown 10.00. I>. W. C.
Schilling's Gem. at Amherst 4.63. C. Reinke's Gem. at Milwaukee 1.00.
Trinity's Gem. at Milwaukee 30.48. 10. I. Horst's Gem. at Hay Creek
11.63. Wedding Coll. at F. Muhlbrath 4.62. I>. Georgii's Gem. at
Cedarburgh 4.65. contributions of kD. C. Börneke, Endeward, A. G.
Döhler, F. Leyhe, G. P. H. Schaaf, E. Rolf, I. Horst 4.M each, G. Hild, G.
Barth, Chr. Mäurer 2.00 each, G. E. Ahner 3.00. Of the teachers: I. D. Fr.
Meier 2.00, A. Brandenstein 5.00, H. Ehman 2.00, Augustin 4.00. 1^ I.
Schulenburg 1.00.



For E. Kretzschmar in Addison: k. Kretzschmar .70, whose Gem. 6.40. Mr. Topke .50.

For J. Badke in Springfield, wedding S-Collecte at H. Meyer 2.05.

For the sub-teacher in Springfield: k. C. Kollmorgen's Gem. in Atwater 2.48.

For A. Meder in Addison: l'. W. Friedrichs Gem. in Waco- nia 8.00, in Watertown 2.00.

For the community desk. Schwemly in Kansas: 4>. I. L. Daib and Gem. 5.00.

For the congregation in "pirit Lake, Iowa: D. J. L. Daib and Gem. 5.00.

For D. Brunn in Steeden: 4>. Ledebur's congreg- ation in Mequon 5.00. W. Westphal of Pella 1.00. ?. B. I. Zahn's St. John's Gem. in Portage 4.22. St. Michael's Gem. in Lewiston 1.65. N. N. .13. 4>. C. Seuel's lower Jmmanuelsgem. 4.50. H. Lücke .50. F. Schulz .25. A. Friedrich .50. k. C. F. Keller's Gem. in Racine ^7.52. Phil. Stoffel 1.00. L. W. Friedrich's Gem. in Waconia 5.00.

For inner mission: Käselitz' congregation for the assistant of teacher Kröning 10.00. D. H. F. Pröhl's congregation in Augusta and Bean Grass Creek 1 i.70. From members of the congregation of K. H. Rä'deke in Larver 14.50. From the women's association of the Jmmanu- el congregation in Milwaukee 17.00. Baptismal coll. at Fritz Wallschlä'ger in Granville 1.50. Christ. Reuß in Nicolett 1.00. Harvest Festival Collecte of the Gem. in Pella 5.25. k. G. A. Feustel's parish 9.00. H. Lucht 2.00. A. Lncht 1.00. I. Lucht 2.00. N. N. in Logans- ville 1.00. 4>. M. Stülpnagel's Gem. 17.10, its branch 4.00. ?. F. Leyhe's Gem. 3.00. St. Stephen's Gem. in Milwaukee 15.20. D. Cd. Theel's congreg. at Crystal Lake 7.50. at Newton 7.50. part of Mission Festcoll. at Racine 22.46. L. Georgii's congreg. at Cedarburgh 7.55. Ph. Koehler at Watertown 1.00. 4>. E. G. C. Markworth's Gem. at Manteufel .69, at Fremont 1.17, at Fremont Road .79, at Schroeder's Corner 1.45. D. O. Clöter's Gem. 5.23. L. G. Plehns ^Lt. Joh. Gem. 1.86, Zions Gem. 2.00. H. W. Leßmann 2.00. 1'. F. Sievers' Gem. in Minne- avolis 2.50. ?. Mende's preaching place in Millwood 1.25. D. Chr. Maurer's branch in Gillford 3.00. l'. Ph. Wambsganß' jr. congreg. in Hancock 5.50. Christ Church's mission festival coll. in Bloomfield 13.00.

For Negro Mission: Women's Association of Jmmanuelsgem. in Milwaukee 8.10. By k. A. Rohrlack, sent in missionary hours, 6.50. part of missionary festival coll. at Racine 15.30. Ph. Koehler at Watertown 1.00. ?. O. Clöter's congreg. 4.36. L. Mende's congreg. at Albion 1.15. L. F. Sievers' surplus to ^"Pioneers" 1.00. Christ congreg. mission festival coll. at Bloomfield 5.00.

For poor and sick pastors and teachers: D. Geo. Plehn's Gem. on the Jellow River 3.25. O. Präger 2.00. L. A. G. Döhler's Gem. 3.00. C. Schubert in Milwaukee 1.00. C. Caesar .50. Phil. Stoffel in Racine 1.00. l>. W. Friedrich's Gem. at Waconia 3.25. Ph. Koehler at Watertown 1.00. l'. G. E. Ahncr 2.00. L. Th. Krumsieas parish in Bcntontown 12.00. A. Robbert in Bloomfield, thanking popfcr for recovery from serious illness, 1.00.

For the orphanage at Tt. Louis: Willie Pröhl 1.00. Emma Katz at Augusta .50. D. Kollmorgen's preaching place at Mannanah, Harvest Festivalcott., 2.95.

For the Emigrant Mission in New York: Bro. Flöter in Racine 1.00. L. E. G. C. Markworth's Gem. on Rat River .79, in Caledonia 1.44. D. G. Plehn's Gem. in Eagle Prairie 1.40.

Milwaukee, Dec. 5, 1879. c. Eissfeldt, Cassirer.

Proceeds to the Treasury of the Illinois DistrietS:

For the synodal treasury: From D. Müller's congregation in Ehester 813-30. ?. Dörmann's congregation in Dorkville 10.00. 1'. Streckfuß's congregation in Grand Prairie 10.85. l'. Mueller's compound in Kankakee 8.00. O. Neinke's compound in Chicago 15.85. 4*. Nach- tigall's Cross-Gem. in Waterloo 5.30. D. A. Wangerin's Gem. in Town Sumner 8.00. D. Gieseke's Gem. in Secor 4.1t). By O. Duborg of Jak. Landcck in Washington Heights 5.00. By D. Martin in New Bremen: Collecte sr. Gem. 2.54, by Fried. Boehm 1.00, by N. N. .46. Joh. Rohde in Addison.50. (Summa 884.90.)

For the inner mission: By 4>. Streckfuß in Grand Prairie from Mr. Schm 10.00. By L. Müller in Kam kakee by N. N. l.oO. By ?. Reinke in Chicago by Carl Krebs 1.00. By D. Nachtigall in Waterloo, half of the Hochz.- Coll. by F. Kohlmeier, 5.00. (S. 817.00.)

For the Negro Mission: By D. Müller in Ehester by Mrs. Goehrs .30. by D. Nachtigall in Waterloo, half of the wedding coll. at F. Kohlmeier's, 5.00. (p. 85.30.)

For poor students in St. Louis: By?. Streckfuß in Grand Prairie from Mr. Schm 10.00. By D. Schuricht in St. Paul, wedding coll. at Heinr. Junt's, 4.00. By L. Wunder in Chicago for M. Große: from the Virgins' Association 7.0t), from the Women's Association 5.00. By L. Succop in Chicago from the Virgins' Association for F. Otte 6.00, for W. Lewerenz 6.00. By ?. Wagner in Chicago for C. Huth of the Young Men's Club 15.00. By L. I. C. H. Martin in New Bremen for Kaiser: Wedding Coll. 4.20, Wittwe Schaller 2.00, Coll. of the Gem. 6.37, N. N. .43. (P. 866.00.)

For the college household in Springfield: ?. Nachti- galls Gem. in Watcrlloo 6.00.

For poor students in Springfield: By L. A. H. Brauer in Worden from H. Sievers 10.00. By L. Streckfuß in Grand Prairie from Hrn. Schm 10.00. (s. 820.00.)

For poor students in Addison: half of Hochzcits coll. at Heinr. Tonne's in Addison, 6.26. L. Bernreuthcr's Gem. in Allegany, N. Zl. for A. I. Wiedman 5.86. By Succop in Chicago for A. Beeskow of the Virgin Society 20.00. By l>. G. I. Mueller in Randolph for W. H. G. Mueller 2.00. (S. 834.12.)

For the widow's fund: Herm. Lühns in Addison 1.00. By 4'. G. I. Mueller in Randolph: Coll. sr. St. Petri-Gem. 7.75 and contribution for 1879 by himself 4.00. By D. I. Delete in Geneseo: Thanksgiving Coll. sr. St. John's congreg. in Edford Township 12.02 & contribution by himself 1.00. (S.

For Wittwe Ruhland: By I'. H. Sieving in Ottawa 1.50.
 For the deaf and dumb in Norris, Mich. by D. A. Pohl's Gem. in Palatine 2.29. By k. Schuricht in St. Paul from Father Böge 4.00. (S. H6.29.)
 For the orphanage near St. Louis: By I'. Streckfuß in Grand Prairie from Mr. Schm 10.00. Through D. Schuricht in St. Paul from Father Böge 4.00. (S. H 14.00.)
 Addison, Ill, Nov. 29, 1879; H. Bartling, Cassir.

For the Lutheran Orphanage of the Little Child JESu near St. Louis

Received since Sept. 27: From Mr. O. Lantel in South St. Louis \$1.00. Collecte from D. H. C. Michel's parish in Boeuf Creek, Mo., 2.25. Mrs. Renner through I'. Wesche at Jefferson City, Mo., 1.25. N. N. by dens. 5.00. From Willie, Louise & Hermann's piggy bank by dens. .90. Otto Hering by D. A. H. Brewer at Worden, Ill, .50. Mrs. N. N. at New Brown-

silence by dens. 1.00. Women's Club in D. Schaller's Gem. at Red Bud, Ill, 6 sheets, 6 kiffenübrztgr, 6 towels, 3 pairs of underpants, 2 shirts. Mr. E. H. Moritz in St. Louis a parthie of china dishes together with knives, forks and spoons. Mrs. S. Magnus in St. Louis a parth of worn clothes. Mr. C. Runtzel at Fort Smith, Ark. a parthie of 1 meric. Dollars. To Mr. G. P. 7 pairs of stockings, 1 apron, Mrs. I. O. Meier 2 gall. Butter, 1 shoulder of Gehrmann at Peru, Ind. 1 do. Unnamed by Mr. Kublenbeck at CollinSvkllle, Ill, .50. Mr. A. Eye by I'. I. Hoffman' in Madison, Ncbr. 3.00. Christian teaching coll. in D. Daib's Gem. 10.60. A. A. from CollinSvkllle, Ill, 2.00. From I'. C. Vetter's Gem. in Cole Co, Mo, some pots of fat; from ihm itself 2.00. Hrn. Dr. Kruse 1.35. From the Gem. of D. C. C. E. Brandt in North St. Louis, Mo, by Collectors Busse, Bodler, Rodenberg & Wessel 26.00. From the Jmmanuel's District in St. Louis by Collector Günther 6.70. Coll. Huning 9.20. From the Kreuz-Distr. which was discovered by Coll. Körner 2.25. From the Trinity-Distr. that. by Coll. Ahner 2.75. Mrs. Kieker through D. E. Lenk the. 1.00. Mr. A. Vorderjürgen by D. Braun in Houston, Tex. that, 1.00. Mrs. Hotob by dens. 1.50. Mr. Joh. Schmidt the. 1.00. Mr. A. Wernecke the. 1.00 & by the Sunday School students 5.85. Wedding Coll. at H. Schön by D. Weisbrodt in Mt. Olive, Ill, to pay off debt 9.00. Mrs. Ch. Kohring in Zions Distr. in St. Louis desgl. 50.00. I*. Häßler in Nebraska 5.00. teacher Zitzlaff's school children in Evansville, Ind. 5.85. Mrs. W. Westermann in St. Louis 4 pairs of stockings knitted by herself. By D. Winkler ges. in Central, Mo., 11.50. D. Kahler in St. Louis .75. Mr. Bates in Orrville, Mo., 5.00. ?. Klindworth in Texas 1.00. Mr. Wolf in Prairietown, Ill, 1.00. Mr. Ebmeier in St. Louis 1.00. Hau Eisen and Lange das. 1 barrel onion. Mr. Hrmstmann there, 1 bag of apples. Mr. Schrimper at Des Peres, Mo. 1 do. Mr. Longwisch das. 1 do. Mrs. Th. Günther in St. Louis 1 parthie worn clothes. Mr. Krietbaum at the 4 mile house in St. Louis 1 parthie packs of women's dresses worn, shoes rr. Becker Strecker in St. Louis several parthie' of bread. Baker Drees das. a parthie of bread. Mr. W. Waltkr das. 11 boxes of soap. Sewing club in (?) 7 pairs of pants, 2 jackets, 5 handkerchiefs, 2 pairs of woolen stockings, 1 waist. Sewing club at Collinsville, Ill, 13 boys' shirts, 3 pairs of stockings. Wedding coll. at Mr. J'. Heinicke in >Lt. Louis 10.06. Mr. H. Tisza in Rose Hill, Ter., 5.00. Ges. gall. survivors' of wl. Mr. H. Strunk at Farley, Mo., 2.75. jubilee coll. of the gemm. of DD. Gräbner & Maack in St. Charles, Mon., 10/26. young people's association in D. Gräbner's congreg. in St. Charles, 10.00. Mrs. Koch in Washington, Mo., 1.15. Mrs. Aufberheide in Miners Town, Mo., 1.00. Mrs. Cave the. 2.00. N. N., thanksgiving offering by D. Nothing in Benton Co, Mo., 1.00. E. Lange in Weimar, Ter., 5.00. by D. S. Süß in High Hill, Tcx. by Bro. Kaase 10.00, by N. N. 3.M. E. Stolle in Mt. Pulaski, Ill., .50. sewing club in D. Brauer's comm. in Trete, Ill, 6 shirts, 2 pairs of stockings. By D. Biltz at Concordia, Mo., by H. F. Oetting 5.00 and Wedding - Coll. at Mr. W. Bartmann 7.50. From CrossDistr. in St. Louis by Coll. Körner 2.50, by Coll. Schumann 28.30. School children of teacher Mangold in St. Louis 2.00. From the Dreieinigkeits-Distr. that. by Coll. Noack 6.70, by Coll. Ahner 1.00, by Coll. Brockmeyer 3.20. From Zion's Distr. that. by Coll. Goehmann 18.05. Wittwe Gaussmann in Darmstadt, Ill. to pay off debt 1.00. Mrs. L. Kisker in St. Louis 2.00. by D. Weisbrodt in Mt. Olive, Ill, by Mr. Gehner 5.00. Mrs. D. Weisbrodt a parth of dried apples. By I'. M. Meier ges. at the funeral of the late H. Strunk at Farley, Mo., 2.60. By D. Hein in St. Louis, wedding coll. at Mr. H. Friedrich's 4.00. Women's Club in D.

3 aprons; from D. Lochner's collection of Joh. Lütter 4 remnants of calico, from Mina Kuschel 1 jacket; from D. Wunders Gem. of Caroüne Otte 1 quilt, 6 boys' shirts, 4 aprons, 2 remnants of calico, 1 shawl, stuff for mending & buttons, Mrs. Kirchhof's 16 Ads. wollenes, Mrs. Zach 18 Ads. Shirt stuff, Bcrtha Rittwanz 16 lds. Kattun; from D. Engelbrecht's community all the clothes of a deceased girl, Mrs. Gareih's 2 worn skirts and dresses.
 1 pair of trousers, Wilhelmine Müller 6 pairs of stockings. At the orphan's feast of N. N. 34 AdS. Trouser stuff, Auguste Schneider 4 aprons, Marg. David 6 AdS. Kattun u. 2 Paar baumw. Stockings, N. N. 9 pairs of shoes & 4 docks of shoelaces, N. N. 2 scraps of stuff, Seiß 1 quilt & 4 pillowcases, N. N. 2 boys' suits, N. N.
 1 piece of bacon and 1 pork shoulder, N. N. 1 quilt, 1 remnant cotton-wool. flannel a. calico. Later from N. N. 1 bordure with 4 ncstcn calico, 1 remnant cotton-wool flannel. Flannel, 7 handkerchiefs, ribbon, buttons, thread, pins & 2 collars. From D. M. Große's Gem. i" Härlein: from Drechsler 1 pair of worn boots, Amling 4 sacks of apples, D. Kornhaaß 44 Ads/Kattün, 2 pairs of stockings,
 1 p. oats, 1 p. grain, 2 pairs of boots, 1 worn waistcoat, Mrs. Töpprr 2 shirts, 2 aprons, 1 pair of gloves. From Ad. Westfal inOak Park 5 gall. Syrup & 12 lbs. of tea. From C. Hiebenthal in Bensenville 3 pairs of shoes. From Trete of D. Brauer's Gem. from the Women's Club 20 boys' shirts, 7 pairs of stockings, 1 apron, Mrs. I. O. Meier 2 gall. Butter, 1 shoulder of pork, D. Seehausen 2 spades, Mrs. W. Rinne 4 bu. Nuts. From Elk Grove from H. Wittenkamp 2 pr. shoes. From Schaumburg: from Lichthardt 1 basket of apples, from H. Thies 3 p. apples, 2 p. flour, 2 p. oats, 1 barrelchcn apple butter. From Du ndee auS I'. SteegeS Gem.: from Mrs. Baum 1 black dress, 1 petticoat, 1 collar, C. Hknt 1 p. potatoes, 50 pf. flour, B. Jürs 2 p. potatoes, I. Bohn 50 pf. flour, F. Hinz 1 p. potatoes, 12 cabbage heads, I. Thoms 1 p. potatoes, C- Wolf 1 p. do., 7 ZldS. Kattun, Bro. Henning 6 Ads. white stuff, Bro. Winnke 1 Quilt, F. Ehler, F. Conrad, F. Rackow and I. Pund together 1 Knabenanzua u. 4 Pr. Strümpfe, F. Luther 1 Dress, 1 Apron, Bro. Repke 14 lds. white stuff, I. Wolf 134 Ads. do., 9 Uds. Stuff for 1 dress together with accessories, Chr. Fölschow 15 lds. calico, 10 ids. white stuff, worn dresses, 1 pr. stockings, Mrs. C. F. Fierke, Mrs. F. Melahn 1 quilt, Mrs. F. and C. Fölschow 1 do., Mrs. S. Rackow, F. Rackow, W. Gräning and F. Schumacher 1 do., L. Dnwel 2 pillow cases and stuff for 1 dress, Chr. Beth 10 ids. Calico, F. Müller 1 Nnterrock, G. Beth 5 lds. Gingham, D. Steege 10 lds. woolen stuff, E. Bethke 10 lds- do., C. Rackow 1 p. potatoes, I. Rackow 1 p. do. From Yorkville from the women's club in D. Dörmann's Gem. 2 quilts. From D. Löbcr's Gem. in NileS: 7 p. grain, 4 p. oats, 14 p. red beets, 1 p. roots, 26 crane heads. From John Lembke in Genoa, 11 pairs of shoes. Ans Geneseo from the Women's Assoc. in k. MangelSdorf's Gem. 3 jackets, 4 gingham shirts for boys, From Des Plaines from the sewing club in D. DetzerS Gem. 10 aprons. From Rich by D. Burfeind by Mrs. Weimann 2 remnants of calico. From Addison: by F. Leeseberg 5 p. 2pfance potatoes, Mrs. F. Kuhlmann 7 pr. gloves, Mrs. D. Francke & D. Dammeycr several worn garments, I. Range 44 p. Apples, F. Bartling 3 p. do. L. Balgemann & W. Gödke a new wagon, N. N. 14 p. Apples and 3 gall. Butter, H. Backhaus 3 p. apples, Wm. Firne 6 gall. Lard and 1 basket of apples.
 From L. White at Fort Dodge, Iowa, 4 pairs of stockings.
 From Mrs. Trinklein in Franke nmuth, Mich., 3 pairs of stockings.
 From La Fayette, Ind., from the Women's Association in D. Schönebergs Gem.: 5 sheets 4 pillowcases, 8 handkerchiefs, 1 worn jacket and 1 small blanket. ,
 From Neenah, Wis. by the Woman's Club in D. O. HoyerS Gem.: 16 pairs of stockings, 12 dresses, 6 aprons, 3 petticoats, 5 girls' shirts, 3 boys' knabcn suits, 1 pair of boys' trousers, 1 shawl, 1 muff and collar, 1 white jacket, 3 shirts, 2 boys' undershirts and 2 boys' undershorts.
 Many thanks to all dear donors!
 Addison, Ill, Nov. 29, 1879, John Harmening.

With hearty thanks against kind givers, undersigned received for poor students of Concordia College: from k. Meyer's parish: from D. Bück 14 gallons of apple butter and 10 pounds of lard, E. Stoppenhagen 19 gall. Apple butter, from Prange 4 bushels of corn, 2 bu. Potatoes, 2 Bu. Turnips, E. Eickhoff 4 bu. Wheat, 4 bu. Turnips, 1 Krg of canned beans, Chr. Hameker 14 gall. Apple butter, C. Stoppenhagen H5.00. From the women's club dcrs. Gem. 26 shirts, 6 quilts, 11 pairs of woolen stockings, 13 towels. From D. Lehner's Gem.: From Joseph Brudi Co. 1 barrel of flour, from Mrs. Gothe 1 quilt, 1 sheet, 2 pillow cases, 2 towels. AuS D. BodeS Gem.: From Gerke 5 gall. Apple butter, Moritz Buuck 1 quarter of beef. From K. Stock's comm.: Don Carl Bradtmüllrr 3 bu. Oats, 3 bu. Apples, 2 bu. Grain, 14 bu. Potatoes, 2 gallons of apple butter, Rodenbeck 3 sack of turnips, 3 p. potatoes, 25 heads of cabbage, Chr. Wiese 11 bu. Apples, 2 bu. Turnips. By Mrs. Meyer of the women's association ders. Gem. 6 quilts, from herself 3 apples. From D. Zagels Gem.: From M. F. 15 Bu. Korn, Karl Blecke 14 Gall. Apple butter, 1 doz. Cabbage heads. From D. Zschoche's Gem.: For Dannenfeld from H-Scharpenberg 1 Bu. Wheat, 1 p. grain, 1 bu. Kar/offeln. By H. Leidolf from T. Gick 1 Bu. Grain, I. Gick 2 bu. Potatoes, Simram 14 bu. Potatoes, Kohlenberg 2 bu. Korn, Fr. Bchrnmann 1 Bu. Korn, Mrs. Bchrnmann 1 Bu. Potatoes, 1 Bu. Korn, 2 Bn. Oats, Norwald 1 Bu. Wheat, Chr. Alschweder 14 Bu. Potatoes, Bro. Lepper 14 bu. do., Th. Leppcr 1 bu. do., H. Kanning 14 bu. Oats, Bro. Meyer 14 bu. do., W. Braun 2 bu. Korn, Katharine Klepver 14 Bu. Apples, H. Ahrends 14 Bu. Potatoes, I. Brück 1Bu. Grain, Krückeberg 2 bu. Oats. Received through L. Scherer: From himself 1 Bu. Wheat, 1 S. grain, 1 L>. Cabbage, 1 S. Turnips, Ph. Dudenhöfer 2 Bu. Wheat, 2 Bu. Oats 2 S. Corn, Charlotte Sepper 2 Bu. Oats, 1 T. Korn, H. Mueller 2 bushels wheat, H. Ahnemann 4 bu. Oats, 2 bushels of potatoes, 2 sacks of grain, Bro. Lwrst 2 bu. Oats, 2 s. grain, H. Salfang 2 bu. Hafer, 2 S. Korn, Wittwe Benzinger 2 Bu. Oats, Bro. Benzinger 1 p. grain, V. Meyer 2 bu. Potatoes, 2 p. corn, H. Brackhage 4 bu. Wetzen, D. Wiche 2 p. grain. By Grv. Kaiser of

Graves' Gem. in St. Charles, Mo. wearing 6 pairs of boys' trousers, 10 boys' shirts, 9 bodices, 5 woolen petticoats, 2 white do. dresses, 7 handkerchiefs, 3 handkerchiefs, 5 aprons, 8 pairs of underpants, 7 girls' shirts, 10 pairs of woolen stockings. A parth of worn dresses from Mrs. Mießner in St. Louis. Some worn children's clothes from Mr. Jmkamp das. Mr. M. Mertz Jr. in Des Peres 2 p. potatoes. Mr. Niebrügge the. 2 L>. Apples. Mr. G. Mertz there 2 bushels of apples. Mr. H. Keuper at Lincoln, Mo. 4 bbl. molasses.
 Sincerely thanking all dear friends
 St. Louis, Nov. 24, 1879. i. m. Estel, Cassirer.

Received for the orphanage at Addison, Ill, in love offerings:
 From Illinois: From Chicago: From U. Bartling's Parish by Mrs. Leitsch 424 Ads. Nleiderzeug, Ad. Siekmann 49 lds. do., 10 AdS. Trouser stuff, 6 pairs of stockings, 2 pants, 1 shirt, 1 pair of shoes, Peter Braun 1l Ads. Calico, Mrs. Milhan 3 wadded petticoats, Mrs. N. N. 124 lds. Flannel and Wittwe Büniger 1 worn dress and 1 pair of boots; from D. Reinke's Gem. of Marie Schwartz 144 Ads. Calico, 1 pair of stockings, several worn garments; from D. Hölter's Gem. from several women 26 shirts for boys, Mrs. Marie Keller a bundle of partly worn, partly new garments, through teacher Schachamryer from the women Rirdrl, Zeitz, Jung and Schachameyer 4 pillow overziige, 4 aprons and several worn dresses; to I'. Succops Gem. by Schramme 4 worn dresses,

several parishioners' 8 sacks of grain, 4 p. potatoes,' 2'p. Apples, 4 bu. Oats, 16 heads of cabbage. From L. Schlaudraff I^S. Oats, 2 S. of corn, Bro. Prange 1 S. of potatoes and 1 gallon of syrup.
For the college household from the local women's club of St. Paul's parish 2 dozen towels.
Fort Wayne, Ind, Dec. 4, 1879. A. Rascal.

For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois District)
have been received:
1. contributions:
Of the : H. ('öder H5.00; L. E. Knief, H. Ramelow each 4.00; G. Gößwein, L. v. Schenck each 3.00; W. Dorn 2.00; H. H. Succop 10.00; Chr. Kühn 5.00; W. Achenbach 4.30; I. Drögemüller 4.00. Of the teachers: H. F. Rcifert, W. GanSke each 5.00; G. H. Fischer 1.00.
Two. Gifts:
Reformation Festival Coll. of the Gern, the ?. Nuoffcr 10.00. Of F. Bartling by I'. Burfeind 1.00. From Gern, des ?. Goßwein 5.00. Wittwe L. Krull through ?. Goesswein 1.00. Ch. Fritz in Staunton 2.50. I'. Schmidts Gem. in Schaumburg 16.15. D. Dorns Gem. 15.00. N. N. by k. Dorn 2.00. N. N. by I>. Oetting 2.00. Gemm. by I'. Rauschert 15.00. I'. Gmpe's Gem. 7.05. Of N. N. by k. Hahn 5.00. From the gem. of I>. D. Graf in at Blur Point (Illinois Synod) 9.36. From Mrs. Treibe in Chicago 1.00. From N. N. by I>. Engel- brecht 1.00. From an unnamed person through the same .50. Mrs. Hesse through I>. Kühn .55. widow Car. Otto in Chicago 5.00. Gem. of I>. Achenbach 12.70. Gem. of k. Bohlen in Snmmit 17.52. By his Gem. in Lyons 1.23.
By Mr. Kassirer Bartling were delivered 85.67.
Chicago, Ill, Dec. 5, 1879. H. Wunder, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts)
have been received:
1. contributions:
From ?. I. Kaspar at GiddingS, Texas, P5.00. ?. W. Sand" voß in Augusta, Mo., 2.00.
Two. Gifts:
Through ?. I. Kaspar, ges. from A. Symanks infant baptism, 1.60. By the same on A. Mrde's baptism, 3.55. By ?. B. Sirvers, ges. on the high tent of Mr. H. Krüger, 3.70. By k. R. Falke from N. N., for happy. Delivery. 5.00. By I'. Sandvoß' congregation, 4.00.
St. Louis, Mo. 3rd Dec. 1879, E. M. Grosse, Cassirer.

Thanks to the Ev. Lutheran Jmmanuelsgemeinde U. A. C. of Yorkville, N. Y. City, 83. 81r.
Under the 10th of July, 1878, the undersigned have addressed a request to all the congregations belonging to the Missouri Synod, that the debt of near P5300.00, which is encumbering their church, and which cannot be met by the few members of this congregation, may be lessened by voluntary labors of love. In consequence of our request, we have received the "sum of H452.25. In offering heartfelt thanks to the dear congregations next to God, we wish that the Lord will reward these offerings abundantly.
On the first of the. 1879. The board: Leonh. Leybold.
G. Stegemann. H. Brüning.
The undersigned has received:
For Wittwe Ruhland: from ?. I. Kaspar .50.
For inner mission in the West; H2.00., collected by I'. P. Andres at Haverstraw, N. Zj.
Correction.
In my last receipt ("Luth." No. 23) read under "Synodical Fund": from the estate of scl. Mrs. Rector Benefactor \$100.00 instead of "50.00."
I. T. Schuricht,
Treasurer of the General Synod.

For the congregation of Mr. k. Albrecht at Rockford, Minn. love gifts have been received by the undersigned from the following gentlemen: Emmel at St. Peter, Minn., H5.00, Bölticher at Mt. Pulaski, Ill, 4.00, Bäpler at Mobile, Ala, 5.00, Döscher at New Orleans, La, 2.25, Jungknntz at North Judson, Ind, 4.50, Bechtel at West Albany, Minn, 2.60, I. Hahn at "ebe- waing, Mich, Lauritzen in Port Huron, Mich, Ponitz in Cowling, Ill, Ross in Henderson, Minn, each, 1.00, & of N. N. in Chicago, Ill, 1.00. God forbid!
I. Siegrist.

Received 3 dozen bust shirts for students of the seminary here from the Jrauen Association of the Treieinigkcits District.
O. Hanser.

Display of new books.

The American Lutheran Organist. Collection of preludes and postludes for use in public worship.
The first issue of this collection has now been published and can be obtained from the "Luth. Concordia-Ber- lag" (M. C. Barthel, Agent) for a fee of 40 cents.

Honorary memorial of faithful witnesses of Christ. 3 volumes G 1.25.
It makes an excellent Christmas gift for Christians young and old. Each volume is also sold separately. To be obtained from the "Luth. Concordia-Verlag".

Collection of riddles for school and home. Edited by J. Dörfler and C. Krüger, teachers. Chicago, Ills. 1879.

A riddle, as is well known, is a task that consists in guessing what is meant by a speech that is deliberately made obscure. Giving up riddles is a very old custom. We read about it already in the holy scriptures. For example, Samson gave up all kinds of riddles to the Philistines at his wedding (Judges 14:12 ff.), and the queen of Arabia gave up all kinds of riddles to King Solomon (1 Kings 10:1). Yes. Ezek. 17, 2. we even read that God the Lord Himself once gave the prophet Ezekiel the assignment to give a riddle to the house of Israel. From this we see that the giving up of riddles is certainly not evil, if only the riddles themselves do not contain anything ungodly, or at least nothing ludicrous that is not suitable for a Christian. Good riddles can also be of good use. How many sins would be reduced if, in lively company, instead of speaking evil of those who are absent or engaging in foolish jesting, one gave up meaningful riddles! Riddles, however, not only serve for a most pleasant entertainment, but also sharpen the mind and enliven the imagination. They are therefore also an educational tool that is not to be dismissed, both in school and at home. We are therefore pleased to present, upon request, the collection of riddles that has just been published by two Lutheran teachers. Mainly intended, as it seems, to be put into the hands of teachers, this collection contains 70 word, syllable and letter riddles for the lower grades, 50 for the middle grades and 35 for the upper grades, with the solutions given on the last pages. We have no doubt that the publishers of this booklet have made a gift to their colleagues and other adults, for whom it is a pleasure to occupy themselves with the dear youth and to benefit them, for which they will be grateful. The booklet is a booklet of 32 pages in octavo with colored cover. It can be obtained, the copy at 15 Cts, under the address: ^Mr. .Joh. Ooorklar, 333 lurrudes 8tr., Otrien^n, Ill. W. [Walther]

Pictures from nature. For school and home. From Dr. H. Dümpling, professor in Concordia College at Fort Wayne, Ind. with many woodcuts. St. Louis, Mo. Printed and published by Louis Lange. 1880.

After rationalism had penetrated into our dear German people, especially into the German scholarly world, about a hundred years ago, it gradually came to pass that Christians, if they wanted to read any newer writings for instructive entertainment, could find it almost only in such writings that not only did not present their subjects in a Christian spirit, but were even filled with the most hostile outbursts against the Christian revelation. This was a sad time for Christians in the highest degree. If they wished to be entertained and instructed, they had, for the most part, to go to school with the enemies of their religion. This time, praise be to God, is coming more and more to an end. The hope of rationalism that Christianity, like all other religions of the past, would soon disappear from the earth and that the religion of reason would come to rule alone, has come to nothing. There is, praise be to God, now again no field of knowledge in which believing scholars and writers do not instruct Christians in the Christian spirit, about whatever they may seek instruction. The writer of this advertisement was reminded of this fact, since just before the conclusion of the present number of the "Lutheran" the writing of the above title came into his hands. He therefore hastens to acquaint the readers of this paper with it. These "Pictures from Nature" are spiritual nourishment for every Christian, especially for young people who are thirsty for knowledge, and it could not be better served to them, if we disregard the instruction in the Word of God itself. This is guaranteed by the name of the author, Dr. Dümpling, who has obviously made it his life's mission to acquaint his young fellow Christians with the wonderful results of natural research in our time, and in doing so, to hold fast to his motto: "Great are the works of the Lord; he who respects them has great delight in them." Ps. III, 2. The Christmas season, the season of gifts, as a reminder of the great gift which God has given to the same by sending His Son into the world, is approaching. In our "Pictures from Nature," every giver has a splendid opportunity to please a person whom he loves, with a gift as beautiful as it is useful. It is the publisher's intention, by the way, to have such a volume follow the present one every year, in order to produce a "School and Home Library" containing pictures of nature, history and literature. The present volume, forming a whole by itself, contains 182 pages in octavo, profusely illustrated with woodcuts, and is shipped, neatly bound, for the price of \$1.00. Resellers will receive a reasonable discount.
W. [Walther]

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It gives us great pleasure to be able to announce to our readers that the English Lutheran Calendar for the coming year, which is already well known to "most" of them, has also been published under the above title. Apart from the usual contents of the Calendar and apart from the ecclesiastical statistics of the entire Lutheran Synodal Conference, this new volume also contains 34 pages of good and valuable reading material. It can therefore not only be recommended without hesitation, but also with pleasure to all those who wish to have a good English Lutheran Calendar. One addresses: äir. 1?. Din^vaec-litor, 116 iüölmdnia LuUimorö, Nck. The price of a copy is 10 Cts.
W. [Walther]



A Children's Sermon, preached on the 350th Anniversary of the Catechism, October 31, 1879, before the children of the Lutheran parochial schools at Pittsburgh and Allegheny City, by I. P. Beyer, pastor of the first German Lutheran congregation in Pittsburgh.

This children's sermon, which shows on the basis of Ps. 119, W., that God has given the children a rich treasure in their catechism, is itself a true treasure. Every child in our synod should receive this treasure. It is indeed precious. Whoever does not yet have it, should order it from the author of the sermon in haste, and see to it that others also get hold of it. It would also be very desirable that more such testimonies of our celebration of the Jubilee of the Catechism would be presented to the public. As we rejoice now over such testimonies from ancient times as over a delicious treasure, so our children's children will one day also rejoice over ours and bless us for having left them to them.

W.
[Walther]

Ev.-Luth. chorale book for church and home.

Collection of the most common chorales of the Lutheran Church, excerpted and reprinted from "Kern des deutschen Kirchengesangs von Dr. F. Layriz." St. Louis, Mo. published by L. Volkening. 1879.

This is a new edition of the excellent chorale book well known among us, after it had been out of print for some time. However, this new edition is not a mere reprint of the earlier one. It is an enlarged edition, enriched, among other things, with the melodies to the songs of the prayer treasure; also, some passages in which less experienced players have complained about the difficulty of the setting have been simplified. The book does not need our praise, it praises itself and has already done our church the good service, which cannot be praised highly enough, that the old sluggish singing has more and more ceased in our churches and the fresh rhythmic singing has become naturalized.

The price is \$1.75 plus 12 CtS. Postage. The publisher has had the newly added chorales specially deducted, so that the owners of earlier editions can also have this addition (for 10 cents).

W.
[Walther]

630 easily executable interludes to the melodies of Layriz's little chorale book. By F. W. Mösta, teacher and organist at Logansport, Indiana. Second increased and improved edition. Milwaukee, Wis. 1878.

It is with pleasure that we call attention to this collection of interludes to the chorale melodies introduced in our Synod. The work consists of two parts. The first contains 401 general interludes to chorales of all occurring keys; the other part contains 229 interludes composed especially for certain chorales. Truly "easy to perform" and thoroughly ecclesiastical, these interludes can also be recommended to beginners in organ playing with a clear conscience. The arrangement is excellent. The format is quite similar to that of Volkening's chorale book.

The price of a copy is \$1-50. To be obtained eS from the author.

W.
[Walther]

The Christians' Christmas Lights for the Whole Year. 10 illustrated Bible words in the finest color printing.

So announce themselves these pictures, procured by Mr. I. Koehler, 911 Arch Street, Philadelphia, on the cover, and it is not too much to say. The Bible verses are in black, red and gold print, surrounded by flowers. A lovely Christmas gift. Price: 50 cents.

Von Heßhusius' Postille

I have had the first part, a complete volume of sermons, bound alone, at the request of many who find the complete Postille too expensive, but would like to have it. The price of this, well bound, is H3.00 without postage. When ordering, please indicate whether only the first part or the complete Postille is desired, and address it:

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Looll. Box 65. Boosovillo, I)ocIAv 6o., JVis.

O. Lell^vknlllovLllv, teacher. Box 126- Oorll, Ba.

The "Lutheran" is published twice every month for the annual subject," ttonrpreir of one dollar for the out-of-town signers, who have to pay the same vvraus. To Germany, the "Lutheran" is sent by mail, postage paid, for A.5V.

Only the letters containing notices for the journal are sent to you, all others, however, which contain business, orders, cancellations, money, etc., are sent to the address "Dulk: , ,Dulk. Oonooraüu-Verlax" (Zl. 0. tlai Mol, X^ont), (Iornor ot kliaini 8trovt L InUilQU L.venus, 8t. Docci," to be sent here. - In Germany this sheet can be obtained from Heinrich Z. Naumann, 36 Pirnatsche Strasse, Drerden.

Printing house of the "Luth. Concordia-Verlag."